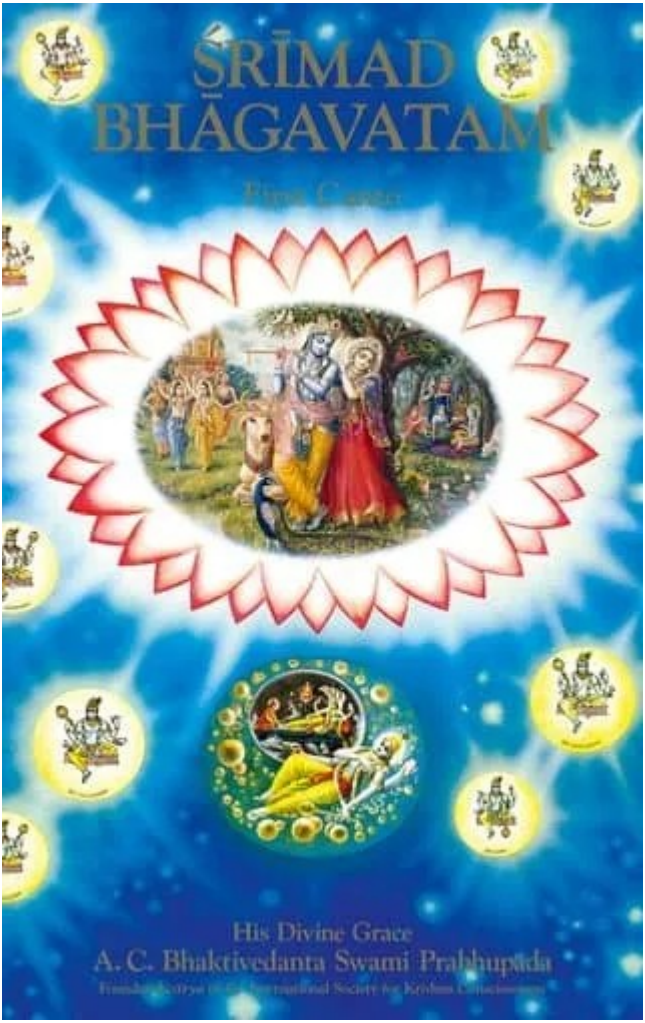
ŚRĪMAD
BHĀGAVATAM
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

Chapter 1

9.1.1

śrī-rājovāca
manvantarāṇi sarvāṇi
tvayoktāni śrutāni me
vīryāṇy ananta-vīryasya
hares tatra kṛtāni ca

SYNONYMS

śrī-rājā uvāca—King Parīkṣit said; *manvantarāṇi*—all about the periods of the various Manus; *sarvāṇi*—all of them; *tvayā*—by you; *uktāni*—have been described; *śrutāni*—have been listened to; *me*—by me; *vīryāṇi*—wonderful activities; *ananta-vīryasya*—of the Supreme Personality of Godhead, who has unlimited potency; *hareḥ*—of the Supreme Lord, Hari; *tatra*—in those *manvantara* periods; *kṛtāni*—which have been performed; *ca*—also.

TRANSLATION

King Parīkṣit said: My lord, Śukadeva Gosvāmī, you have elaborately described all the periods of the various Manus and, within those periods, the wonderful activities of the Supreme Personality of Godhead, who

has unlimited potency. I am fortunate to have heard all of this from you.

9.1.2-3

yo 'sau satyavrato nāma
rājarṣir draviḍeśvaraḥ
jñānaṁ yo 'tīta-kalpānte
lebhe puruṣa-sevayā

sa vai vivasvataḥ putro
manur āsīd iti śrutam
tvattas tasya sutāḥ proktā
ikṣvāku-pramukhā nṛpāḥ

SYNONYMS

yaḥ asau—he who was known; *satyavrataḥ*—Satyavrata; *nāma*—by the name; *rāja-ṛṣiḥ*—the saintly king; *draviḍa-īśvaraḥ*—the ruler of the Draviḍa countries; *jñānam*—knowledge; *yaḥ*—one who; *atīta-kalpa-ante*—at the end of the period of the last Manu, or at the end of the last millennium; *lebhe*—received; *puruṣa-sevayā*—by rendering service to the Supreme Personality of Godhead; *saḥ*—he; *vai*—indeed; *vivasvataḥ*—of Vivasvān; *putraḥ*—son; *manuḥ āsīt*—became the Vaivasvata Manu; *iti*—thus; *śrutam*—I have already heard; *tvattaḥ*—from you; *tasya*—his; *sutāḥ*—sons; *proktāḥ*—have been explained; *ikṣvāku-pramukhāḥ*—headed by Ikṣvāku; *nṛpāḥ*—many kings.

TRANSLATION

Satyavrata, the saintly king of Draviḍadeśa who received spiritual knowledge at the end of the last millennium by the grace of the Supreme, later became Vaivasvata Manu, the son of Vivasvān, in the next manvantara [period of Manu]. I have received this knowledge from you. I also understand that such kings as Ikṣvāku were his sons, as you have already explained.

9.1.4

teṣāṁ vaṁśaṁ pṛthag brahman
vaṁśānucaritāni ca
kīrtayasva mahā-bhāga
nityaṁ śuśrūṣatāṁ hi naḥ

SYNONYMS

teṣām—of all those kings; *vaṁśam*—the dynasties; *pṛthak*—separately; *brahman*—O great *brāhmaṇa* (Śukadeva Gosvāmī); *vaṁśa-anucaritāni ca*—and their dynasties and characteristics; *kīrtayasva*—kindly describe; *mahā-bhāga*—O greatly fortunate one; *nityam*—eternally; *śuśrūṣatām*—who are engaged in your service; *hi*—indeed; *naḥ*—of ourselves.

TRANSLATION

O greatly fortunate Śukadeva Gosvāmī, O great brāhmaṇa, kindly describe to us separately the dynasties and characteristics of all those kings, for we are always eager to hear such topics from you.

9.1.5

ye bhūtā ye bhaviṣyāś ca
bhavanty adyatanāś ca ye
teṣāṁ naḥ puṇya-kīrtīnāṁ
sarveṣāṁ vada vikramān

SYNONYMS

ye—all of whom; *bhūtāḥ*—have already appeared; *ye*—all of whom; *bhaviṣyāḥ*—will appear in the future; *ca*—also; *bhavanti*—are existing; *adyatanāḥ*—at present; *ca*—also; *ye*—all of whom; *teṣām*—of all of them; *naḥ*—unto us; *puṇya-kīrtīnām*—who were all pious and celebrated; *sarveṣām*—of all of them; *vada*—kindly explain; *vikramān*—about the abilities.

TRANSLATION

Kindly tell us about the abilities of all the celebrated kings born in the dynasty of Vaivasvata Manu, including those who have already passed, those who may appear in the future, and those who exist at present.

9.1.6

śrī-sūta uvāca
evaṁ parīkṣitā rājñā
sadasi brahma-vādinām
pṛṣṭaḥ provāca bhagavāñ
chukaḥ parama-dharma-vit

SYNONYMS

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī said; *evam*—in this way; *parīkṣitā*—by Mahārāja Parīkṣit; *rājñā*—by the King; *sadasi*—in the assembly; *brahma-vādinām*—of all the great saintly experts in Vedic knowledge; *pṛṣṭaḥ*—having been asked; *provāca*—answered; *bhagavān*—the most powerful; *śukaḥ*—Śuka Gosvāmī; *parama-dharma-vit*—the most learned scholar in religious principles.

TRANSLATION

Sūta Gosvāmī said: When Śukadeva Gosvāmī, the greatest knower of religious principles, was thus requested by Mahārāja Parīkṣit in the assembly of all the scholars learned in Vedic knowledge, he then proceeded to speak.

9.1.7

śrī-śuka uvāca
śrūyatāṁ mānavo vaṁśaḥ
prācuryeṇa parantapa
na śakyate vistarato
vaktuṁ varṣa-śatair api

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *śrūyatām*—just hear from me; *mānavaḥ vaṁśaḥ*—the dynasty of Manu; *prācuryeṇa*—as expansive as possible; *parantapa*—O King, who can subdue your enemies; *na*—not; *śakyate*—one is able; *vistarataḥ*—very broadly; *vaktum*—to speak; *varṣa-śataiḥ api*—even if he does so for hundreds of years.

TRANSLATION

Śukadeva Gosvāmī continued: O King, subduer of your enemies, now hear from me in great detail about the dynasty of Manu. I shall explain as much as possible, although one could not say everything about it, even in hundreds of years.

9.1.8

parāvareṣāṁ bhūtānām
ātmā yaḥ puruṣaḥ paraḥ
sa evāsīd idaṁ viśvaṁ
kalpānte 'nyan na kiñcana

SYNONYMS

para-avareṣām—of all living entities, in higher or lower statuses of life; *bhūtānām*—of those who have taken material bodies (the conditioned souls); *ātmā*—the Supersoul; *yaḥ*—one who is; *puruṣaḥ*—the Supreme Person; *paraḥ*—transcendental; *saḥ*—He; *eva*—indeed; *āsīt*—was existing; *idam*—this; *viśvam*—universe; *kalpa-ante*—at the end of the millennium; *anyat*—anything else; *na*—not; *kiñcana*—anything whatsoever.

TRANSLATION

The transcendental Supreme Person, the Supersoul of all living entities, who are in different statuses of life, high and low, existed at the end of the millennium, when neither this manifested cosmos nor anything else but Him existed.

PURPORT

Taking the proper position from which to describe the dynasty of Manu, Śukadeva Gosvāmī begins by saying that when the entire

world is inundated, only the Supreme Personality of Godhead exists, and nothing else. Śukadeva Gosvāmī will now describe how the Lord creates other things, one after another.

9.1.9

tasya nābheḥ samabhavat
padma-koṣo hiraṇmayaḥ
tasmiñ jajñe mahārāja
svayambhūś catur-ānanaḥ

SYNONYMS

tasya—of Him (the Supreme Personality of Godhead); *nābheḥ*—from the navel; *samabhavat*—generated; *padma-koṣaḥ*—a lotus; *hiraṇmayaḥ*—known as Hiraṇmaya, or golden; *tasmin*—on that golden lotus; *jajñe*—appeared; *mahārāja*—O King; *svayambhūḥ*—one who is self-manifested, who takes birth without a mother; *catuḥ-ānanaḥ*—with four heads.

TRANSLATION

O King Parīkṣit, from the navel of the Supreme Personality of Godhead was generated a golden lotus, on which the four-faced Lord Brahmā took his birth.

9.1.10

marīcir manasas tasya
jajñe tasyāpi kaśyapaḥ
dākṣāyaṇyāṁ tato 'dityāṁ
vivasvān abhavat sutaḥ

SYNONYMS

marīciḥ—the great saintly person known as Marīci; *manasaḥ tasya*—from the mind of Lord Brahmā; *jajñe*—took birth; *tasya api*—from Marīci; *kaśyapaḥ*—Kaśyapa (took birth); *dākṣāyaṇyām*—in the womb of the daughter of Mahārāja Dakṣa; *tataḥ*—thereafter; *adityām*—in the womb of Aditi; *vivasvān*—Vivasvān; *abhavat*—took birth; *sutaḥ*—a son.

TRANSLATION

From the mind of Lord Brahmā, Marīci took birth, and from the semen of Marīci, Kaśyapa appeared from the womb of the daughter of Dakṣa Mahārāja. From Kaśyapa, by the womb of Aditi, Vivasvān took birth.

9.1.11-12

tato manuḥ śrāddhadevaḥ
saṁjñāyām āsa bhārata

śraddhāyāṁ janayām āsa
daśa putrān sa ātmavān

ikṣvāku-nṛga-śaryāti-
diṣṭa-dhṛṣṭa-karūṣakān
nariṣyantaṁ pṛṣadhraṁ ca
nabhagaṁ ca kaviṁ vibhuḥ

SYNONYMS

tataḥ—from Vivasvān; *manuḥ śrāddhadevaḥ*—the Manu named Śrāddhadeva; *saṁjñāyām*—in the womb of Saṁjñā (the wife of Vivasvān); *āsa*—was born; *bhārata*—O best of the Bhārata dynasty; *śraddhāyām*—in the womb of Śraddhā (the wife of Śrāddhadeva); *janayām āsa*—begot; *daśa*—ten; *putrān*—sons; *saḥ*—that Śrāddhadeva; *ātmavān*—having conquered his senses; *ikṣvāku-nṛga-śaryāti-diṣṭa-dhṛṣṭa-karūṣakān*—named Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa and Karūṣaka; *nariṣyantam*—Nariṣyanta; *pṛṣadhram ca*—and Pṛṣadhra; *nabhagam ca*—and Nabhaga; *kavim*—Kavi; *vibhuḥ*—the great.

TRANSLATION

O King, best of the Bhārata dynasty, from Vivasvān, by the womb of Saṁjñā, Śrāddhadeva Manu was born. Śrāddhadeva Manu, having conquered his senses, begot ten sons in the womb of his wife, Śraddhā. The names of these sons were Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣaka, Nariṣyanta, Pṛṣadhra, Nabhaga and Kavi.

9.1.13

aprajasya manoḥ pūrvaṁ
vasiṣṭho bhagavān kila
mitrā-varuṇayor iṣṭiṁ
prajārtham akarod vibhuḥ

SYNONYMS

aprajasya—of he who had no son; *manoḥ*—of Manu; *pūrvam*—formerly; *vasiṣṭhaḥ*—the great saint Vasiṣṭha; *bhagavān*—powerful; *kila*—indeed; *mitrā-varuṇayoḥ*—of the demigods named Mitra and Varuṇa; *iṣṭim*—a sacrifice; *prajā-artham*—for the sake of getting sons; *akarot*—executed; *vibhuḥ*—the great person.

TRANSLATION

Manu at first had no sons. Therefore, in order to get a son for him, the great saint Vasiṣṭha, who was very powerful in spiritual knowledge, performed a sacrifice to satisfy the demigods Mitra and Varuṇa.

9.1.14

tatra śraddhā manoḥ patnī
hotāraṁ samayācata
duhitrartham upāgamya
praṇipatya payovratā

SYNONYMS

tatra—in that sacrifice; *śraddhā*—Śraddhā; *manoḥ*—of Manu; *patnī*—the wife; *hotāram*—to the priest performing the *yajña*; *samayācata*—begged properly; *duhitṛ-artham*—for a daughter; *upāgamya*—coming near; *praṇipatya*—offering obeisances; *payaḥ-vratā*—who was observing the vow of drinking only milk.

TRANSLATION

During that sacrifice, Śraddhā, Manu's wife, who was observing the vow of subsisting only by drinking milk, approached the priest offering the sacrifice, offered obeisances to him and begged for a daughter.

9.1.15

preṣito 'dhvaryuṇā hotā
vyacarat tat samāhitaḥ
gṛhīte haviṣi vācā
vaṣaṭ-kāraṁ gṛṇan dvijaḥ

SYNONYMS

preṣitaḥ—being told to execute the sacrifice; *adhvaryuṇā*—by the *ṛtvik* priest; *hotā*—the priest in charge of offering oblations; *vyacarat*—executed; *tat*—that (sacrifice); *samāhitaḥ*—with great attention; *gṛhīte haviṣi*—upon taking the clarified butter for the first oblation; *vācā*—by chanting the *mantra*; *vaṣaṭ-kāram*—the *mantra*

beginning with the word *vaṣaṭ*; *gṛṇan*—reciting; *dvijaḥ*—the *brāhmaṇa*.

TRANSLATION

Told by the chief priest "Now offer oblations," the person in charge of oblations took clarified butter to offer. He then remembered the request of Manu's wife and performed the sacrifice while chanting the word "vaṣaṭ."

9.1.16

> *hotus tad-vyabhicāreṇa*
> *kanyelā nāma sābhavat*
> *tāṁ vilokya manuḥ prāha*
> *nātituṣṭamanā gurum*

SYNONYMS

hotuḥ—of the priest; *tat*—of the *yajña*; *vyabhicāreṇa*—by that transgression; *kanyā*—a daughter; *ilā*—Ilā; *nāma*—by the name; *sā*—that daughter; *abhavat*—was born; *tām*—unto her; *vilokya*—seeing; *manuḥ*—Manu; *prāha*—said; *na*—not; *atituṣṭamanāḥ*—very much satisfied; *gurum*—unto his *guru*.

TRANSLATION

Manu had begun that sacrifice for the sake of getting a son, but because the priest was diverted by the request

of Manu's wife, a daughter named Ilā was born. Upon seeing the daughter, Manu was not very satisfied. Thus he spoke to his guru, Vasiṣṭha, as follows.

PURPORT

Because Manu had no issue, he was pleased at the birth of the child, even though a daughter, and gave her the name Ilā. Later, however, he was not very satisfied to see the daughter instead of a son. Because he had no issue, he was certainly very glad at the birth of Ilā, but his pleasure was temporary.

9.1.17

> *bhagavan kim idaṁ jātaṁ*
> *karma vo brahma-vādinām*
> *viparyayam aho kaṣṭaṁ*
> *maivaṁ syād brahma-vikriyā*

SYNONYMS

bhagavan—O my lord; *kim idam*—what is this; *jātam*—born; *karma*—fruitive activities; *vaḥ*—of all of you; *brahma-vādinām*—of you, who are expert in chanting the Vedic *mantras*; *viparyayam*—deviation; *aho*—alas; *kaṣṭam*—painful; *mā evam syāt*—thus it should not have been; *brahma-vikriyā*—this opposite action of the Vedic *mantras*.

TRANSLATION

My lord, all of you are expert in chanting the Vedic mantras. How then has the result been opposite to the one desired? This is a matter for lamentation. There should not have been such a reversal of the results of the Vedic mantras.

PURPORT

In this age, the performance of *yajña* has been forbidden because no one can properly chant the Vedic *mantras*. If Vedic *mantras* are chanted properly, the desire for which a sacrifice is performed must be successful. Therefore the Hare Kṛṣṇa chant is called the *mahā-mantra,* the great, exalted *mantra* above all other Vedic *mantras,* because simply chanting the Hare Kṛṣṇa *mahā-mantra* brings so many beneficial effects. As explained by Śrī Caitanya Mahāprabhu (*Śikṣāṣṭaka* 1):

> *ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ*
> *śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam*
> *ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ*
> *sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*
> *[[cc/antya/20/12|[Cc. Antya 20.12]]]*

"Glory to the Śrī Kṛṣṇa *saṅkīrtana,* which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This *saṅkīrtana* movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious."

Therefore, the best performance of *yajña* given to us is the *saṅkīrtana-yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (SB 11.5.32). Those who are intelligent take advantage of the greatest *yajña* in this age by chanting the Hare Kṛṣṇa *mahā-mantra* in congregation. When the Hare Kṛṣṇa *mantra* is chanted by many men together, the chanting is called *saṅkīrtana,* and as a result of such a *yajña* there will be clouds in the sky (*yajñād bhavati parjanyaḥ* [[bg/3/14|[Bg. 3.14]]]). In these days of drought, people can gain relief from scarcity of rain and food by the simple method of the Hare Kṛṣṇa *yajña*. Indeed, this can relieve all of human society. At present there are droughts throughout Europe and America, and people are suffering, but if people take this Kṛṣṇa consciousness movement seriously, if they stop their sinful activities and chant the Hare Kṛṣṇa *mahā-mantra,* all their problems will be solved without difficulty. In other processes of *yajña* there are difficulties because there are no learned scholars who can chant the *mantras* perfectly well, nor is it possible to secure the ingredients to perform the *yajña*. Because human society is

poverty-stricken and men are devoid of Vedic knowledge and the power to chant the Vedic *mantras,* the Hare Kṛṣṇa *mahā-mantra* is the only shelter. People should be intelligent enough to chant it. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32]. Those whose brains are dull cannot understand this chanting, nor can they take to it.

9.1.18

> *yūyaṁ brahma-vido yuktās*
> *tapasā dagdha-kilbiṣāḥ*
> *kutaḥ saṅkalpa-vaiṣamyam*
> *anṛtaṁ vibudheṣv iva*

SYNONYMS

yūyam—of all you; *brahma-vidaḥ*—completely in awareness of the Absolute Truth; *yuktāḥ*—self-controlled and well balanced; *tapasā*—by dint of austerity and penances; *dagdha-kilbiṣāḥ*—all kinds of material contamination having been burnt out; *kutaḥ*—then how; *saṅkalpa-vaiṣamyam*—discrepancy in the matter of determination; *anṛtam*—false promise, false statement; *vibudheṣu*—in the society of the demigods; *iva*—or.

TRANSLATION

You are all self-controlled, well balanced in mind, and aware of the Absolute Truth. And because of austerities and penances you are completely cleansed of all

material contamination. Your words, like those of the demigods, are never baffled. Then how is it possible that your determination has failed?

PURPORT

We have learned from many Vedic literatures that a benediction or curse given by the demigods never proves false. By performing austerities and penances, by controlling the senses and mind, and by achieving full knowledge of the Absolute Truth, one is fully cleansed of material contamination. Then one's words and blessings, like those of the demigods, are never a failure.

9.1.19

niśamya tad vacas tasya
bhagavān prapitāmahaḥ
hotur vyatikramaṁ jñātvā
babhāṣe ravi-nandanam

SYNONYMS

niśamya—after hearing; *tat vacaḥ*—those words; *tasya*—of him (Manu); *bhagavān*—the most powerful; *prapitāmahaḥ*—the great-grandfather Vasiṣṭha; *hotuḥ vyatikramam*—discrepancy on the part of the *hotā* priest; *jñātvā*—understanding; *babhāṣe*—spoke; *ravi-nandanam*—unto Vaivasvata Manu, son of the sun-god.

TRANSLATION

The most powerful great-grandfather Vasiṣṭha, after hearing these words of Manu, understood the discrepancy on the part of the priest. Thus he spoke as follows to the son of the sun-god.

9.1.20

etat saṅkalpa-vaiṣamyaṁ
hotus te vyabhicārataḥ
tathāpi sādhayiṣye te
suprajāstvaṁ sva-tejasā

SYNONYMS

etat—this; *saṅkalpa-vaiṣamyam*—discrepancy in the objective; *hotuḥ*—of the priest; *te*—your; *vyabhicārataḥ*—from deviating from the prescribed purpose; *tathā api*—still; *sādhayiṣye*—I shall execute; *te*—for you; *su-prajāstvam*—a very nice son; *sva-tejasā*—by my own prowess.

TRANSLATION

This discrepancy in the objective is due to your priest's deviation from the original purpose. However, by my own prowess I shall give you a good son.

9.1.21

evaṁ vyavasito rājan
bhagavān sa mahā-yaśāḥ
astauṣīd ādi-puruṣam
ilāyāḥ puṁstva-kāmyayā

SYNONYMS

evam—thus; *vyavasitaḥ*—deciding; *rājan*—O King Parīkṣit; *bhagavān*—the most powerful; *saḥ*—Vasiṣṭha; *mahā-yaśāḥ*—very famous; *astauṣīt*—offered prayers; *ādi-puruṣam*—unto the Supreme Person, Lord Viṣṇu; *ilāyāḥ*—of Ilā; *puṁstva-kāmyayā*—for the transformation into a male.

TRANSLATION

Śukadeva Gosvāmī said: O King Parīkṣit, after the most famous and powerful Vasiṣṭha made this decision, he offered prayers to the Supreme Person, Viṣṇu, to transform Ilā into a male.

9.1.22

tasmai kāma-varaṁ tuṣṭo
bhagavān harir īśvaraḥ
dadāv ilābhavat tena
sudyumnaḥ puruṣarṣabhaḥ

SYNONYMS

tasmai—unto him (Vasiṣṭha); *kāma-varam*—the desired benediction; *tuṣṭaḥ*—being pleased; *bhagavān*—the Supreme Personality; *hariḥ īśvaraḥ*—the supreme controller, the Lord; *dadau*—gave; *ilā*—the girl, Ilā; *abhavat*—became; *tena*—because of this benediction; *sudyumnaḥ*—by the name Sudyumna; *puruṣa-ṛṣabhaḥ*—a nice male.

TRANSLATION

The Supreme Personality of Godhead, the supreme controller, being pleased with Vasiṣṭha, gave him the benediction he desired. Thus Ilā was transformed into a very fine male named Sudyumna.

9.1.23-24

sa ekadā mahārāja
vicaran mṛgayāṁ vane
vṛtaḥ katipayāmātyair
aśvam āruhya saindhavam

pragṛhya ruciraṁ cāpaṁ
śarāṁś ca paramādbhutān
daṁśito 'numṛgaṁ vīro
jagāma diśam uttarām

SYNONYMS

saḥ—Sudyumna; *ekadā*—once upon a time; *mahārāja*—O King Parīkṣit; *vicaran*—touring; *mṛgayām*—for hunting; *vane*—in the forest; *vṛtaḥ*—accompanied; *katipaya*—a few; *amātyaiḥ*—by ministers or associates; *aśvam*—upon a horse; *āruhya*—riding; *saindhavam*—born in the Sindhupradeśa; *pragṛhya*—holding in hand; *ruciram*—beautiful; *cāpam*—bow; *śarān ca*—and arrows; *parama-adbhutān*—very wonderful, uncommon; *daṁśitaḥ*—wearing armor; *anumṛgam*—behind the animals; *vīraḥ*—the hero; *jagāma*—went toward; *diśam uttarām*—the north.

TRANSLATION

O King Parīkṣit, that hero Sudyumna, accompanied by a few ministers and associates and riding on a horse brought from Sindhupradeśa, once went into the forest to hunt. He wore armor and was decorated with bows and arrows, and he was very beautiful. While following the animals and killing them, he reached the northern part of the forest.

9.1.25

sukumāra-vanaṁ meror
adhastāt praviveśa ha
yatrāste bhagavāñ charvo
ramamāṇaḥ sahomayā

SYNONYMS

sukumāra-vanam—the forest known as Sukumāra; *meroḥ adhastāt*—at the foot of Mount Meru; *praviveśa ha*—he entered; *yatra*—wherein; *āste*—was; *bhagavān*—the most powerful (demigod); *śarvaḥ*—Lord Śiva; *ramamāṇaḥ*—engaged in enjoyment; *saha umayā*—with Umā, his wife.

TRANSLATION

There in the north, at the bottom of Mount Meru, is a forest known as Sukumāra where Lord Śiva always enjoys with Umā. Sudyumna entered that forest.

9.1.26

tasmin praviṣṭa evāsau
sudyumnaḥ para-vīra-hā
apaśyat striyam ātmānam
aśvaṁ ca vaḍavāṁ nṛpa

SYNONYMS

tasmin—in that forest; *praviṣṭaḥ*—having entered; *eva*—indeed; *asau*—he; *sudyumnaḥ*—Prince Sudyumna; *para-vīra-hā*—who could very well subdue his enemies; *apaśyat*—observed; *striyam*—female; *ātmānam*—himself; *aśvam ca*—and his horse; *vaḍavām*—a mare; *nṛpa*—O King Parīkṣit.

TRANSLATION

O King Parīkṣit, as soon as Sudyumna, who was expert in subduing enemies, entered the forest, he saw himself transformed into a female and his horse transformed into a mare.

9.1.27

tathā tad-anugāḥ sarve
ātma-liṅga-viparyayam
dṛṣṭvā vimanaso 'bhūvan
vīkṣamāṇāḥ parasparam

SYNONYMS

tathā—similarly; *tat-anugāḥ*—the companions of Sudyumna; *sarve*—all of them; *ātma-liṅga-viparyayam*—the transformation of their sex into the opposite; *dṛṣṭvā*—seeing; *vimanasaḥ*—morose; *abhūvan*—they became; *vīkṣamāṇāḥ*—looking over; *parasparam*—one another.

TRANSLATION

When his followers also saw their identities transformed and their sex reversed, they were all very morose and just looked at one another.

9.1.28

śrī-rājovāca
katham evaṁ guṇo deśaḥ
kena vā bhagavan kṛtaḥ
praśnam enaṁ samācakṣva
paraṁ kautūhalaṁ hi naḥ

SYNONYMS

śrī-rājā uvāca—Mahārāja Parīkṣit said; *katham*—how; *evam*—this; *guṇaḥ*—quality; *deśaḥ*—the country; *kena*—why; *vā*—either; *bhagavan*—O most powerful; *kṛtaḥ*—it was so done; *praśnam*—question; *enam*—this; *samācakṣva*—just deliberate; *param*—very much; *kautūhalam*—eagerness; *hi*—indeed; *naḥ*—our.

TRANSLATION

Mahārāja Parīkṣit said: O most powerful brāhmaṇa, why was this place so empowered, and who made it so powerful? Kindly answer this question, for I am very eager to hear about this.

9.1.29

śrī-śuka uvāca
ekadā giriśaṁ draṣṭum
ṛṣayas tatra suvratāḥ

diśo vitimirābhāsāḥ
kurvantaḥ samupāgaman

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ekadā*—once upon a time; *giriśam*—Lord Śiva; *draṣṭum*—to see; *ṛṣayaḥ*—very saintly persons; *tatra*—in that forest; *su-vratāḥ*—highly elevated in spiritual power; *diśaḥ*—all directions; *vitimira-ābhāsāḥ*—having been cleared of all darkness whatsoever; *kurvantaḥ*—doing so; *samupāgaman*—arrived.

TRANSLATION

Śukadeva Gosvāmī answered: Great saintly persons who strictly observed the spiritual rules and regulations and whose own effulgence dissipated all the darkness of all directions once came to see Lord Śiva in that forest.

9.1.30

tān vilokyāmbikā devī
vivāsā vrīḍitā bhṛśam
bhartur aṅkāt samutthāya
nīvīm āśv atha paryadhāt

SYNONYMS

tān—all the saintly persons; *vilokya*—seeing them; *ambikā*—mother Durgā; *devī*—the goddess; *vivāsā*—because she was naked; *vrīḍitā*—ashamed; *bhṛśam*—highly; *bhartuḥ*—of her husband; *aṅkāt*—from the lap; *samutthāya*—getting up; *nīvīm*—breast; *āśu atha*—very quickly; *paryadhāt*—covered with cloth.

TRANSLATION

When the goddess Ambikā saw the great saintly persons, she was very much ashamed because at that time she was naked. She immediately got up from the lap of her husband and tried to cover her breast.

9.1.31

ṛṣayo 'pi tayor vīkṣya
prasaṅgaṁ ramamāṇayoḥ
nivṛttāḥ prayayus tasmān
nara-nārāyaṇāśramam

SYNONYMS

ṛṣayaḥ—all the great saintly persons; *api*—also; *tayoḥ*—of both of them; *vīkṣya*—seeing; *prasaṅgam*—engagement in sexual matters; *ramamāṇayoḥ*—who were enjoying in that way; *nivṛttāḥ*—desisted from going further; *prayayuḥ*—immediately departed; *tasmāt*—

from that place; *nara-nārāyaṇa-āśramam*—to the *āśrama* of Nara-Nārāyaṇa.

TRANSLATION

Seeing Lord Śiva and Pārvatī engaged in sexual affairs, all the great saintly persons immediately desisted from going further and departed for the āśrama of Nara-Nārāyaṇa.

9.1.32

tad idaṁ bhagavān āha
priyāyāḥ priya-kāmyayā
sthānaṁ yaḥ praviśed etat
sa vai yoṣid bhaved iti

SYNONYMS

tat—because; *idam*—this; *bhagavān*—Lord Śiva; *āha*—said; *priyāyāḥ*—of his dear wife; *priya-kāmyayā*—for the pleasure; *sthānam*—place; *yaḥ*—anyone who; *praviśet*—will enter; *etat*—here; *saḥ*—that person; *vai*—indeed; *yoṣit*—female; *bhavet*—shall become; *iti*—thus.

TRANSLATION

Thereupon, just to please his wife, Lord Śiva said, "Any male entering this place shall immediately become a female!"

9.1.33

> *tata ūrdhvaṁ vanaṁ tad vai*
> *puruṣā varjayanti hi*
> *sā cānucara-saṁyuktā*
> *vicacāra vanād vanam*

SYNONYMS

tataḥ ūrdhvam—from that time onward; *vanam*—forest; *tat*—that; *vai*—in particular; *puruṣāḥ*—males; *varjayanti*—do not enter; *hi*—indeed; *sā*—Sudyumna in the form of a woman; *ca*—also; *anucara-saṁyuktā*—accompanied by his companions; *vicacāra*—walked; *vanāt vanam*—within the forest from one place to another.

TRANSLATION

Since that time, no male had entered that forest. But now King Sudyumna, having been transformed into a female, began to walk with his associates from one forest to another.

PURPORT

In *Bhagavad-gītā* (Bg. 2.22) it is said:

> *vāsāṁsi jīrṇāni yathā vihāya*
> *navāni gṛhṇāti naro 'parāṇi*

> *tathā sarīrāṇi vihāya jīrṇāny*
> *anyāni saṁyāti navāni dehī*

"As a person puts on new garments, giving up old ones, the soul accepts new material bodies, giving up the old and useless ones."

The body is just like a dress, and here this is proved. Sudyumna and his associates were all male, which means that their souls were covered by male dress, but now they became female, which means that their dress was changed. The soul, however, remains the same. It is said that by modern medical treatment a male can be transformed into a female, and a female into a male. The body, however, has no connection with the soul. The body can be changed, either in this life or the next. Therefore, one who has knowledge of the soul and how the soul transmigrates from one body to another does not pay attention to the body, which is nothing but a covering dress. *Paṇḍitāḥ sama-darśinaḥ* [[bg/5/18|[Bg. 5.18]]]. Such a person sees the soul, which is part and parcel of the Supreme Lord. Therefore he is a *sama-darśi,* a learned person.

9.1.34

> *atha tām āśramābhyāśe*
> *carantīṁ pramadottamām*
> *strībhiḥ parivṛtāṁ vīkṣya*
> *cakame bhagavān budhaḥ*

SYNONYMS

atha—in this way; *tām*—her; *āśrama-abhyāśe*—in the neighborhood of his *āśrama*; *carantīm*—loitering; *pramadā-uttamām*—the best of beautiful women who excite sex; *strībhiḥ*—by other women; *parivṛtām*—surrounded; *vīkṣya*—seeing her; *cakame*—desired sex; *bhagavān*—the most powerful; *budhaḥ*—Budha, the son of the moon and predominating deity of the planet known as Budha, or Mercury.

TRANSLATION

Sudyumna had been transformed into the best of beautiful women who excite sexual desire and was surrounded by other women. Upon seeing this beautiful woman loitering near his āśrama, Budha, the son of the moon, immediately desired to enjoy her.

9.1.35

sāpi taṁ cakame subhrūḥ
somarāja-sutaṁ patim
sa tasyāṁ janayām āsa
purūravasam ātmajam

SYNONYMS

sā—Sudyumna, transformed into a woman; *api*—also; *tam*—unto him (Budha); *cakame*—desired sex; *su-bhrūḥ*—very beautiful;

somarāja-sutam—unto the son of the king of the moon; *patim*—as her husband; *saḥ*—he (Budha); *tasyām*—in her womb; *janayām āsa*—begot; *purūravasam*—named Purūravā; *ātma-jam*—a son.

TRANSLATION

The beautiful woman also desired to accept Budha, the son of the king of the moon, as her husband. Thus Budha begot in her womb a son named Purūravā.

9.1.36

> *evaṁ strītvam anuprāptaḥ*
> *sudyumno mānavo nṛpaḥ*
> *sasmāra sa kulācāryaṁ*
> *vasiṣṭham iti śuśruma*

SYNONYMS

evam—in this way; *strītvam*—femininity; *anuprāptaḥ*—having achieved in that way; *sudyumnaḥ*—the male named Sudyumna; *mānavaḥ*—the son of Manu; *nṛpaḥ*—the king; *sasmāra*—remembered; *saḥ*—he; *kula-ācāryam*—the familial spiritual master; *vasiṣṭham*—the most powerful Vasiṣṭha; *iti śuśruma*—I have heard it (from reliable sources).

TRANSLATION

I heard from reliable sources that King Sudyumna, the son of Manu, having thus achieved femininity, remembered his familial spiritual master, Vasiṣṭha.

9.1.37

sa tasya tāṁ daśāṁ dṛṣṭvā
kṛpayā bhṛśa-pīḍitaḥ
sudyumnasyāśayan puṁstvam
upādhāvata śaṅkaram

SYNONYMS

saḥ—he, Vasiṣṭha; *tasya*—of Sudyumna; *tām*—that; *daśām*—condition; *dṛṣṭvā*—seeing; *kṛpayā*—out of mercy; *bhṛśa-pīḍitaḥ*—being very much aggrieved; *sudyumnasya*—of Sudyumna; *āśayan*—desiring; *puṁstvam*—the maleness; *upādhāvata*—began to worship; *śaṅkaram*—Lord Śiva.

TRANSLATION

Upon seeing Sudyumna's deplorable condition, Vasiṣṭha was very much aggrieved. Desiring for Sudyumna to regain his maleness, Vasiṣṭha again began to worship Lord Śaṅkara [Śiva].

9.1.38-39

tuṣṭas tasmai sa bhagavān
ṛṣaye priyam āvahan
svāṁ ca vācam ṛtāṁ kurvann
idam āha viśāmpate

māsaṁ pumān sa bhavitā
māsaṁ strī tava gotrajaḥ
itthaṁ vyavasthayā kāmaṁ
sudyumno 'vatu medinīm

SYNONYMS

tuṣṭaḥ—being pleased; *tasmai*—unto Vasiṣṭha; *saḥ*—he (Lord Śiva); *bhagavān*—the most powerful; *ṛṣaye*—unto the great sage; *priyam āvahan*—just to please him; *svām ca*—his own; *vācam*—word; *ṛtām*—true; *kurvan*—and keeping; *idam*—this; *āha*—said; *viśāmpate*—O King Parīkṣit; *māsam*—one month; *pumān*—male; *saḥ*—Sudyumna; *bhavitā*—will become; *māsam*—an other month; *strī*—female; *tava*—your; *gotra-jaḥ*—disciple born in your disciplic succession; *ittham*—in this way; *vyavasthayā*—by settlement; *kāmam*—according to desire; *sudyumnaḥ*—King Sudyumna; *avatu*—may rule; *medinīm*—the world.

TRANSLATION

O King Parīkṣit, Lord Śiva was pleased with Vasiṣṭha. Therefore, to satisfy him and to keep his own word to Pārvatī, Lord Śiva said to that saintly person, "Your disciple Sudyumna may remain a male for one month and a female for the next. In this way he may rule the world as he likes."

PURPORT

The word *gotrajaḥ* is significant in this connection. *Brāhmaṇas* generally act as spiritual masters of two dynasties. One is their disciplic succession, and the other is the dynasty born of their semen. Both descendants belong to the same *gotra,* or dynasty. In the Vedic system we sometimes find that both *brāhmaṇas* and *kṣatriyas* and even *vaiśyas* come in the disciplic succession of the same *ṛṣis*. Because the *gotra* and dynasty are one, there is no difference between the disciples and the family born of the semen. The same system still prevails in Indian society, especially in regard to marriage, for which the *gotra* is calculated. Here the word *gotrajaḥ* refers to those born in the same dynasty, whether they be disciples or members of the family.

9.1.40

> *ācāryānugrahāt kāmaṁ*
> *labdhvā puṁstvaṁ vyavasthayā*

pālayām āsa jagatīṁ
nābhyanandan sma taṁ prajāḥ

SYNONYMS

ācārya-anugrahāt—by the mercy of the spiritual master; *kāmam*—desired; *labdhvā*—having achieved; *puṁstvam*—maleness; *vyavasthayā*—by this settlement of Lord Śiva; *pālayām āsa*—he ruled; *jagatīm*—the whole world; *na abhyanandan sma*—were not satisfied with; *tam*—to the king; *prajāḥ*—the citizens.

TRANSLATION

Thus being favored by the spiritual master, according to the words of Lord Śiva, Sudyumna regained his desired maleness every alternate month and in this way ruled the kingdom, although the citizens were not satisfied with this.

PURPORT

The citizens could understand that the king was transformed into a female every alternate month and therefore could not discharge his royal duty. Consequently they were not very satisfied.

9.1.41

tasyotkalo gayo rājan
vimalaś ca trayaḥ sutāḥ

dakṣiṇā-patha-rājāno
babhūvur dharma-vatsalāḥ

SYNONYMS

tasya—of Sudyumna; *utkalaḥ*—by the name Utkala; *gayaḥ*—by the name Gaya; *rājan*—O King Parīkṣit; *vimalaḥ ca*—and Vimala; *trayaḥ*—three; *sutāḥ*—sons; *dakṣiṇā-patha*—of the southern part of the world; *rājānaḥ*—kings; *babhūvuḥ*—they became; *dharma-vatsalāḥ*—very religious.

TRANSLATION

O King, Sudyumna had three very pious sons, named Utkala, Gaya and Vimala, who became the kings of the Dakṣiṇā-patha.

9.1.42

tataḥ pariṇate kāle
pratiṣṭhāna-patiḥ prabhuḥ
purūravasa utsṛjya
gāṁ putrāya gato vanam

SYNONYMS

tataḥ—thereafter; *pariṇate kāle*—when the time was ripe; *pratiṣṭhāna-patiḥ*—the master of the kingdom; *prabhuḥ*—very powerful; *purūravase*—unto Purūravā; *utsṛjya*—delivering; *gām*—

the world; *putrāya*—unto his son; *gataḥ*—departed; *vanam*—to the forest.

TRANSLATION

Thereafter, when the time was ripe, when Sudyumna, the king of the world, was sufficiently old, he delivered the entire kingdom to his son Purūravā and entered the forest.

PURPORT

According to the Vedic system, one within the institution of *varṇa* and *āśrama* must leave his family life after he reaches fifty years of age (*pañcāśad ūrdhvaṁ vanaṁ vrajet*). Thus Sudyumna followed the prescribed regulations of *varṇāśrama* by leaving the kingdom and going to the forest to complete his spiritual life.

Thus end the Bhaktivedanta purports of the Ninth Canto, First Chapter, of the *Śrīmad-Bhāgavatam,* entitled "King Sudyumna Becomes a Woman."

Chapter 2

9.2.1

śrī-śuka uvāca
evaṁ gate 'tha sudyumne
manur vaivasvataḥ sute
putra-kāmas tapas tepe
yamunāyāṁ śataṁ samāḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *gate*—had accepted the order of *vānaprastha*; *atha*—thereafter; *sudyumne*—when Sudyumna; *manuḥ vaivasvataḥ*—Vaivasvata Manu, known as Śrāddhadeva; *sute*—his son; *putra-kāmaḥ*—desiring to get sons; *tapaḥ tepe*—executed severe austerities; *yamunāyām*—on the bank of the Yamunā; *śatam samāḥ*—for one hundred years.

TRANSLATION

Śukadeva Gosvāmī said: Thereafter, when his son Sudyumna had thus gone to the forest to accept the order of vānaprastha, Vaivasvata Manu [Śrāddhadeva], being desirous of getting more sons, performed severe

austerities on the bank of the Yamunā for one hundred years.

9.2.2

tato 'yajan manur devam
apatyārthaṁ hariṁ prabhum
ikṣvāku-pūrvajān putrān
lebhe sva-sadṛśān daśa

SYNONYMS

tataḥ—thereafter; *ayajat*—worshiped; *manuḥ*—Vaivasvata Manu; *devam*—unto the Supreme Personality of Godhead; *apatya-artham*—with a desire to get sons; *harim*—unto Hari, the Supreme Personality of Godhead; *prabhum*—the Lord; *ikṣvāku-pūrva-jān*—of whom the eldest was named Ikṣvāku; *putrān*—sons; *lebhe*—got; *sva-sadṛśān*—exactly like himself; *daśa*—ten.

TRANSLATION

Then, because of this desire for sons, the Manu known as Śrāddhadeva worshiped the Supreme Lord, the Personality of Godhead, the Lord of the demigods. Thus he got ten sons exactly like himself. Among them all, Ikṣvāku was the eldest.

9.2.3

pṛṣadhras tu manoḥ putro
go-pālo guruṇā kṛtaḥ
pālayām āsa gā yatto
rātryāṁ vīrāsana-vrataḥ

SYNONYMS

pṛṣadhraḥ tu—among them, Pṛṣadhra; *manoḥ*—of Manu; *putraḥ*—the son; *go-pālaḥ*—herding cows; *guruṇā*—by the order of his spiritual master; *kṛtaḥ*—having been engaged; *pālayām āsa*—he protected; *gāḥ*—cows; *yattaḥ*—so engaged; *rātryām*—at night; *vīrāsana-vrataḥ*—taking the vow of *vīrāsana,* standing with a sword.

TRANSLATION

Among these sons, Pṛṣadhra, following the order of his spiritual master, was engaged as a protector of cows. He would stand all night with a sword to give the cows protection.

PURPORT

One who becomes *vīrāsana* takes the vow to stand all night with a sword to give protection to the cows. Because Pṛṣadhra was engaged in this way, it is to be understood that he had no dynasty. We can further understand from this vow accepted by

Pṛṣadhra how essential it is to protect the cows. Some son of a *kṣatriya* would take this vow to protect the cows from ferocious animals, even at night. What then is to be said of sending cows to slaughterhouses? This is the most sinful activity in human society.

9.2.4

ekadā prāviśad goṣṭhaṁ
śārdūlo niśi varṣati
śayānā gāva utthāya
bhītās tā babhramur vraje

SYNONYMS

ekadā—once upon a time; *prāviśat*—entered; *goṣṭham*—the land of the cowshed; *śārdūlaḥ*—a tiger; *niśi*—at night; *varṣati*—while it was raining; *śayānāḥ*—lying down; *gāvaḥ*—cows; *utthāya*—getting up; *bhītāḥ*—fearing; *tāḥ*—all of them; *babhramuḥ*—scattered here and there; *vraje*—in the land surrounding the cowshed.

TRANSLATION

Once at night, while it was raining, a tiger entered the land of the cowshed. Upon seeing the tiger, all the cows, who were lying down, got up in fear and scattered here and there on the land.

9.2.5-6

ekāṁ jagrāha balavān
sā cukrośa bhayāturā
tasyās tu kranditaṁ śrutvā
pṛṣadhro 'nusasāra ha

khaḍgam ādāya tarasā
pralīnoḍu-gaṇe niśi
ajānann acchinod babhroḥ
śiraḥ śārdūla-śaṅkayā

SYNONYMS

ekām—one of the cows; *jagrāha*—seized; *balavān*—the strong tiger; *sā*—that cow; *cukrośa*—began to cry; *bhaya-āturā*—in distress and fear; *tasyāḥ*—of her; *tu*—but; *kranditam*—the screaming; *śrutvā*—hearing; *pṛṣadhraḥ*—Pṛṣadhra; *anusasāra ha*—followed; *khaḍgam*—sword; *ādāya*—taking; *tarasā*—very hastily; *pralīna-uḍu-gaṇe*—when the stars were covered by clouds; *niśi*—at night; *ajānan*—without knowledge; *acchinot*—cut off; *babhroḥ*—of the cow; *śiraḥ*—the head; *śārdūla-śaṅkayā*—mistaking it for the head of the tiger.

TRANSLATION

When the very strong tiger seized the cow, the cow screamed in distress and fear, and Pṛṣadhra, hearing the screaming, immediately followed the sound. He

took up his sword, but because the stars were covered by clouds, he mistook the cow for the tiger and mistakenly cut off the cows' head with great force.

9.2.7

> *vyāghro 'pi vṛkṇa-śravaṇo*
> *nistriṁśāgrāhatas tataḥ*
> *niścakrāma bhṛśaṁ bhīto*
> *raktaṁ pathi samutsṛjan*

SYNONYMS

vyāghraḥ—the tiger; *api*—also; *vṛkṇa-śravaṇaḥ*—its ear being cut off; *nistriṁśa-agra-āhataḥ*—because of being cut by the tip of the sword; *tataḥ*—thereafter; *niścakrāma*—fled (from that place); *bhṛśam*—very much; *bhītaḥ*—being afraid; *raktam*—blood; *pathi*—on the road; *samutsṛjan*—discharging.

TRANSLATION

Because the tiger's ear had been cut by the edge of the sword, the tiger was very afraid, and it fled from that place, while bleeding on the street.

9.2.8

> *manyamāno hataṁ vyāghraṁ*
> *pṛṣadhraḥ para-vīra-hā*

adrākṣīt sva-hatāṁ babhruṁ
vyuṣṭāyāṁ niśi duḥkhitaḥ

SYNONYMS

manyamānaḥ—thinking that; *hatam*—has been killed; *vyāghram*—the tiger; *pṛṣadhraḥ*—Manu's son Pṛṣadhra; *para-vīra-hā*—although quite able to punish the enemy; *adrākṣīt*—saw; *sva-hatām*—had been killed by him; *babhrum*—the cow; *vyuṣṭāyām niśi*—when the night had passed (in the morning); *duḥkhitaḥ*—became very much unhappy.

TRANSLATION

In the morning, when Pṛṣadhra, who was quite able to subdue his enemy, saw that he had killed the cow although at night he thought he had killed the tiger, he was very unhappy.

9.2.9

taṁ śaśāpa kulācāryaḥ
kṛtāgasam akāmataḥ
na kṣatra-bandhuḥ śūdras tvaṁ
karmaṇā bhavitāmunā

SYNONYMS

tam—him (Pṛṣadhra); *śaśāpa*—cursed; *kula-ācāryaḥ*—the family priest, Vasiṣṭha; *kṛta-āgasam*—because of committing the great sin of killing a cow; *akāmataḥ*—although he did not want to do it; *na*—not; *kṣatra-bandhuḥ*—the family member of a *kṣatriya*; *śūdraḥ tvam*—you have behaved like a *śūdra*; *karmaṇā*—therefore by your fruitive reaction; *bhavitā*—you shall become a *śūdra*; *amunā*—because of killing the cow.

TRANSLATION

Although Pṛṣadhra had committed the sin unknowingly, his family priest, Vasiṣṭha, cursed him, saying, "In your next life you shall not be able to become a kṣatriya. Instead, you shall take birth as a śūdra because of killing the cow."

PURPORT

It appears that Vasiṣṭha was not free from *tamo-guṇa,* the mode of ignorance. As the family priest or spiritual master of Pṛṣadhra, Vasiṣṭha should have taken Pṛṣadhra's offense very lightly, but instead Vasiṣṭha cursed him to become a *śūdra*. It is the duty of a family priest not to curse a disciple but to give him relief through the performance of some sort of atonement. Vasiṣṭha, however, did just the opposite. Therefore Śrīla Viśvanātha Cakravartī Ṭhākura says that he was *durmati;* in other words, his intelligence was not very good.

9.2.10

evaṁ śaptas tu guruṇā
pratyagṛhṇāt kṛtāñjaliḥ
adhārayad vrataṁ vīra
ūrdhva-retā muni-priyam

SYNONYMS

evam—in this way; *śaptaḥ*—having been cursed; *tu*—but; *guruṇā*—by his spiritual master; *pratyagṛhṇāt*—he (Pṛṣadhra) accepted; *kṛta-añjaliḥ*—with folded hands; *adhārayat*—took up, assumed; *vratam*—the vow of *brahmacarya*; *vīraḥ*—that hero; *ūrdhva-retāḥ*—having controlled his senses; *muni-priyam*—which is approved by the great sages.

TRANSLATION

When the hero Pṛṣadhra was thus cursed by his spiritual master, he accepted the curse with folded hands. Then, having controlled his senses, he took the vow of brahmacarya, which is approved by all great sages.

9.2.11-13

vāsudeve bhagavati
sarvātmani pare 'male

ekāntitvaṁ gato bhaktyā
sarva-bhūta-suhṛt samaḥ

vimukta-saṅgaḥ śāntātmā
saṁyatākṣo 'parigrahaḥ
yad-ṛcchayopapannena
kalpayan vṛttim ātmanaḥ

ātmany ātmānam ādhāya
jñāna-tṛptaḥ samāhitaḥ
vicacāra mahīm etāṁ
jaḍāndha-badhirākṛtiḥ

SYNONYMS

vāsudeve—unto the Supreme Personality of Godhead; *bhagavati*—unto the Lord; *sarva-ātmani*—unto the Supersoul; *pare*—unto the Transcendence; *amale*—unto the Supreme person, who is without material contamination; *ekāntitvam*—rendering devotional service without diversion; *gataḥ*—being situated in that position; *bhaktyā*—because of pure devotion; *sarva-bhūta-suhṛt samaḥ*—because of being a devotee, friendly and equal to everyone; *vimukta-saṅgaḥ*—without material contamination; *śānta-ātmā*—a peaceful attitude; *saṁyata*—self-controlled; *akṣaḥ*—the vision of whom; *aparigrahaḥ*—without accepting any charity from anyone else; *yat-ṛcchayā*—by the grace of the Lord; *upapannena*—by whatever was available for bodily necessities; *kalpayan*—in this way arranging; *vṛttim*—the necessities of the body; *ātmanaḥ*—for the benefit of the soul;

ātmani—within the mind; *ātmānam*—the Supreme Soul, the Personality of Godhead; *ādhāya*—keeping always; *jñāna-tṛptaḥ*—fully satisfied in transcendental knowledge; *samāhitaḥ*—always in trance; *vicacāra*—traveled all over; *mahīm*—the earth; *etām*—this; *jaḍa*—dumb; *andha*—blind; *badhira*—deaf; *ākṛtiḥ*—appearing as if.

TRANSLATION

Thereafter, Pṛṣadhra gained relief from all responsibilities, became peaceful in mind, and established control over all his senses. Being unaffected by material conditions, being pleased with whatever was available by the grace of the Lord to maintain body and soul together, and being equal toward everyone, he gave full attention to the Supreme Personality of Godhead, Vāsudeva, who is the transcendental Supersoul, free from material contamination. Thus Pṛṣadhra, fully satisfied in pure knowledge, always keeping his mind on the Supreme Personality of Godhead, achieved pure devotional service to the Lord and began traveling all over the world, without affection for material activities, as if he were deaf, dumb and blind.

9.2.14

evaṁ vṛtto vanaṁ gatvā
dṛṣṭvā dāvāgnim utthitam

tenopayukta-karaṇo
brahma prāpa paraṁ muniḥ

SYNONYMS

evam vṛttaḥ—being situated in such an order of life; *vanam*—to the forest; *gatvā*—after going; *dṛṣṭvā*—when he saw; *dāva-agnim*—a forest fire; *utthitam*—existing there; *tena*—by that (fire); *upayukta-karaṇaḥ*—engaging all the senses of the body by burning; *brahma*—transcendence; *prāpa*—he achieved; *param*—the ultimate goal; *muniḥ*—as a great saintly person.

TRANSLATION

With this attitude, Pṛṣadhra became a great saint, and when he entered the forest and saw a blazing forest fire, he took this opportunity to burn his body in the fire. Thus he achieved the transcendental, spiritual world.

PURPORT

The Lord says in *Bhagavad-gītā* (Bg. 4.9):

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth

again in this material world, but attains My eternal abode, O Arjuna." Pṛṣadhra, because of his *karma,* was cursed to take his next birth as a *śūdra,* but because he took to saintly life, specifically concentrating his mind always upon the Supreme Personality of Godhead, he became a pure devotee. Immediately after giving up his body in the fire, he reached the spiritual world, as mentioned in *Bhagavad-gītā* (*mām eti*), as a result of his devotional situation. Devotional service performed by thinking of the Supreme Personality of Godhead is so powerful that although Pṛṣadhra was cursed he avoided the terrible consequence of becoming a *śūdra* and instead returned home, back to Godhead. As stated in *Brahma-saṁhitā* (5.54):

> *yas tv indra-gopam athavendram aho sva-karma-*
> *bandhānurūpa-phala-bhājanam ātanoti*
> *karmāṇi nirdahati kintu ca bhakti-bhājāṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Those who engage in devotional service are unaffected by the results of their material activities. Otherwise, everyone, from the smallest microbe up to the King of heaven, Indra, is subject to the laws of *karma*. A pure devotee, being always engaged in the service of the Lord, is exempt from these laws.

9.2.15

> *kaviḥ kanīyān viṣayeṣu niḥspṛho*
> *visṛjya rājyaṁ saha bandhubhir vanam*

niveśya citte puruṣaṁ sva-rociṣaṁ
viveśa kaiśora-vayāḥ paraṁ gataḥ

SYNONYMS

kaviḥ—another son, known as Kavi; *kanīyān*—who was the youngest; *viṣayeṣu*—in material enjoyments; *niḥspṛhaḥ*—being without attachment; *visṛjya*—after giving up; *rājyam*—his father's property, the kingdom; *saha bandhubhiḥ*—accompanied by friends; *vanam*—the forest; *niveśya*—keeping always; *citte*—within the core of the heart; *puruṣam*—the Supreme Person; *sva-rociṣam*—self-effulgent; *viveśa*—entered; *kaiśora-vayāḥ*—a young man not fully in youth; *param*—the transcendental world; *gataḥ*—entered.

TRANSLATION

Being reluctant to accept material enjoyment, Manu's youngest son, whose name was Kavi, gave up the kingdom before attaining full youth. Accompanied by his friends, he went to the forest, always thinking of the self-effulgent Supreme Personality of Godhead within the core of his heart. Thus he attained perfection.

9.2.16

karūṣān mānavād āsan
kārūṣāḥ kṣatra-jātayaḥ

uttarā-patha-goptāro
brahmaṇyā dharma-vatsalāḥ

SYNONYMS

karūṣāt—from Karūṣa; *mānavāt*—from the son of Manu; *āsan*—there was; *kārūṣāḥ*—called the Kārūṣas; *kṣatra-jātayaḥ*—a group of *kṣatriyas*; *uttarā*—northern; *patha*—of the direction; *goptāraḥ*—kings; *brahmaṇyāḥ*—celebrated protectors of the brahminical culture; *dharma-vatsalāḥ*—extremely religious.

TRANSLATION

From Karūṣa, another son of Manu, came the Kārūṣa dynasty, a family of kṣatriyas. The Kārūṣa kṣatriyas were the kings of the northern direction. They were celebrated protectors of brahminical culture and were all firmly religious.

9.2.17

dhṛṣṭād dhārṣṭam abhūt kṣatraṁ
brahma-bhūyaṁ gataṁ kṣitau
nṛgasya vaṁśaḥ sumatir
bhūtajyotis tato vasuḥ

SYNONYMS

dhṛṣṭāt—from Dhṛṣṭa, another son of Manu; *dhārṣṭam*—a caste of the name Dhārṣṭa; *abhūt*—was produced; *kṣatram*—belonging to the *kṣatriya* group; *brahma-bhūyam*—the position of *brāhmaṇas*; *gatam*—had achieved; *kṣitau*—on the surface of the world; *nṛgasya*—of Nṛga, another son of Manu; *vaṁśaḥ*—the dynasty; *sumatiḥ*—of the name Sumati; *bhūtajyotiḥ*—of the name Bhūtajyoti; *tataḥ*—thereafter; *vasuḥ*—by the name Vasu.

TRANSLATION

From the son of Manu named Dhṛṣṭa came a kṣatriya caste called Dhārṣṭa, whose members achieved the position of brāhmaṇas in this world. Then, from the son of Manu named Nṛga came Sumati. From Sumati came Bhūtajyoti, and from Bhūtajyoti came Vasu.

PURPORT

Here it is said, *kṣatraṁ brahma-bhūyaṁ gataṁ kṣitau:* although the Dhārṣṭas belonged to the *kṣatriya* caste, they were able to convert themselves into *brāhmaṇas*. This gives clear evidence supporting the following statement by Nārada (SB 7.11.35):

> *yasya yal lakṣaṇaṁ proktaṁ*
> *puṁso varṇābhivyañjakam*

yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet

If the qualities of one group are found in the men of another, those men should be recognized by their qualities, by their symptoms, not by the caste of the family in which they were born. Birth is not at all important; it is one's qualities that are stressed in all Vedic literature.

9.2.18

vasoḥ pratīkas tat-putra
oghavān oghavat-pitā
kanyā caughavatī nāma
sudarśana uvāha tām

SYNONYMS

vasoḥ—of Vasu; *pratīkaḥ*—named Pratīka; *tat-putraḥ*—his son; *oghavān*—named Oghavān; *oghavat-pitā*—who was the father of Oghavān; *kanyā*—his daughter; *ca*—also; *oghavatī*—Oghavatī; *nāma*—by the name; *sudarśanaḥ*—Sudarśana; *uvāha*—married; *tām*—that daughter (Oghavatī).

TRANSLATION

The son of Vasu was Pratīka, whose son was Oghavān. Oghavān's son was also known as Oghavān, and his

daughter was Oghavatī. Sudarśana married that daughter.

9.2.19

citraseno nariṣyantād
ṛkṣas tasya suto 'bhavat
tasya mīḍhvāṁs tataḥ pūrṇa
indrasenas tu tat-sutaḥ

SYNONYMS

citrasenaḥ—one named Citrasena; *nariṣyantāt*—from Nariṣyanta, another son of Manu; *ṛkṣaḥ*—Ṛkṣa; *tasya*—of Citrasena; *sutaḥ*—the son; *abhavat*—became; *tasya*—of him (Ṛkṣa); *mīḍhvān*—Mīḍhvān; *tataḥ*—from him (Mīḍhvān); *pūrṇaḥ*—Pūrṇa; *indrasenaḥ*—Indrasena; *tu*—but; *tat-sutaḥ*—the son of him (Pūrṇa).

TRANSLATION

From Nariṣyanta came a son named Citrasena and from him a son named Ṛkṣa. From Ṛkṣa came Mīḍhvān, from Mīḍhvān came Pūrṇa, and from Pūrṇa came Indrasena.

9.2.20

vītihotras tv indrasenāt
tasya satyaśravā abhūt

uruśravāḥ sutas tasya
devadattas tato 'bhavat

SYNONYMS

vītihotraḥ—Vītihotra; *tu*—but; *indrasenāt*—from Indrasena; *tasya*—of Vītihotra; *satyaśravāḥ*—known by the name Satyaśravā; *abhūt*—there was; *uruśravāḥ*—Uruśravā; *sutaḥ*—was the son; *tasya*—of him (Satyaśravā); *devadattaḥ*—Devadatta; *tataḥ*—from Uruśravā; *abhavat*—there was.

TRANSLATION

From Indrasena came Vītihotra, from Vītihotra came Satyaśravā, from Satyaśravā came the son named Uruśravā, and from Uruśravā came Devadatta.

9.2.21

tato 'gniveśyo bhagavān
agniḥ svayam abhūt sutaḥ
kānīna iti vikhyāto
jātūkarṇyo mahān ṛṣiḥ

SYNONYMS

tataḥ—from Devadatta; *agniveśyaḥ*—a son named Agniveśya; *bhagavān*—the most powerful; *agniḥ*—the fire-god; *svayam*—personally; *abhūt*—became; *sutaḥ*—the son; *kānīnaḥ*—Kānīna; *iti*—

thus; *vikhyātaḥ*—was celebrated; *jātūkarṇyaḥ*—Jātūkarṇya; *mahān ṛṣiḥ*—the great saintly person.

TRANSLATION

From Devadatta came a son known as Agniveśya, who was the fire-god Agni himself. This son, who was a celebrated saint, was well known as Kānīna and Jātūkarṇya.

PURPORT

Agniveśya was also known as Kānīna and Jātūkarṇya.

9.2.22

tato brahma-kulaṁ jātam
āgniveśyāyanaṁ nṛpa
nariṣyantānvayaḥ prokto
diṣṭa-vaṁśam ataḥ śṛṇu

SYNONYMS

tataḥ—from Agniveśya; *brahma-kulam*—a dynasty of *brāhmaṇas*; *jātam*—was generated; *āgniveśyāyanam*—known as Āgniveśyāyana; *nṛpa*—O King Parīkṣit; *nariṣyanta*—of Nariṣyanta; *anvayaḥ*—descendants; *proktaḥ*—have been explained; *diṣṭa-vaṁśam*—the dynasty of Diṣṭa; *ataḥ*—hereafter; *śṛṇu*—hear.

TRANSLATION

O King, from Agniveśya came a brahminical dynasty known as Āgniveśyāyana. Now that I have described the descendants of Nariṣyanta, let me describe the descendants of Diṣṭa. Please hear from me.

9.2.23-24

nābhāgo diṣṭa-putro 'nyaḥ
karmaṇā vaiśyatāṁ gataḥ
bhalandanaḥ sutas tasya
vatsaprītir bhalandanāt

vatsaprīteḥ sutaḥ prāṁśus
tat-sutaṁ pramatiṁ viduḥ
khanitraḥ pramates tasmāc
cākṣuṣo 'tha viviṁśatiḥ

SYNONYMS

nābhāgaḥ—by the name Nābhāga; *diṣṭa-putraḥ*—the son of Diṣṭa; *anyaḥ*—another; *karmaṇā*—by occupation; *vaiśyatām*—the order of the *vaiśyas*; *gataḥ*—achieved; *bhalandanaḥ*—by the name Bhalandana; *sutaḥ*—son; *tasya*—of him (Nābhāga); *vatsaprītiḥ*—by the name Vatsaprīti; *bhalandanāt*—from Bhalandana; *vatsaprīteḥ*—from Vatsaprīti; *sutaḥ*—the son; *prāṁśuḥ*—was named Prāṁśu; *tat-sutam*—the son of him (Prāṁśu); *pramatim*—was named

Pramati; *viduḥ*—you should understand; *khanitraḥ*—was named Khanitra; *pramateḥ*—from Pramati; *tasmāt*—from him (Khanitra); *cākṣuṣaḥ*—was named Cākṣuṣa; *atha*—thus (from Cākṣuṣa); *viviṁśatiḥ*—the son named Viviṁśati.

TRANSLATION

Diṣṭa had a son by the name Nābhāga. This Nābhāga, who was different from the Nābhāga described later, became a vaiśya by occupational duty. The son of Nābhāga was known as Bhalandana, the son of Bhalandana was Vatsaprīti, and his son was Prāṁśu. Prāṁśu's son was Pramati, Pramati's son was Khanitra, Khanitra's son was Cākṣuṣa, and his son was Viviṁśati.

PURPORT

From Manu, one son became a *kṣatriya,* another a *brāhmaṇa,* and another a *vaiśya*. This confirms the statement by Nārada Muni, *yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam* (SB 7.11.35). One should always remember that *brāhmaṇas, kṣatriyas* and *vaiśyas* should never be regarded as members of a caste by birth. A *brāhmaṇa* may be changed into a *kṣatriya,* and a *kṣatriya* into a *brāhmaṇa*. Similarly, a *brāhmaṇa* or *kṣatriya* may be changed into a *vaiśya,* and a *vaiśya* into a *brāhmaṇa* or *kṣatriya*. This is confirmed in *Bhagavad-gītā* (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* [[bg/4/13|[Bg. 4.13]]]). So one is a *brāhmaṇa, kṣatriya* or *vaiśya* never by birth, but by quality.

There is a great need of *brāhmaṇas*. Therefore, in the Kṛṣṇa consciousness movement, we are trying to train some *brāhmaṇas* to guide human society. Because at present there is a scarcity of *brāhmaṇas,* the brain of human society is lost. Because practically everyone is a *śūdra,* no one at the present moment can guide the members of society to the proper path by which to achieve perfection in life.

9.2.25

viviṁśateḥ suto rambhaḥ
khanīnetro 'sya dhārmikaḥ
karandhamo mahārāja
tasyāsīd ātmajo nṛpa

SYNONYMS

viviṁśateḥ—from Viviṁśati; *sutaḥ*—the son; *rambhaḥ*—named Rambha; *khanīnetraḥ*—named Khanīnetra; *asya*—of Rambha; *dhārmikaḥ*—very religious; *karandhamaḥ*—named Karandhama; *mahārāja*—O King; *tasya*—of him (Khanīnetra); *āsīt*—was; *ātmajaḥ*—the son; *nṛpa*—O King.

TRANSLATION

The son of Viviṁśati was Rambha, whose son was the great and religious King Khanīnetra. O King, the son of Khanīnetra was King Karandhama.

9.2.26

tasyāvīkṣit suto yasya
maruttaś cakravarty abhūt
saṁvarto 'yājayad yaṁ vai
mahā-yogy aṅgiraḥ-sutaḥ

SYNONYMS

tasya—of him (Karandhama); *avīkṣit*—named Avīkṣit; *sutaḥ*—the son; *yasya*—of whom (Avīkṣit); *maruttaḥ*—(the son) named Marutta; *cakravartī*—the emperor; *abhūt*—became; *saṁvartaḥ*—Saṁvarta; *ayājayat*—engaged in performing sacrifice; *yam*—unto whom (Marutta); *vai*—indeed; *mahā-yogī*—the great mystic; *aṅgiraḥ-sutaḥ*—the son of Aṅgirā.

TRANSLATION

From Karandhama came a son named Avīkṣit, and from Avīkṣit a son named Marutta, who was the emperor. The great mystic Saṁvarta, the son of Aṅgirā, engaged Marutta in performing a sacrifice [yajña].

9.2.27

maruttasya yathā yajño
na tathānyo 'sti kaścana

sarvaṁ hiraṇmayaṁ tv āsīd
yat kiñcic cāsya śobhanam

SYNONYMS

maruttasya—of Marutta; *yathā*—as; *yajñaḥ*—performance of sacrifice; *na*—not; *tathā*—like that; *anyaḥ*—any other; *asti*—there is; *kaścana*—anything; *sarvam*—everything; *hiraṇ-mayam*—made of gold; *tu*—indeed; *āsīt*—there was; *yat kiñcit*—whatever he had; *ca*—and; *asya*—of Marutta; *śobhanam*—extremely beautiful.

TRANSLATION

The sacrificial paraphernalia of King Marutta was extremely beautiful, for everything was made of gold. Indeed, no other sacrifice could compare to his.

9.2.28

amādyad indraḥ somena
dakṣiṇābhir dvijātayaḥ
marutaḥ pariveṣṭāro
viśvedevāḥ sabhā-sadaḥ

SYNONYMS

amādyat—became intoxicated; *indraḥ*—the King of heaven, Lord Indra; *somena*—by drinking the intoxicant *soma-rasa*; *dakṣiṇābhiḥ*—by receiving sufficient contributions; *dvijātayaḥ*—the brahminical

group; *marutaḥ*—the airs; *pariveṣṭāraḥ*—offering the foodstuffs; *viśvedevāḥ*—universal demigods; *sabhā-sadaḥ*—members of the assembly.

TRANSLATION

In that sacrifice, King Indra became intoxicated by drinking a large quantity of soma-rasa. The brāhmaṇas received ample contributions, and therefore they were satisfied. For that sacrifice, the various demigods who control the winds offered foodstuffs, and the Viśvedevas were members of the assembly.

PURPORT

Because of the *yajña* performed by Marutta, everyone was pleased, especially the *brāhmaṇas* and *kṣatriyas*. *Brāhmaṇas* are interested in receiving contributions as priests, and *kṣatriyas* are interested in drinking. All of them, therefore, were satisfied with their different engagements.

9.2.29

maruttasya damaḥ putras
tasyāsīd rājyavardhanaḥ
sudhṛtis tat-suto jajñe
saudhṛteyo naraḥ sutaḥ

SYNONYMS

maruttasya—of Marutta; *damaḥ*—(was named) Dama; *putraḥ*—the son; *tasya*—of him (Dama); *āsīt*—there was; *rājya-vardhanaḥ*—named Rājyavardhana, or one who can expand the kingdom; *sudhṛtiḥ*—was named Sudhṛti; *tat-sutaḥ*—the son of him (Rājyavardhana); *jajñe*—was born; *saudhṛteyaḥ*—from Sudhṛti; *naraḥ*—named Nara; *sutaḥ*—the son.

TRANSLATION

Marutta's son was Dama, Dama's son was Rājyavardhana, Rājyavardhana's son was Sudhṛti, and his son was Nara.

9.2.30

tat-sutaḥ kevalas tasmād
dhundhumān vegavāṁs tataḥ
budhas tasyābhavad yasya
tṛṇabindur mahīpatiḥ

SYNONYMS

tat-sutaḥ—the son of him (Nara); *kevalaḥ*—was named Kevala; *tasmāt*—from him (Kevala); *dhundhumān*—a son was born named Dhundhumān; *vegavān*—named Vegavān; *tataḥ*—from him (Dhundhumān); *budhaḥ*—named Budha; *tasya*—of him (Vegavān);

abhavat—there was; *yasya*—of whom (Budha); *tṛṇabinduḥ*—a son named Tṛṇabindu; *mahīpatiḥ*—the king.

TRANSLATION

The son of Nara was Kevala, and his son was Dhundhumān, whose son was Vegavān. Vegavān's son was Budha, and Budha's son was Tṛṇabindu, who became the king of this earth.

9.2.31

taṁ bheje 'lambuṣā devī
bhajanīya-guṇālayam
varāpsarā yataḥ putrāḥ
kanyā celavilābhavat

SYNONYMS

tam—him (Tṛṇabindu); *bheje*—accepted as husband; *alambuṣā*—the girl Alambuṣā; *devī*—goddess; *bhajanīya*—worthy of accepting; *guṇa-ālayam*—the reservoir of all good qualities; *vara-apsarāḥ*—the best of the Apsarās; *yataḥ*—from whom (Tṛṇabindu); *putrāḥ*—some sons; *kanyā*—a daughter; *ca*—and; *ilavilā*—named Ilavilā; *abhavat*—was born.

TRANSLATION

The best of the Apsarās, the highly qualified girl named Alambuṣā, accepted the similarly qualified Tṛṇabindu

as her husband. She gave birth to a few sons and a daughter known as Ilavilā.

9.2.32

yasyām utpādayām āsa
viśravā dhanadaṁ sutam
prādāya vidyāṁ paramām
ṛṣir yogeśvaraḥ pituḥ

SYNONYMS

yasyām—in whom (Ilavilā); *utpādayām āsa*—gave birth; *viśravāḥ*—Viśravā; *dhana-dam*—Kuvera, or one who gives money; *sutam*—to a son; *prādāya*—after receiving; *vidyām*—absolute knowledge; *paramām*—supreme; *ṛṣiḥ*—the great saintly person; *yoga-īśvaraḥ*—master of mystic *yoga*; *pituḥ*—from his father.

TRANSLATION

After the great saint Viśravā, the master of mystic yoga, received absolute knowledge from his father, he begot in the womb of Ilavilā the greatly celebrated son known as Kuvera, the giver of money.

9.2.33

viśālaḥ śūnyabandhuś ca
dhūmraketuś ca tat-sutāḥ

viśālo vaṁśa-kṛd rājā
vaiśālīṁ nirmame purīm

SYNONYMS

viśālaḥ—named Viśāla; *śūnyabandhuḥ*—named Śūnyabandhu; *ca*—also; *dhūmraketuḥ*—named Dhūmraketu; *ca*—also; *tat-sutāḥ*—the sons of Tṛṇabindu; *viśālaḥ*—among the three, King Viśāla; *vaṁśa-kṛt*—made a dynasty; *rājā*—the king; *vaiśālīm*—by the name Vaiśālī; *nirmame*—constructed; *purīm*—a palace.

TRANSLATION

Tṛṇabindu had three sons, named Viśāla, Śūnyabandhu and Dhūmraketu. Among these three, Viśāla created a dynasty and constructed a palace called Vaiśālī.

9.2.34

hemacandraḥ sutas tasya
dhūmrākṣas tasya cātmajaḥ
tat-putrāt saṁyamād āsīt
kṛśāśvaḥ saha-devajaḥ

SYNONYMS

hemacandraḥ—was named Hemacandra; *sutaḥ*—the son; *tasya*—of him (Viśāla); *dhūmrākṣaḥ*—was named Dhūmrākṣa; *tasya*—of him (Hemacandra); *ca*—also; *ātmajaḥ*—the son; *tat-putrāt*—from the

son of him (Dhūmrākṣa); *saṁyamāt*—from he who was named Saṁyama; *āsīt*—there was; *kṛśāśvaḥ*—Kṛśāśva; *saha*—along with; *devajaḥ*—Devaja.

TRANSLATION

The son of Viśāla was known as Hemacandra, his son was Dhūmrākṣa, and his son was Saṁyama, whose sons were Devaja and Kṛśāśva.

9.2.35-36

kṛśāśvāt somadatto 'bhūd
yo 'śvamedhair iḍaspatim
iṣṭvā puruṣam āpāgryāṁ
gatiṁ yogeśvarāśritām

saumadattis tu sumatis
tat-putro janamejayaḥ
ete vaiśāla-bhūpālās
tṛṇabindor yaśodharāḥ

SYNONYMS

kṛśāśvāt—from Kṛśāśva; *somadattaḥ*—a son named Somadatta; *abhūt*—there was; *yaḥ*—he who (Somadatta); *aśvamedhaiḥ*—by the performance of *aśvamedha* sacrifices; *iḍaspatim*—unto Lord Viṣṇu; *iṣṭvā*—after worshiping; *puruṣam*—Lord Viṣṇu; *āpa*—achieved; *agryām*—the best of all; *gatim*—the destination; *yogeśvara-*

āśritām—the place occupied by great mystic *yogīs*; *saumadattiḥ*—the son of Somadatta; *tu*—but; *sumatiḥ*—a son named Sumati; *tat-putraḥ*—the son of him (Sumati); *janamejayaḥ*—was named Janamejaya; *ete*—all of them; *vaiśāla-bhūpālāḥ*—the kings in the dynasty of Vaiśāla; *tṛṇabindoḥ yaśaḥ-dharāḥ*—continued the fame of King Tṛṇabindu.

TRANSLATION

The son of Kṛśāśva was Somadatta, who performed aśvamedha sacrifices and thus satisfied the Supreme Personality of Godhead, Viṣṇu. By worshiping the Supreme Lord, he achieved the most exalted post, a residence on the planet to which great mystic yogīs are elevated. The son of Somadatta was Sumati, whose son was Janamejaya. All these kings appearing in the dynasty of Viśāla properly maintained the celebrated position of King Tṛṇabindu. Thus end the Bhaktivedanta purports of the Ninth Canto, Second Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Dynasties of the Sons of Manu."

Chapter 3

9.3.1

śrī-śuka uvāca
śaryātir mānavo rājā
brahmiṣṭhaḥ sambabhūva ha
yo vā aṅgirasāṁ satre
dvitīyam ahar ūcivān

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *śaryātiḥ*—the king named Śaryāti; *mānavaḥ*—the son of Manu; *rājā*—ruler; *brahmiṣṭhaḥ*—completely in awareness of Vedic knowledge; *sambabhūva ha*—so he became; *yaḥ*—one who; *vā*—either; *aṅgirasām*—of the descendants of Aṅgirā; *satre*—in the arena of sacrifice; *dvitīyam ahaḥ*—the functions to be performed on the second day; *ūcivān*—narrated.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: O King, Śaryāti, another son of Manu, was a ruler completely aware of Vedic knowledge. He gave instructions about the

functions for the second day of the yajña to be performed by the descendants of Aṅgirā.

9.3.2

sukanyā nāma tasyāsīt
kanyā kamala-locanā
tayā sārdhaṁ vana-gato
hy agamac cyavanāśramam

SYNONYMS

sukanyā—Sukanyā; *nāma*—by name; *tasya*—of him (Śaryāti); *āsīt*—there was; *kanyā*—a daughter; *kamala-locanā*—lotus-eyed; *tayā sārdham*—with her; *vana-gataḥ*—having entered the forest; *hi*—indeed; *agamat*—he went; *cyavana-āśramam*—to the *āśrama* cottage of Cyavana Muni.

TRANSLATION

Śaryāti had a beautiful lotus-eyed daughter named Sukanyā, with whom he went to the forest to see the āśrama of Cyavana Muni.

9.3.3

sā sakhībhiḥ parivṛtā
vicinvanty aṅghripān vane

valmīka-randhre dadṛśe
khadyote iva jyotiṣī

SYNONYMS

sā—that Sukanyā; *sakhībhiḥ*—by her friends; *parivṛtā*—surrounded; *vicinvantī*—collecting; *aṅghripān*—fruits and flowers from the trees; *vane*—in the forest; *valmīka-randhre*—in the hole of an earthworm; *dadṛśe*—observed; *khadyote*—two luminaries; *iva*—like; *jyotiṣī*—two shining things.

TRANSLATION

While that Sukanyā, surrounded by her friends, was collecting various types of fruits from the trees in the forest, she saw within the hole of an earthworm two things glowing like luminaries.

9.3.4

te daiva-coditā bālā
jyotiṣī kaṇṭakena vai
avidhyan mugdha-bhāvena
susrāvāsṛk tato bahiḥ

SYNONYMS

te—those two; *daiva-coditā*—as if impelled by providence; *bālā*—that young daughter; *jyotiṣī*—two glowworms within the hole of the

earthworm; *kaṇṭakena*—with a thorn; *vai*—indeed; *avidhyat*—pierced; *mugdha-bhāvena*—as if without knowledge; *susrāva*—came out; *asṛk*—blood; *tataḥ*—from there; *bahiḥ*—outside.

TRANSLATION

As if induced by providence, the girl ignorantly pierced those two glowworms with a thorn, and when they were pierced, blood began to ooze out of them.

9.3.5

śakṛn-mūtra-nirodho 'bhūt
sainikānāṁ ca tat-kṣaṇāt
rājarṣis tam upālakṣya
puruṣān vismito 'bravīt

SYNONYMS

śakṛt—of stool; *mūtra*—and of urine; *nirodhaḥ*—stoppage; *abhūt*—so became; *sainikānām*—of all the soldiers; *ca*—and; *tat-kṣaṇāt*—immediately; *rājarṣiḥ*—the King; *tam upālakṣya*—seeing the incident; *puruṣān*—to his men; *vismitaḥ*—being surprised; *abravīt*—began to speak.

TRANSLATION

Thereupon, all the soldiers of Śaryāti were immediately obstructed from passing urine and stool. Upon

perceiving this, Śaryāti spoke to his associates in surprise.

9.3.6

apy abhadraṁ na yuṣmābhir
bhārgavasya viceṣṭitam
vyaktaṁ kenāpi nas tasya
kṛtam āśrama-dūṣaṇam

SYNONYMS

api—alas; *abhadram*—something mischievous; *naḥ*—among us; *yuṣmābhiḥ*—by ourselves; *bhārgavasya*—of Cyavana Muni; *viceṣṭitam*—has been attempted; *vyaktam*—now it is clear; *kena api*—by someone; *naḥ*—among ourselves; *tasya*—of him (Cyavana Muni); *kṛtam*—has been done; *āśrama-dūṣaṇam*—pollution of the *āśrama*.

TRANSLATION

How strange it is that one of us has attempted to do something wrong to Cyavana Muni, the son of Bhṛgu. It certainly appears that someone among us has polluted this āśrama.

9.3.7

sukanyā prāha pitaraṁ
bhītā kiñcit kṛtaṁ mayā
dve jyotiṣī ajānantyā
nirbhinne kaṇṭakena vai

SYNONYMS

sukanyā—the girl Sukanyā; *prāha*—said; *pitaram*—unto her father; *bhītā*—being afraid; *kiñcit*—something; *kṛtam*—has been done; *mayā*—by me; *dve*—two; *jyotiṣī*—luminous objects; *ajānantyā*—because of ignorance; *nirbhinne*—have been pierced; *kaṇṭakena*—with a thorn; *vai*—indeed.

TRANSLATION

Being very much afraid, the girl Sukanyā said to her father: I have done something wrong, for I have ignorantly pierced these two luminous substances with a thorn.

9.3.8

duhitus tad vacaḥ śrutvā
śaryātir jāta-sādhvasaḥ
muniṁ prasādayām āsa
valmīkāntarhitaṁ śanaiḥ

SYNONYMS

duhituḥ—of his daughter; *tat vacaḥ*—that statement; *śrutvā*—after hearing; *śaryātiḥ*—King Śaryāti; *jāta-sādhvasaḥ*—becoming afraid; *munim*—unto Cyavana Muni; *prasādayām āsa*—tried to appease; *valmīka-antarhitam*—who was sitting within the hole of the earthworm; *śanaiḥ*—gradually.

TRANSLATION

After hearing this statement by his daughter, King Śaryāti was very much afraid. In various ways, he tried to appease Cyavana Muni, for it was he who sat within the hole of the earthworm.

9.3.9

tad-abhiprāyam ājñāya
prādād duhitaraṁ muneḥ
kṛcchrān muktas tam āmantrya
puraṁ prāyāt samāhitaḥ

SYNONYMS

tat—of Cyavana Muni; *abhiprāyam*—the purpose; *ājñāya*—understanding; *prādāt*—delivered; *duhitaram*—his daughter; *muneḥ*—unto Cyavana Muni; *kṛcchrāt*—with great difficulty; *muktaḥ*—released; *tam*—the *muni*; *āmantrya*—taking permission;

puram—to his own place; *prāyāt*—went away; *samāhitaḥ*—being very contemplative.

TRANSLATION

King Śaryāti, being very contemplative and thus understanding Cyavana Muni's purpose, gave his daughter in charity to the sage. Thus released from danger with great difficulty, he took permission from Cyavana Muni and returned home.

PURPORT

The King, after hearing the statement of his daughter, certainly told the great sage Cyavana Muni everything about how his daughter had ignorantly committed such an offense. The *muni,* however, inquired from the King whether the daughter was married. In this way, the King, understanding the purpose of the great sage Cyavana Muni (*tad-abhiprāyam ājñāya*), immediately gave the *muni* his daughter in charity and escaped the danger of being cursed. Thus with the permission of the great sage the King returned home.

9.3.10

sukanyā cyavanaṁ prāpya
patiṁ parama-kopanam
prīṇayām āsa citta-jñā
apramattānuvṛttibhiḥ

SYNONYMS

sukanyā—the girl named Sukanyā, the daughter of King Śaryāti; *cyavanam*—the great sage Cyavana Muni; *prāpya*—after obtaining; *patim*—as her husband; *parama-kopanam*—who was always very angry; *prīṇayām āsa*—she satisfied him; *citta-jñā*—understanding the mind of her husband; *apramattā anuvṛttibhiḥ*—by executing services without being bewildered.

TRANSLATION

Cyavana Muni was very irritable, but since Sukanyā had gotten him as her husband, she dealt with him carefully, according to his mood. Knowing his mind, she performed service to him without being bewildered.

PURPORT

This is an indication of the relationship between husband and wife. A great personality like Cyavana Muni has the temperament of always wanting to be in a superior position. Such a person cannot submit to anyone. Therefore, Cyavana Muni had an irritable temperament. His wife, Sukanyā, could understand his attitude, and under the circumstances she treated him accordingly. If any wife wants to be happy with her husband, she must try to understand her husband's temperament and please him. This is victory for a woman. Even in the dealings of Lord Kṛṣṇa with His different queens, it has been seen that although the queens were the daughters of great kings, they placed themselves before Lord Kṛṣṇa as His maidservants. However

great a woman may be, she must place herself before her husband in this way; that is to say, she must be ready to carry out her husband's orders and please him in all circumstances. Then her life will be successful. When the wife becomes as irritable as the husband, their life at home is sure to be disturbed or ultimately completely broken. In the modern day, the wife is never submissive, and therefore home life is broken even by slight incidents. Either the wife or the husband may take advantage of the divorce laws. According to the Vedic law, however, there is no such thing as divorce laws, and a woman must be trained to be submissive to the will of her husband. Westerners contend that this is a slave mentality for the wife, but factually it is not; it is the tactic by which a woman can conquer the heart of her husband, however irritable or cruel he may be. In this case we clearly see that although Cyavana Muni was not young but indeed old enough to be Sukanyā's grandfather and was also very irritable, Sukanyā, the beautiful young daughter of a king, submitted herself to her old husband and tried to please him in all respects. Thus she was a faithful and chaste wife.

9.3.11

kasyacit tv atha kālasya
nāsatyāv āśramāgatau
tau pūjayitvā provāca
vayo me dattam īśvarau

SYNONYMS

kasyacit—after some (time); *tu*—but; *atha*—in this way; *kālasya*—time having passed; *nāsatyau*—the two Aśvinī-kumāras; *āśrama*—that place of Cyavana Muni; *āgatau*—reached; *tau*—unto those two; *pūjayitvā*—offering respectful obeisances; *provāca*—said; *vayaḥ*—youth; *me*—unto me; *dattam*—please give; *īśvarau*—because you two are able to do so.

TRANSLATION

Thereafter, some time having passed, the Aśvinī-kumāra brothers, the heavenly physicians, happened to come to Cyavana Muni's āśrama. After offering them respectful obeisances, Cyavana Muni requested them to give him youthful life, for they were able to do so.

PURPORT

The heavenly physicians like the Aśvinī-kumāras could give youthful life even to one who was advanced in age. Indeed, great *yogīs,* with their mystic powers, can even bring a dead body back to life if the structure of the body is in order. We have already discussed this in connection with Bali Mahārāja's soldiers and their treatment by Śukrācārya. Modern medical science has not yet discovered how to bring a dead body back to life or bring youthful energy to an old body, but from these verses we can understand that such treatment is possible if one is able to take knowledge from the Vedic information. The Aśvinī-kumāras were expert in *Āyur-veda,* as was Dhanvantari. In every

department of material science, there is a perfection to be achieved, and to achieve it one must consult the Vedic literature. The highest perfection is to become a devotee of the Lord. To attain this perfection, one must consult *Śrīmad-Bhāgavatam,* which is understood to be the ripe fruit of the Vedic desire tree (*nigama-kalpa-taror galitaṁ phalam* [[sb/1/1/3|[SB 1.1.3]]]).

9.3.12

> *grahaṁ grahīṣye somasya*
> *yajñe vām apy asoma-poḥ*
> *kriyatāṁ me vayo-rūpaṁ*
> *pramadānāṁ yad īpsitam*

SYNONYMS

graham—a full pot; *grahīṣye*—I shall give; *somasya*—of *soma-rasa*; *yajñe*—in sacrifice; *vām*—of both of you; *api*—although; *asoma-poḥ*—of you two, who are not eligible to drink *soma-rasa*; *kriyatām*—just execute; *me*—my; *vayaḥ*—young age; *rūpam*—beauty of a young man; *pramadānām*—of women as a class; *yat*—which is; *īpsitam*—desirable.

TRANSLATION

Cyavana Muni said: Although you are ineligible to drink soma-rasa in sacrifices, I promise to give you a full pot of it. Kindly arrange beauty and youth for me, because they are attractive to young women.

9.3.13

bāḍham ity ūcatur vipram
abhinandya bhiṣaktamau
nimajjatāṁ bhavān asmin
hrade siddha-vinirmite

SYNONYMS

bāḍham—yes, we shall act; *iti*—thus; *ūcatuḥ*—they both replied, accepting the proposal of Cyavana; *vipram*—unto the *brāhmaṇa* (Cyavana Muni); *abhinandya*—congratulating him; *bhiṣak-tamau*—the two great physicians, the Aśvinī-kumāras; *nimajjatām*—just dive; *bhavān*—yourself; *asmin*—in this; *hrade*—lake; *siddha-vinirmite*—which is especially meant for all kinds of perfection.

TRANSLATION

The great physicians, the Aśvinī-kumāras, very gladly accepted Cyavana Muni's proposal. Thus they told the brāhmaṇa, "Just dive into this lake of successful life." [One who bathes in this lake has his desires fulfilled.]

9.3.14

ity ukto jarayā grasta-
deho dhamani-santataḥ

hradaṁ praveśito 'śvibhyāṁ
valī-palita-vigrahaḥ

SYNONYMS

iti uktaḥ—thus being addressed; *jarayā*—by old age and invalidity; *grasta-dehaḥ*—the body being so diseased; *dhamani-santataḥ*—whose veins were visible everywhere on the body; *hradam*—the lake; *praveśitaḥ*—entered; *aśvibhyām*—helped by the Aśvinī-kumāras; *valī-palita-vigrahaḥ*—whose body had loose skin and white hair.

TRANSLATION

After saying this, the Aśvinī-kumāras caught hold of Cyavana Muni, who was an old, diseased invalid with loose skin, white hair, and veins visible all over his body, and all three of them entered the lake.

PURPORT

Cyavana Muni was so old that he could not enter the lake alone. Thus the Aśvinī-kumāras caught hold of his body, and the three of them entered the lake.

9.3.15

puruṣās traya uttasthur
apīvyā vanitā-priyāḥ

padma-srajaḥ kuṇḍalinas
tulya-rūpāḥ suvāsasaḥ

SYNONYMS

puruṣāḥ—men; *trayaḥ*—three; *uttasthuḥ*—arose (from the lake); *apīvyāḥ*—extremely beautiful; *vanitā-priyāḥ*—as a man becomes very attractive to women; *padma-srajaḥ*—decorated with garlands of lotuses; *kuṇḍalinaḥ*—with earrings; *tulya-rūpāḥ*—all of them had the same bodily features; *su-vāsasaḥ*—very nicely dressed.

TRANSLATION

Thereafter, three men with very beautiful bodily features emerged from the lake. They were nicely dressed and decorated with earrings and garlands of lotuses. All of them were of the same standard of beauty.

9.3.16

tān nirīkṣya varārohā
sarūpān sūrya-varcasaḥ
ajānatī patiṁ sādhvī
aśvinau śaraṇaṁ yayau

SYNONYMS

tān—unto them; *nirīkṣya*—after observing; *vara-ārohā*—that beautiful Sukanyā; *sa-rūpān*—all of them equally beautiful; *sūrya-varcasaḥ*—with a bodily effulgence like the effulgence of the sun; *ajānatī*—not knowing; *patim*—her husband; *sādhvī*—that chaste woman; *aśvinau*—unto the Aśvinī-kumāras; *śaraṇam*—shelter; *yayau*—took.

TRANSLATION

The chaste and very beautiful Sukanyā could not distinguish her husband from the two Aśvinī-kumāras, for they were equally beautiful. Not understanding who her real husband was, she took shelter of the Aśvinī-kumāras.

PURPORT

Sukanyā could have selected any one of them as her husband, for one could not distinguish among them, but because she was chaste, she took shelter of the Aśvinī-kumāras so that they could inform her who her actual husband was. A chaste woman will never accept any man other than her husband, even if there be someone equally as handsome and qualified.

9.3.17

darśayitvā patiṁ tasyai
pāti-vratyena toṣitau

ṛṣim āmantrya yayatur
vimānena triviṣṭapam

SYNONYMS

darśayitvā—after showing; *patim*—her husband; *tasyai*—unto Sukanyā; *pāti-vratyena*—because of her strong faith in her husband; *toṣitau*—being very pleased with her; *ṛṣim*—unto Cyavana Muni; *āmantrya*—taking his permission; *yayatuḥ*—they went away; *vimānena*—taking their own airplane; *triviṣṭapam*—to the heavenly planets.

TRANSLATION

The Aśvinī-kumāras were very pleased to see Sukanyā's chastity and faithfulness. Thus they showed her Cyavana Muni, her husband, and after taking permission from him, they returned to the heavenly planets in their plane.

9.3.18

yakṣyamāṇo 'tha śaryātiś
cyavanasyāśramaṁ gataḥ
dadarśa duhituḥ pārśve
puruṣaṁ sūrya-varcasam

SYNONYMS

yakṣyamāṇaḥ—desiring to perform a *yajña*; *atha*—thus; *śaryātiḥ*—King Śaryāti; *cyavanasya*—of Cyavana Muni; *āśramam*—to the residence; *gataḥ*—having gone; *dadarśa*—he saw; *duhituḥ*—of his daughter; *pārśve*—by the side; *puruṣam*—a man; *sūrya-varcasam*—beautiful and effulgent like the sun.

TRANSLATION

Thereafter, King Śaryāti, desiring to perform a sacrifice, went to the residence of Cyavana Muni. There he saw by the side of his daughter a very beautiful young man, as bright as the sun.

9.3.19

rājā duhitaraṁ prāha
kṛta-pādābhivandanām
āśiṣaś cāprayuñjāno
nātiprīti-manā iva

SYNONYMS

rājā—the King (Śaryāti); *duhitaram*—unto the daughter; *prāha*—said; *kṛta-pāda-abhivandanām*—who had already finished offering respectful obeisances to her father; *āśiṣaḥ*—blessings upon her; *ca*—and; *aprayuñjānaḥ*—without offering to the daughter; *na*—not; *atiprīti-manāḥ*—very much pleased; *iva*—like that.

TRANSLATION

After receiving obeisances from his daughter, the King, instead of offering blessings to her, appeared very displeased and spoke as follows.

9.3.20

cikīrṣitaṁ te kim idaṁ patis tvayā
pralambhito loka-namaskṛto muniḥ
yat tvaṁ jarā-grastam asaty asammataṁ
vihāya jāraṁ bhajase 'mum adhvagam

SYNONYMS

cikīrṣitam—which you desire to do; *te*—of you; *kim idam*—what is this; *patiḥ*—your husband; *tvayā*—by you; *pralambhitaḥ*—has been cheated; *loka-namaskṛtaḥ*—who is honored by all people; *muniḥ*—a great sage; *yat*—because; *tvam*—you; *jarā-grastam*—very old and invalid; *asati*—O unchaste daughter; *asammatam*—not very attractive; *vihāya*—giving up; *jāram*—paramour; *bhajase*—you have accepted; *amum*—this man; *adhvagam*—comparable to a street beggar.

TRANSLATION

O unchaste girl, what is this that you have desired to do? You have cheated the most respectable husband, who is honored by everyone, for I see that because he

was old, diseased and therefore unattractive, you have left his company to accept as your husband this young man, who appears to be a beggar from the street.

PURPORT

This shows the values of Vedic culture. According to the circumstances, Sukanyā had been given a husband who was too old to be compatible with her. Because Cyavana Muni was diseased and very old, he was certainly unfit for the beautiful daughter of King Śaryāti. Nonetheless, her father expected her to be faithful to her husband. When he suddenly saw that his daughter had accepted someone else, even though the man was young and handsome, he immediately chastised her as *asatī,* unchaste, because he assumed that she had accepted another man in the presence of her husband. According to Vedic culture, even if a young woman is given an old husband, she must respectfully serve him. This is chastity. It is not that because she dislikes her husband she may give him up and accept another. This is against Vedic culture. According to Vedic culture, a woman must accept the husband given to her by her parents and remain chaste and faithful to him. Therefore King Śaryāti was surprised to see a young man by the side of Sukanyā.

9.3.21

> *kathaṁ matis te 'vagatānyathā satāṁ*
> *kula-prasūte kula-dūṣaṇaṁ tv idam*

bibharṣi jāraṁ yad apatrapā kulaṁ
pituś ca bhartuś ca nayasy adhas tamaḥ

SYNONYMS

katham—how; *matiḥ te*—your consciousness; *avagatā*—has gone down; *anyathā*—otherwise; *satām*—of the most respectable; *kula-prasūte*—O my daughter, born in the family; *kula-dūṣaṇam*—who are the degradation of the family; *tu*—but; *idam*—this; *bibharṣi*—you are maintaining; *jāram*—a paramour; *yat*—as it is; *apatrapā*—without shame; *kulam*—the dynasty; *pituḥ*—of your father; *ca*—and; *bhartuḥ*—of your husband; *ca*—and; *nayasi*—you are bringing down; *adhaḥ tamaḥ*—downward into darkness or hell.

TRANSLATION

O my daughter, who were born in a respectable family, how have you degraded your consciousness in this way? How is it that you are shamelessly maintaining a paramour? You will thus degrade the dynasties of both your father and your husband to hellish life.

PURPORT

It is quite clear that according to Vedic culture a woman who accepts a paramour or second husband in the presence of the husband she has married is certainly responsible for the degradation of her father's family and the family of her husband. The rules of Vedic culture in this regard are strictly observed in the respectable families of *brāhmaṇas, kṣatriyas* and *vaiśyas*

even today; only the *śūdras* are degraded in this matter. For a woman of the *brāhmaṇa, kṣatriya* or *vaiśya* class to accept another husband in the presence of the husband she has married, or to file for divorce or accept a boyfriend or paramour, is unacceptable in the Vedic culture. Therefore King Śaryāti, who did not know the real facts of Cyavana Muni's transformation, was surprised to see the behavior of his daughter.

9.3.22

evaṁ bruvāṇaṁ pitaraṁ
smayamānā śuci-smitā
uvāca tāta jāmātā
tavaiṣa bhṛgu-nandanaḥ

SYNONYMS

evam—in this way; *bruvāṇam*—who was talking and chastising her; *pitaram*—unto her father; *smayamānā*—smiling (because she was chaste); *śuci-smitā*—laughingly; *uvāca*—replied; *tāta*—O my dear father; *jāmātā*—son-in-law; *tava*—your; *eṣaḥ*—this young man; *bhṛgu-nandanaḥ*—is Cyavana Muni (and no one else).

TRANSLATION

Sukanyā, however, being very proud of her chastity, smiled upon hearing the rebukes of her father. She smilingly told him, "My dear father, this young man by

my side is your actual son-in-law, the great sage Cyavana, who was born in the family of Bhṛgu."

PURPORT

Although the father chastised the daughter, assuming that she had accepted another husband, the daughter knew that she was completely honest and chaste, and therefore she was smiling. When she explained that her husband, Cyavana Muni, had now been transformed into a young man, she was very proud of her chastity, and thus she smiled as she talked with her father.

9.3.23

> *śaśaṁsa pitre tat sarvaṁ*
> *vayo-rūpābhilambhanam*
> *vismitaḥ parama-prītas*
> *tanayāṁ pariṣasvaje*

SYNONYMS

śaśaṁsa—she described; *pitre*—unto her father; *tat*—that; *sarvam*—everything; *vayaḥ*—of the change of age; *rūpa*—and of beauty; *abhilambhanam*—how there was achievement (by her husband); *vismitaḥ*—being surprised; *parama-prītaḥ*—was extremely pleased; *tanayām*—unto his daughter; *pariṣasvaje*—embraced with pleasure.

TRANSLATION

Thus Sukanyā explained how her husband had received the beautiful body of a young man. When the King heard this he was very surprised, and in great pleasure he embraced his beloved daughter.

9.3.24

somena yājayan vīraṁ
grahaṁ somasya cāgrahīt
asoma-por apy aśvinoś
cyavanaḥ svena tejasā

SYNONYMS

somena—with the *soma*; *yājayan*—causing to perform the sacrifice; *vīram*—the King (Śaryāti); *graham*—the full pot; *somasya*—of the *soma-rasa*; *ca*—also; *agrahīt*—delivered; *asoma-poḥ*—who were not allowed to drink the *soma-rasa*; *api*—although; *aśvinoḥ*—of the Aśvinī-kumāras; *cyavanaḥ*—Cyavana Muni; *svena*—his own; *tejasā*—by prowess.

TRANSLATION

Cyavana Muni, by his own prowess, enabled King Śaryāti to perform the soma-yajña. The muni offered a full pot of soma-rasa to the Aśvinī-kumāras, although they were unfit to drink it.

9.3.25

hantuṁ tam ādade vajraṁ
sadyo manyur amarṣitaḥ
savajraṁ stambhayām āsa
bhujam indrasya bhārgavaḥ

SYNONYMS

hantum—to kill; *tam*—him (Cyavana); *ādade*—Indra took up; *vajram*—his thunderbolt; *sadyaḥ*—immediately; *manyuḥ*—because of great anger, without consideration; *amarṣitaḥ*—being very much perturbed; *sa-vajram*—with the thunderbolt; *stambhayām āsa*—paralyzed; *bhujam*—the arm; *indrasya*—of Indra; *bhārgavaḥ*—Cyavana Muni, the descendant of Bhṛgu.

TRANSLATION

King Indra, being perturbed and angry, wanted to kill Cyavana Muni, and therefore he impetuously took up his thunderbolt. But Cyavana Muni, by his powers, paralyzed Indra's arm that held the thunderbolt.

9.3.26

anvajānaṁs tataḥ sarve
grahaṁ somasya cāśvinoḥ

bhiṣajāv iti yat pūrvaṁ
somāhutyā bahiṣ-kṛtau

SYNONYMS

anvajānan—with their permission; *tataḥ*—thereafter; *sarve*—all the demigods; *graham*—a full pot; *somasya*—of *soma-rasa*; *ca*—also; *aśvinoḥ*—of the Aśvinī-kumāras; *bhiṣajau*—although only physicians; *iti*—thus; *yat*—because; *pūrvam*—before this; *soma-āhutyā*—with a share in the *soma-yajña*; *bahiḥ-kṛtau*—who had been disallowed or excluded.

TRANSLATION

Although the Aśvinī-kumāras were only physicians and were therefore excluded from drinking soma-rasa in sacrifices, the demigods agreed to allow them henceforward to drink it.

9.3.27

uttānabarhir ānarto
bhūriṣeṇa iti trayaḥ
śaryāter abhavan putrā
ānartād revato 'bhavat

SYNONYMS

uttānabarhiḥ—Uttānabarhi; *ānartaḥ*—Ānarta; *bhūriṣeṇaḥ*—Bhūriṣeṇa; *iti*—thus; *trayaḥ*—three; *śaryāteḥ*—of King Śaryāti; *abhavan*—were begotten; *putrāḥ*—sons; *ānartāt*—from Ānarta; *revataḥ*—Revata; *abhavat*—was born.

TRANSLATION

King Śaryāti begot three sons, named Uttānabarhi, Ānarta and Bhūriṣeṇa. From Ānarta came a son named Revata.

9.3.28

so 'ntaḥ-samudre nagarīṁ
vinirmāya kuśasthalīm
āsthito 'bhuṅkta viṣayān
ānartādīn arindama
tasya putra-śataṁ jajñe
kakudmi-jyeṣṭham uttamam

SYNONYMS

saḥ—Revata; *antaḥ-samudre*—in the depths of the ocean; *nagarīm*—a town; *vinirmāya*—after constructing; *kuśasthalīm*—named Kuśasthalī; *āsthitaḥ*—lived there; *abhuṅkta*—enjoyed material happiness; *viṣayān*—kingdoms; *ānarta-ādīn*—Ānarta and others; *arim-dama*—O Mahārāja Parīkṣit, subduer of enemies; *tasya*—his;

putra-śatam—one hundred sons; *jajñe*—were born; *kakudmi-jyeṣṭham*—of whom the eldest was Kakudmī; *uttamam*—most powerful and opulent.

TRANSLATION

O Mahārāja Parīkṣit, subduer of enemies, this Revata constructed a kingdom known as Kuśasthalī in the depths of the ocean. There he lived and ruled such tracts of land as Ānarta, etc. He had one hundred very nice sons, of whom the eldest was Kakudmī.

9.3.29

kakudmī revatīṁ kanyāṁ
svām ādāya vibhuṁ gataḥ
putryā varaṁ paripraṣṭuṁ
brahmalokam apāvṛtam

SYNONYMS

kakudmī—King Kakudmī; *revatīm*—named Revatī; *kanyām*—the daughter of Kakudmī; *svām*—his own; *ādāya*—taking; *vibhum*—before Lord Brahmā; *gataḥ*—he went; *putryāḥ*—of his daughter; *varam*—a husband; *paripraṣṭum*—to inquire about; *brahmalokam*—Brahmaloka; *apāvṛtam*—transcendental to the three qualities.

TRANSLATION

Taking his own daughter, Revatī, Kakudmī went to Lord Brahmā in Brahmaloka, which is transcendental to the three modes of material nature, and inquired about a husband for her.

PURPORT

It appears that Brahmaloka, the abode of Lord Brahmā, is also transcendental, above the three modes of material nature (*apāvṛtam*).

9.3.30

āvartamāne gāndharve
sthito 'labdha-kṣaṇaḥ kṣaṇam
tad-anta ādyam ānamya
svābhiprāyaṁ nyavedayat

SYNONYMS

āvartamāne—because of being engaged; *gāndharve*—in hearing songs from the Gandharvas; *sthitaḥ*—situated; *alabdha-kṣaṇaḥ*—there was no time to talk; *kṣaṇam*—even a moment; *tat-ante*—when it ended; *ādyam*—unto the original teacher of the universe (Lord Brahmā); *ānamya*—after offering obeisances; *sva-abhiprāyam*—his own desire; *nyavedayat*—Kakudmī submitted.

TRANSLATION

When Kakudmī arrived there, Lord Brahmā was engaged in hearing musical performances by the Gandharvas and had not a moment to talk with him. Therefore Kakudmī waited, and at the end of the musical performances he offered his obeisances to Lord Brahmā and thus submitted his long-standing desire.

9.3.31

tac chrutvā bhagavān brahmā
prahasya tam uvāca ha
aho rājan niruddhās te
kālena hṛdi ye kṛtāḥ

SYNONYMS

tat—that; *śrutvā*—hearing; *bhagavān*—the most powerful; *brahmā*—Lord Brahmā; *prahasya*—after laughing; *tam*—unto King Kakudmī; *uvāca ha*—said; *aho*—alas; *rājan*—O King; *niruddhāḥ*—all gone; *te*—all of them; *kālena*—by the course of time; *hṛdi*—within the core of the heart; *ye*—all of them; *kṛtāḥ*—who have been decided upon for acceptance as your son-in-law.

TRANSLATION

After hearing his words, Lord Brahmā, who is most powerful, laughed loudly and said to Kakudmī: O King,

all those whom you may have decided within the core of your heart to accept as your son-in-law have passed away in the course of time.

9.3.32

tat putra-pautra-naptṝṇāṁ
gotrāṇi ca na śṛṇmahe
kālo 'bhiyātas tri-ṇava-
catur-yuga-vikalpitaḥ

SYNONYMS

tat—there; *putra*—of the sons; *pautra*—of the grandsons; *naptṝṇām*—and of the descendants; *gotrāṇi*—the family dynasties; *ca*—also; *na*—not; *śṛṇmahe*—we do hear of; *kālaḥ*—time; *abhiyātaḥ*—have passed; *tri*—three; *nava*—nine; *catur-yuga*—four *yugas* (Satya, Tretā, Dvāpara and Kali); *vikalpitaḥ*—thus measured.

TRANSLATION

Twenty-seven catur-yugas have already passed. Those upon whom you may have decided are now gone, and so are their sons, grandsons and other descendants. You cannot even hear about their names.

PURPORT

During Lord Brahmā's day, fourteen Manus or one thousand *mahā-yugas* pass away. Brahmā informed King Kakudmī that

twenty-seven *mahā-yugas,* each consisting of the four periods Satya, Tretā, Dvāpara and Kali, had already passed. All the kings and other great personalities born in those *yugas* had now departed from memory into obscurity. This is the way of time as it moves through past, present and future.

9.3.33

tad gaccha deva-devāṁśo
baladevo mahā-balaḥ
kanyā-ratnam idaṁ rājan
nara-ratnāya dehi bhoḥ

SYNONYMS

tat—therefore; *gaccha*—you go; *deva-deva-aṁśaḥ*—whose plenary portion is Lord Viṣṇu; *baladevaḥ*—known as Baladeva; *mahā-balaḥ*—the supreme powerful; *kanyā-ratnam*—your beautiful daughter; *idam*—this; *rājan*—O King; *nara-ratnāya*—unto the Supreme Personality of Godhead, who is always youthful; *dehi*—just give to Him (in charity); *bhoḥ*—O King.

TRANSLATION

O King, leave here and offer your daughter to Lord Baladeva, who is still present. He is most powerful. Indeed, He is the Supreme Personality of Godhead, whose plenary portion is Lord Viṣṇu. Your daughter is fit to be given to Him in charity.

9.3.34

bhuvo bhārāvatārāya
bhagavān bhūta-bhāvanaḥ
avatīrṇo nijāṁśena
puṇya-śravaṇa-kīrtanaḥ

SYNONYMS

bhuvaḥ—of the world; *bhāra-avatārāya*—to lessen the burden; *bhagavān*—the Supreme Personality of Godhead; *bhūta-bhāvanaḥ*—always the well-wisher of all the living entities; *avatīrṇaḥ*—now He has descended; *nija-aṁśena*—with all the paraphernalia that is part of Him; *puṇya-śravaṇa-kīrtanaḥ*—He is simply worshiped by hearing and chanting, by which one becomes purified.

TRANSLATION

Lord Baladeva is the Supreme Personality of Godhead. One who hears and chants about Him is purified. Because He is always the well-wisher of all living entities, He has descended with all His paraphernalia to purify the entire world and lessen its burden.

9.3.35

ity ādiṣṭo 'bhivandyājaṁ
nṛpaḥ sva-puram āgataḥ

tyaktaṁ puṇya-jana-trāsād
bhrātṛbhir dikṣv avasthitaiḥ

SYNONYMS

iti—thus; *ādiṣṭaḥ*—being ordered by Lord Brahmā; *abhivandya*—after offering obeisances; *ajam*—unto Lord Brahmā; *nṛpaḥ*—the King; *sva-puram*—to his own residence; *āgataḥ*—returned; *tyaktam*—which was vacant; *puṇya-jana*—of higher living entities; *trāsāt*—because of their fear; *bhrātṛbhiḥ*—by his brothers; *dikṣu*—in different directions; *avasthitaiḥ*—who were residing.

TRANSLATION

Having received this order from Lord Brahmā, Kakudmī offered obeisances unto him and returned to his own residence. He then saw that his residence was vacant, having been abandoned by his brothers and other relatives, who were living in all directions because of fear of such higher living beings as the Yakṣas.

9.3.36

sutāṁ dattvānavadyāṅgīṁ
balāya bala-śāline
badary-ākhyaṁ gato rājā
taptuṁ nārāyaṇāśramam

SYNONYMS

sutām—his daughter; *dattvā*—after delivering; *anavadya-aṅgīm*—having a perfect body; *balāya*—unto Lord Baladeva; *bala-śāline*—unto the most powerful, the supreme powerful; *badarī-ākhyam*—named Badarikāśrama; *gataḥ*—he went; *rājā*—the King; *taptum*—to perform austerities; *nārāyaṇa-āśramam*—to the place of Nara-Nārāyaṇa.

TRANSLATION

Thereafter, the King gave his most beautiful daughter in charity to the supremely powerful Baladeva and then retired from worldly life and went to Badarikāśrama to please Nara-Nārāyaṇa. Thus end the Bhaktivedanta purports of the Ninth Canto, Third Chapter, of the *Śrīmad-Bhāgavatam*, entitled "The Marriage of Sukanyā and Cyavana Muni."

Chapter 4

9.4.1

śrī-śuka uvāca
nābhāgo nabhagāpatyaṁ
yaṁ tataṁ bhrātaraḥ kavim
yaviṣṭhaṁ vyabhajan dāyaṁ
brahmacāriṇam āgatam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *nābhāgaḥ*—Nābhāga; *nabhaga-apatyam*—was the son of Mahārāja Nabhaga; *yam*—unto whom; *tatam*—the father; *bhrātaraḥ*—the elder brothers; *kavim*—the learned; *yaviṣṭham*—the youngest; *vyabhajan*—divided; *dāyam*—the property; *brahmacāriṇam*—having accepted the life of a *brahmacārī* perpetually (*naiṣṭhika*); *āgatam*—returned.

TRANSLATION

Śukadeva Gosvāmī said: The son of Nabhaga named Nābhāga lived for a long time at the place of his spiritual master. Therefore, his brothers thought that he was not going to become a gṛhastha and would not return. Consequently, without providing a share for

him, they divided the property of their father among themselves. When Nābhāga returned from the place of his spiritual master, they gave him their father as his share.

PURPORT

There are two kinds of *brahmacārīs*. One may return home, marry and become a householder, whereas the other, known as *bṛhad-vrata,* takes a vow to remain a *brahmacārī* perpetually. The *bṛhad-vrata brahmacārī* does not return from the place of the spiritual master; he stays there, and later he directly takes *sannyāsa*. Because Nābhāga did not return from the place of his spiritual master, his brothers thought that he had taken *bṛhadvrata-brahmacarya*. Therefore, they did not preserve his share, and when he returned they gave him their father as his share.

9.4.2

bhrātaro 'bhāṅkta kiṁ mahyaṁ
bhajāma pitaraṁ tava
tvāṁ mamāryās tatābhāṅkṣur
mā putraka tad ādṛthāḥ

SYNONYMS

bhrātaraḥ—O my brothers; *abhāṅkta*—have you given as the share of our father's property; *kim*—what; *mahyam*—unto me; *bhajāma*—

we allot; *pitaram*—the father himself; *tava*—as your share; *tvām*—you; *mama*—unto me; *āryāḥ*—my elder brothers; *tata*—O my father; *abhāṅkṣuḥ*—have given the share; *mā*—do not; *putraka*—O my dear son; *tat*—to this statement; *ādṛthāḥ*—give any importance.

TRANSLATION

Nābhāga inquired, "My dear brothers, what have you given to me as my share of our father's property?" His elder brothers answered, "We have kept our father as your share." But when Nābhāga went to his father and said, "My dear father, my elder brothers have given you as my share of property," the father replied, "My dear son, do not rely upon their cheating words. I am not your property."

9.4.3

ime aṅgirasaḥ satram
āsate 'dya sumedhasaḥ
ṣaṣṭhaṁ ṣaṣṭham upetyāhaḥ
kave muhyanti karmaṇi

SYNONYMS

ime—all these; *aṅgirasaḥ*—descendants of the dynasty of Aṅgirā; *satram*—sacrifice; *āsate*—are performing; *adya*—today; *sumedhasaḥ*—who are all very intelligent; *ṣaṣṭham*—sixth; *ṣaṣṭham*—sixth; *upetya*—after achieving; *ahaḥ*—day; *kave*—O best of

learned men; *muhyanti*—become bewildered; *karmaṇi*—in discharging fruitive activities.

TRANSLATION

Nābhāga's father said: All the descendants of Aṅgirā are now going to perform a great sacrifice, but although they are very intelligent, on every sixth day they will be bewildered in performing sacrifice and will make mistakes in their daily duties.

PURPORT

Nābhāga was very simple hearted. Therefore when he went to his father, the father, in compassion for his son, suggested that as a means of livelihood Nābhāga could go to the descendants of Aṅgirā and take advantage of their misgivings in performing *yajña*.

9.4.4-5

tāṁs tvaṁ śaṁsaya sūkte dve
vaiśvadeve mahātmanaḥ
te svar yanto dhanaṁ satra-
pariśeṣitam ātmanaḥ

dāsyanti te 'tha tān arccha
tathā sa kṛtavān yathā

tasmai dattvā yayuḥ svargaṁ
te satra-pariśeṣaṇam

SYNONYMS

tān—to all of them; *tvam*—yourself; *śaṁsaya*—describe; *sūkte*—Vedic hymns; *dve*—two; *vaiśvadeve*—in connection with Vaiśvadeva, the Supreme Personality of Godhead; *mahātmanaḥ*—to all of those great souls; *te*—they; *svaḥ yantaḥ*—while going to their respective destinations in the heavenly planets; *dhanam*—the wealth; *satra-pariśeṣitam*—which remains after the end of the *yajña*; *ātmanaḥ*—their own property; *dāsyanti*—will deliver; *te*—unto you; *atha*—therefore; *tān*—to them; *arccha*—go there; *tathā*—in that way (according to his father's orders); *saḥ*—he (Nābhāga); *kṛtavān*—executed; *yathā*—as advised by his father; *tasmai*—unto him; *dattvā*—after giving; *yayuḥ*—went; *svargam*—to the heavenly planets; *te*—all of them; *satra-pariśeṣaṇam*—remnants of *yajña*.

TRANSLATION

Nābhāga's father continued: "Go to those great souls and describe two Vedic hymns pertaining to Vaiśvadeva. When the great sages have completed the sacrifice and are going to the heavenly planets, they will give you the remnants of the money they have received from the sacrifice. Therefore, go there immediately." Thus Nābhāga acted exactly according to the advice of his father, and the great sages of the Aṅgirā dynasty

gave him all their wealth and then went to the heavenly planets.

9.4.6

taṁ kaścit svīkariṣyantaṁ
puruṣaḥ kṛṣṇa-darśanaḥ
uvācottarato 'bhyetya
mamedaṁ vāstukaṁ vasu

SYNONYMS

tam—unto Nābhāga; *kaścit*—someone; *svīkariṣyantam*—while accepting the riches given by the great sages; *puruṣaḥ*—a person; *kṛṣṇa-darśanaḥ*—black-looking; *uvāca*—said; *uttarataḥ*—from the north; *abhyetya*—coming; *mama*—my; *idam*—these; *vāstukam*—remnants of the sacrifice; *vasu*—all the riches.

TRANSLATION

Thereafter, while Nābhāga was accepting the riches, a black-looking person from the north came to him and said, "All the wealth from this sacrificial arena belongs to me."

9.4.7

mamedam ṛṣibhir dattam
iti tarhi sma mānavaḥ

syān nau te pitari praśnaḥ
pṛṣṭavān pitaraṁ yathā

SYNONYMS

mama—my; *idam*—all these; *ṛṣibhiḥ*—by the great saintly persons; *dattam*—have been delivered; *iti*—thus; *tarhi*—therefore; *sma*—indeed; *mānavaḥ*—Nābhāga; *syāt*—let there be; *nau*—of ourselves; *te*—your; *pitari*—unto the father; *praśnaḥ*—an inquiry; *pṛṣṭavān*—he also inquired; *pitaram*—from his father; *yathā*—as requested.

TRANSLATION

Nābhāga then said, "These riches belong to me. The great saintly persons have delivered them to me." When Nābhāga said this, the black-looking person replied, "Let us go to your father and ask him to settle our disagreement." In accordance with this, Nābhāga inquired from his father.

9.4.8

yajña-vāstu-gataṁ sarvam
ucchiṣṭam ṛṣayaḥ kvacit
cakrur hi bhāgaṁ rudrāya
sa devaḥ sarvam arhati

SYNONYMS

yajña-vāstu-gatam—things belonging to the sacrificial arena; *sarvam*—everything; *ucchiṣṭam*—remnants; *ṛṣayaḥ*—the great sages; *kvacit*—sometimes, in the Dakṣa-yajña; *cakruḥ*—did so; *hi*—indeed; *bhāgam*—share; *rudrāya*—unto Lord Śiva; *saḥ*—that; *devaḥ*—demigod; *sarvam*—everything; *arhati*—deserves.

TRANSLATION

The father of Nābhāga said: Whatever the great sages sacrificed in the arena of the Dakṣa-yajña, they offered to Lord Śiva as his share. Therefore, everything in the sacrificial arena certainly belongs to Lord Śiva.

9.4.9

nābhāgas taṁ praṇamyāha
taveśa kila vāstukam
ity āha me pitā brahmañ
chirasā tvāṁ prasādaye

SYNONYMS

nābhāgaḥ—Nābhāga; *tam*—unto him (Lord Śiva); *praṇamya*—offering obeisances; *āha*—said; *tava*—yours; *īśa*—O lord; *kila*—certainly; *vāstukam*—everything in the arena of sacrifice; *iti*—thus; *āha*—said; *me*—my; *pitā*—father; *brahman*—O *brāhmaṇa*; *śirasā*—

bowing my head; *tvām*—unto you; *prasādaye*—I am begging your mercy.

TRANSLATION

Thereupon, after offering obeisances to Lord Śiva, Nābhāga said: O worshipable lord, everything in this arena of sacrifice is yours. This is the assertion of my father. Now, with great respect, I bow my head before you, begging your mercy.

9.4.10

yat te pitāvadad dharmaṁ
tvaṁ ca satyaṁ prabhāṣase
dadāmi te mantra-dṛśo
jñānaṁ brahma sanātanam

SYNONYMS

yat—whatever; *te*—your; *pitā*—father; *avadat*—explained; *dharmam*—truth; *tvam ca*—you also; *satyam*—truth; *prabhāṣase*—are speaking; *dadāmi*—I shall give; *te*—unto you; *mantra-dṛśaḥ*—who know the science of *mantra*; *jñānam*—knowledge; *brahma*—transcendental; *sanātanam*—eternal.

TRANSLATION

Lord Śiva said: Whatever your father has said is the truth, and you also are speaking the same truth.

Therefore, I, who know the Vedic mantras, shall explain transcendental knowledge to you.

9.4.11

gṛhāṇa draviṇaṁ dattaṁ
mat-satra-pariśeṣitam
ity uktvāntarhito rudro
bhagavān dharma-vatsalaḥ

SYNONYMS

gṛhāṇa—please take now; *draviṇam*—all the wealth; *dattam*—is given (to you by me); *mat-satra-pariśeṣitam*—the remnants of the sacrifice executed on my behalf; *iti uktvā*—after speaking like this; *antarhitaḥ*—disappeared; *rudraḥ*—Lord Śiva; *bhagavān*—the most powerful demigod; *dharma-vatsalaḥ*—adherent to the principles of religion.

TRANSLATION

Lord Śiva said, "Now you may take all the wealth remaining from the sacrifice, for I give it to you." After saying this, Lord Śiva, who is most adherent to the religious principles, disappeared from that place.

9.4.12

ya etat saṁsmaret prātaḥ
sāyaṁ ca susamāhitaḥ
kavir bhavati mantra-jño
gatiṁ caiva tathātmanaḥ

SYNONYMS

yaḥ—anyone who; *etat*—about this incident; *saṁsmaret*—may remember; *prātaḥ*—in the morning; *sāyam ca*—and in the evening; *susamāhitaḥ*—with great attention; *kaviḥ*—learned; *bhavati*—becomes; *mantra-jñaḥ*—well aware of all Vedic *mantras*; *gatim*—the destination; *ca*—also; *eva*—indeed; *tathā ātmanaḥ*—like that of the self-realized soul.

TRANSLATION

If one hears and chants or remembers this narration in the morning and evening with great attention, he certainly becomes learned, experienced in understanding the Vedic hymns, and expert in self-realization.

9.4.13

nābhāgād ambarīṣo 'bhūn
mahā-bhāgavataḥ kṛtī

nāspṛśad brahma-śāpo 'pi
yaṁ na pratihataḥ kvacit

SYNONYMS

nābhāgāt—from Nābhāga; *ambarīṣaḥ*—Mahārāja Ambarīṣa; *abhūt*—took birth; *mahā-bhāgavataḥ*—the most exalted devotee; *kṛtī*—very celebrated; *na aspṛśat*—could not touch; *brahma-śāpaḥ api*—even the curse of a *brāhmaṇa*; *yam*—unto whom (Ambarīṣa Mahārāja); *na*—neither; *pratihataḥ*—failed; *kvacit*—at any time.

TRANSLATION

From Nābhāga, Mahārāja Ambarīṣa took birth. Mahārāja Ambarīṣa was an exalted devotee, celebrated for his great merits. Although he was cursed by an infallible brāhmaṇa, the curse could not touch him.

9.4.14

śrī-rājovāca
bhagavañ chrotum icchāmi
rājarṣes tasya dhīmataḥ
na prābhūd yatra nirmukto
brahma-daṇḍo duratyayaḥ

SYNONYMS

śrī-rājā uvāca—King Parīkṣit inquired; *bhagavan*—O great *brāhmaṇa*; *śrotum icchāmi*—I wish to hear (from you); *rājarṣeḥ*—of the great King Ambarīṣa; *tasya*—of him; *dhīmataḥ*—who was such a greatly sober personality; *na*—not; *prābhūt*—could act; *yatra*—upon whom (Mahārāja Ambarīṣa); *nirmuktaḥ*—being released; *brahma-daṇḍaḥ*—the curse of a *brāhmaṇa*; *duratyayaḥ*—which is insurmountable.

TRANSLATION

King Parīkṣit inquired: O great personality, Mahārāja Ambarīṣa was certainly most exalted and meritorious in character. I wish to hear about him. How surprising it is that the curse of a brāhmaṇa, which is insurmountable, could not act upon him.

9.4.15-16

śrī-śuka uvāca
ambarīṣo mahā-bhāgaḥ
sapta-dvīpavatīṁ mahīm
avyayāṁ ca śriyaṁ labdhvā
vibhavaṁ cātulaṁ bhuvi

mene 'tidurlabhaṁ puṁsāṁ
sarvaṁ tat svapna-saṁstutam

vidvān vibhava-nirvāṇaṁ
tamo viśati yat pumān

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ambarīṣaḥ*—King Ambarīṣa; *mahā-bhāgaḥ*—the greatly fortunate king; *sapta-dvīpavatīm*—consisting of seven islands; *mahīm*—the whole world; *avyayām ca*—and inexhaustible; *śriyam*—beauty; *labdhvā*—after achieving; *vibhavam ca*—and opulences; *atulam*—unlimited; *bhuvi*—in this earth; *mene*—he decided; *ati-durlabham*—which is rarely obtained; *puṁsām*—of many persons; *sarvam*—everything (he had obtained); *tat*—that which; *svapna-saṁstutam*—as if imagined in a dream; *vidvān*—completely understanding; *vibhava-nirvāṇam*—the annihilation of that opulence; *tamaḥ*—ignorance; *viśati*—fallen into; *yat*—because of which; *pumān*—a person.

TRANSLATION

Śukadeva Gosvāmī said: Mahārāja Ambarīṣa, the most fortunate personality, achieved the rule of the entire world, consisting of seven islands, and achieved inexhaustible, unlimited opulence and prosperity on earth. Although such a position is rarely obtained, Mahārāja Ambarīṣa did not care for it at all, for he knew very well that all such opulence is material. Like that which is imagined in a dream, such opulence will ultimately be destroyed. The King knew that any

nondevotee who attains such opulence merges increasingly into material nature's mode of darkness.

PURPORT

For a devotee material opulence is insignificant, whereas for a nondevotee material opulence is the cause of increasing bondage, for a devotee knows that anything material is temporary, whereas a nondevotee regards the temporary so-called happiness as everything and forgets the path of self-realization. Thus for the nondevotee material opulence is a disqualification for spiritual advancement.

9.4.17

> *vāsudeve bhagavati*
> *tad-bhakteṣu ca sādhuṣu*
> *prāpto bhāvaṁ paraṁ viśvaṁ*
> *yenedaṁ loṣṭravat smṛtam*

SYNONYMS

vāsudeve—unto the all-pervading Supreme Personality; *bhagavati*—unto the Supreme Personality of Godhead; *tat-bhakteṣu*—unto His devotees; *ca*—also; *sādhuṣu*—unto the saintly persons; *prāptaḥ*—one who has achieved; *bhāvam*—reverence and devotion; *param*—transcendental; *viśvam*—the whole material universe; *yena*—by which (spiritual consciousness); *idam*—this; *loṣṭra-vat*—as

insignificant as a piece of stone; *smṛtam*—is accepted (by such devotees).

TRANSLATION

Mahārāja Ambarīṣa was a great devotee of the Supreme Personality of Godhead, Vāsudeva, and of the saintly persons who are the Lord's devotees. Because of this devotion, he thought of the entire universe as being as insignificant as a piece of stone.

9.4.18-20

sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikuṇṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutiṁ cakārācyuta-sat-kathodaye

mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam
ghrāṇaṁ ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanāṁ tad-arpite

pādau hareḥ kṣetra-padānusarpaṇe
śiro hṛṣīkeśa-padābhivandane
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaśloka-janāśrayā ratiḥ

SYNONYMS

saḥ—he (Mahārāja Ambarīṣa); *vai*—indeed; *manaḥ*—his mind; *kṛṣṇa-pada-aravindayoḥ*—(fixed) upon the two lotus feet of Lord Kṛṣṇa; *vacāṁsi*—his words; *vaikuṇṭha-guṇa-anuvarṇane*—describing the glories of Kṛṣṇa; *karau*—his two hands; *hareḥ mandira-mārjana-ādiṣu*—in activities like cleansing the temple of Hari, the Supreme Personality of Godhead; *śrutim*—his ear; *cakāra*—engaged; *acyuta*—of or about Kṛṣṇa, who never falls down; *sat-kathā-udaye*—in hearing the transcendental narrations; *mukunda-liṅga-ālaya-darśane*—in seeing the Deity and temples and holy *dhāmas* of Mukunda; *dṛśau*—his two eyes; *tat-bhṛtya*—of the servants of Kṛṣṇa; *gātra-sparśe*—in touching the bodies; *aṅga-saṅgamam*—contact of his body; *ghrāṇam ca*—and his sense of smell; *tat-pāda*—of His lotus feet; *saroja*—of the lotus flower; *saurabhe*—in (smelling) the fragrance; *śrīmat-tulasyāḥ*—of the *tulasī* leaves; *rasanām*—his tongue; *tat-arpite*—in the *prasāda* offered to the Lord; *pādau*—his two legs; *hareḥ*—of the Personality of Godhead; *kṣetra*—holy places like the temple or Vṛndāvana and Dvārakā; *pada-anusarpaṇe*—walking to those places; *śiraḥ*—the head; *hṛṣīkeśa*—of Kṛṣṇa, the master of the senses; *pada-abhivandane*—in offering obeisances to the lotus feet; *kāmam ca*—and his desires; *dāsye*—in being engaged as a servant; *na*—not; *tu*—indeed; *kāma-kāmyayā*—with a desire for sense gratification; *yathā*—as; *uttamaśloka-jana-āśrayā*—if one takes shelter of a devotee such as Prahlāda; *ratiḥ*—attachment.

TRANSLATION

Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa. He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasī offered to the Lord, and he engaged his tongue in tasting the Lord's prasāda. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Mahārāja Ambarīṣa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires.

PURPORT

In *Bhagavad-gītā* (Bg. 7.1) the Lord recommends, *mayy āsakta-manāḥ pārtha yogaṁ yuñjan mad-āśrayaḥ*. This indicates that one must execute devotional service under the guidance of a devotee or directly under the guidance of the Supreme Personality of Godhead. It is not possible, however, to train

oneself without guidance from the spiritual master. Therefore, according to the instructions of Śrīla Rūpa Gosvāmī, the first business of a devotee is to accept a bona fide spiritual master who can train him to engage his various senses in rendering transcendental service to the Lord. The Lord also says in *Bhagavad-gītā* (Bg. 7.1), *asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu*. In other words, if one wants to understand the Supreme Personality of Godhead in completeness, one must follow the prescriptions given by Kṛṣṇa by following in the footsteps of Mahārāja Ambarīṣa. It is said, *hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate*/ [[cc/madhya/19/170|[Cc. Madhya 19.170]]] *bhakti* means to engage the senses in the service of the master of the senses, Kṛṣṇa, who is called Hṛṣīkeśa or Acyuta. These words are used in these verses. *Acyuta-sat-kathodaye, hṛṣīkeśa-padābhivandane*. The words Acyuta and Hṛṣīkeśa are also used in *Bhagavad-gītā*. *Bhagavad-gītā* is *kṛṣṇa-kathā* spoken directly by Kṛṣṇa, and *Śrīmad-Bhāgavatam* is also *kṛṣṇa-kathā* because everything described in the *Bhāgavatam* is in relationship with Kṛṣṇa.

9.4.21

> *evaṁ sadā karma-kalāpam ātmanaḥ*
> *pare 'dhiyajñe bhagavaty adhokṣaje*
> *sarvātma-bhāvaṁ vidadhan mahīm imāṁ*
> *tan-niṣṭha-viprābhihitaḥ śaśāsa ha*

SYNONYMS

evam—thus (living a devotional life); *sadā*—always; *karma-kalāpam*—the prescribed occupational duties as a *kṣatriya* king; *ātmanaḥ*—of himself, personally (the head of the state); *pare*—unto the supreme transcendence; *adhiyajñe*—unto the supreme proprietor, the supreme enjoyer; *bhagavati*—unto the Supreme Personality of Godhead; *adhokṣaje*—unto Him who is beyond material sense perception; *sarva-ātma-bhāvam*—all different varieties of devotional service; *vidadhat*—executing, offering; *mahīm*—the planet earth; *imām*—this; *tat-niṣṭha*—who are faithful devotees of the Lord; *vipra*—by such *brāhmaṇas*; *abhihitaḥ*—directed; *śaśāsa*—ruled; *ha*—in the past.

TRANSLATION

In performing his prescribed duties as king, Mahārāja Ambarīṣa always offered the results of his royal activities to the Supreme Personality of Godhead, Kṛṣṇa, who is the enjoyer of everything and is beyond the perception of material senses. He certainly took advice from brāhmaṇas who were faithful devotees of the Lord, and thus he ruled the planet earth without difficulty.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

People are very much anxious to live in peace and prosperity in this material world, and here in *Bhagavad-gītā* the peace formula is given personally by the Supreme Personality of Godhead: everyone should understand that Kṛṣṇa, the Supreme Personality of Godhead, is the ultimate proprietor of all the planets and is therefore the enjoyer of all activities, political, social, cultural, religious, economic and so on. The Lord has given perfect advice in *Bhagavad-gītā,* and Ambarīṣa Mahārāja, as the ideal executive head, ruled the entire world as a Vaiṣṇava, taking advice from Vaiṣṇava *brāhmaṇas*. The *śāstras* enjoin that even though a *brāhmaṇa* may be well versed in the occupational brahminical duties and may be very learned in Vedic knowledge, he cannot give advice as a *guru* until he is a Vaiṣṇava.

ṣaṭ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ

Therefore, as indicated here by the words *tan-niṣṭha-viprābhihitaḥ,* Mahārāja Ambarīṣa took advice from *brāhmaṇas* who were pure devotees of the Lord, for ordinary *brāhmaṇas*

who are merely learned scholars or experts in performing ritualistic ceremonies are not competent to give advice.

In modern times, there are legislative assemblies whose members are authorized to make laws for the welfare of the state, but according to this description of the kingdom of Mahārāja Ambarīṣa, the country or the world should be ruled by a chief executive whose advisors are all devotee *brāhmaṇas*. Such advisors or members of the legislative assembly should not be professional politicians, nor should they be selected by the ignorant public. Rather, they should be appointed by the king. When the king, the executive head of the state, is a devotee and he follows the instructions of devotee *brāhmaṇas* in ruling the country, everyone will be peaceful and prosperous. When the king and his advisors are perfect devotees, nothing can be wrong in the state. All the citizens should become devotees of the Lord, and then their good character will automatically follow.

> *yasyāsti bhaktir bhagavaty akiñcanā*
> *sarvair guṇais tatra samāsate surāḥ*
> *harāv abhaktasya kuto mahad-guṇā*
> *manorathenāsati dhāvato bahiḥ*

"One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material

energy." (SB 5.18.12) Citizens under the guidance of a Kṛṣṇa conscious king will become devotees, and then there will be no need to enact new laws every day to reform the way of life in the state. If the citizens are trained to become devotees, they will automatically become peaceful and honest, and if they are guided by a devoted king advised by devotees, the state will not be in the material world but in the spiritual world. All the states of the world should therefore follow the ideal of the rule or administration of Mahārāja Ambarīṣa, as described here.

9.4.22

īje 'śvamedhair adhiyajñam īśvaraṁ
mahā-vibhūtyopacitāṅga-dakṣiṇaiḥ
tatair vasiṣṭhāsita-gautamādibhir
dhanvany abhisrotam asau sarasvatīm

SYNONYMS

īje—worshiped; *aśvamedhaiḥ*—by performing the horse sacrifice *yajñas*; *adhiyajñam*—to satisfy the master of all *yajñas*; *īśvaram*—the Supreme Personality of Godhead; *mahā-vibhūtyā*—with great opulence; *upacita-aṅga-dakṣiṇaiḥ*—with all prescribed paraphernalia and contributions of *dakṣiṇā* to the *brāhmaṇas*; *tataiḥ*—executed; *vasiṣṭha-asita-gautama-ādibhiḥ*—by such *brāhmaṇas* as Vasiṣṭha, Asita and Gautama; *dhanvani*—in the desert; *abhisrotam*—inundated by the water of the river; *asau*—Mahārāja Ambarīṣa; *sarasvatīm*—on the bank of the Sarasvatī.

TRANSLATION

In desert countries where there flowed the River Sarasvatī, Mahārāja Ambarīṣa performed great sacrifices like the aśvamedha-yajña and thus satisfied the master of all yajñas, the Supreme Personality of Godhead. Such sacrifices were performed with great opulence and suitable paraphernalia and with contributions of dakṣiṇā to the brāhmaṇas, who were supervised by great personalities like Vasiṣṭha, Asita and Gautama, representing the king, the performer of the sacrifices.

PURPORT

When one performs ritualistic sacrifices as prescribed in the *Vedas,* one needs expert *brāhmaṇas* known as *yājñika-brāhmaṇas*. In Kali-yuga, however, there is a scarcity of such *brāhmaṇas*. Therefore in Kali-yuga the sacrifice recommended in *śāstra* is *saṅkīrtana-yajña* (*yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32]). Instead of spending money unnecessarily on performing *yajñas* impossible to perform in this age of Kali because of the scarcity of *yājñika-brāhmaṇas,* one who is intelligent performs *saṅkīrtana-yajña*. Without properly performed *yajñas* to satisfy the Supreme Personality of Godhead, there will be scarcity of rain (*yajñād bhavati parjanyaḥ* [[bg/3/14|[Bg. 3.14]]]). Therefore the performance of *yajña* is essential. Without *yajña* there will be a scarcity of rain, and because of this scarcity, no food grains will be produced, and

there will be famines. It is the duty of the king, therefore, to perform different types of *yajñas,* such as the *aśvamedha-yajña,* to maintain the production of food grains. *Annād bhavanti bhūtāni.* Without food grains, both men and animals will starve. Therefore *yajña* is necessary for the state to perform because by *yajña* the people in general will be fed sumptuously. The *brāhmaṇas* and *yājñika* priests should be sufficiently paid for their expert service. This payment is called *dakṣiṇā.* Ambarīṣa Mahārāja, as the head of the state, performed all these *yajñas* through great personalities like Vasiṣṭha, Gautama and Asita. Personally, however, he was engaged in devotional service, as mentioned before (*sa vai manaḥ kṛṣṇa-padāravindayoḥ* [[sb/9/4/18-20|[SB 9.4.18]]]). The king or head of state must see that things go on well under proper guidance, and he must be an ideal devotee, as exemplified by Mahārāja Ambarīṣa. It is the duty of the king to see that food grains are produced even in desert countries, what to speak of elsewhere.

9.4.23

> *yasya kratuṣu gīrvāṇaiḥ*
> *sadasyā ṛtvijo janāḥ*
> *tulya-rūpāś cānimiṣā*
> *vyadṛśyanta suvāsasaḥ*

SYNONYMS

yasya—of whom (Mahārāja Ambarīṣa); *kratuṣu*—in sacrifices (performed by him); *gīrvāṇaiḥ*—with the demigods; *sadasyāḥ*—members for executing the sacrifice; *ṛtvijaḥ*—the priests; *janāḥ*—and other expert men; *tulya-rūpāḥ*—appearing exactly like; *ca*—and; *animiṣāḥ*—with unblinking eyes like those of the demigods; *vyadṛśyanta*—being seen; *su-vāsasaḥ*—well dressed with valuable garments.

TRANSLATION

In the sacrifice arranged by Mahārāja Ambarīṣa, the members of the assembly and the priests [especially hotā, udgātā, brahmā and adhvaryu] were gorgeously dressed, and they all looked exactly like demigods. They eagerly saw to the proper performance of the yajña.

9.4.24

svargo na prārthito yasya
manujair amara-priyaḥ
śṛṇvadbhir upagāyadbhir
uttamaśloka-ceṣṭitam

SYNONYMS

svargaḥ—life in the heavenly planets; *na*—not; *prārthitaḥ*—a subject for aspiration; *yasya*—of whom (Ambarīṣa Mahārāja);

manujaiḥ—by the citizens; *amara-priyaḥ*—very dear even to the demigods; *śṛṇvadbhiḥ*—who were accustomed to hear; *upagāyadbhiḥ*—and accustomed to chant; *uttamaśloka*—of the Supreme Personality of Godhead; *ceṣṭitam*—about the glorious activities.

TRANSLATION

The citizens of the state of Mahārāja Ambarīṣa were accustomed to chanting and hearing about the glorious activities of the Personality of Godhead. Thus they never aspired to be elevated to the heavenly planets, which are extremely dear even to the demigods.

PURPORT

A pure devotee who has been trained in the practice of chanting and hearing the holy name of the Lord and His fame, qualities, form, paraphernalia and so on is never interested in elevation to the heavenly planets, even though such places are extremely dear even to the demigods.

> *nārāyaṇa-parāḥ sarve*
> *na kutaścana bibhyati*
> *svargāpavarga-narakeṣv*
> *api tulyārtha-darśinaḥ*

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. The heavenly planets, liberation and the hellish

planets are all the same to a devotee." (SB 6.17.28) A devotee is always situated in the spiritual world. Therefore he does not desire anything. He is known as *akāma,* or desireless, because he has nothing to desire except to render transcendental loving service to the Supreme Personality of Godhead. Because Mahārāja Ambarīṣa was a most exalted devotee of the Lord, he trained his subjects in such a way that the citizens in his state were not interested in anything material, including even the happiness of the heavenly planets.

9.4.25

saṁvardhayanti yat kāmāḥ
svārājya-paribhāvitāḥ
durlabhā nāpi siddhānāṁ
mukundaṁ hṛdi paśyataḥ

SYNONYMS

saṁvardhayanti—increase happiness; *yat*—because; *kāmāḥ*—such aspirations; *svā-rājya*—situated in his own constitutional position of rendering service to the Lord; *paribhāvitāḥ*—saturated with such aspirations; *durlabhāḥ*—very rarely obtained; *na*—not; *api*—also; *siddhānām*—of the great mystics; *mukundam*—Kṛṣṇa, the Supreme Personality of Godhead; *hṛdi*—within the core of the heart; *paśyataḥ*—persons always accustomed to seeing Him.

TRANSLATION

Those who are saturated with the transcendental happiness of rendering service to the Supreme Personality of Godhead are uninterested even in the achievements of great mystics, for such achievements do not enhance the transcendental bliss felt by a devotee who always thinks of Kṛṣṇa within the core of his heart.

PURPORT

A pure devotee is uninterested not only in elevation to the higher planetary systems but even in the perfections of mystic *yoga*. Real perfection is devotional service. The happiness derived from merging in the impersonal Brahman and the happiness derived from the eight perfections of mystic *yoga* (*aṇimā, laghimā, prāpti* and so on) do not give any pleasure to the devotee. As stated by Śrīla Prabodhānanda Sarasvatī:

> *kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate*
> *durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate*
> *viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate*
> *yat kāruṇya-kaṭākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ*
> *(Caitanya-candrāmṛta 5)*

When a devotee has achieved the position of rendering transcendental loving service to the Lord through the mercy of Lord Caitanya, he thinks the impersonal Brahman to be no better than hell, and he regards material happiness in the heavenly planets to be like a will-o'-the-wisp. As far as the perfection of mystic powers is concerned, a devotee compares it to a venomous snake with no teeth. A mystic *yogī* is especially concerned with controlling the senses, but because the senses of a devotee are engaged in the service of the Lord (*hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate* [[cc/madhya/19/170|[Cc. Madhya 19.170]]]) there is no need for separate control of the senses. For those who are materially engaged, control of the senses is required, but a devotee's senses are all engaged in the service of the Lord, which means that they are already controlled. *paraṁ dṛṣṭvā nivartate* (Bg. 2.59). A devotee's senses are not attracted by material enjoyment. And even though the material world is full of misery, the devotee considers this material world to be also spiritual because everything is engaged in the service of the Lord. The difference between the spiritual world and material world is the mentality of service. *Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate.* When there is no mentality of service to the Supreme Personality of Godhead, one's activities are material.

> *prāpañci-katayā buddhyā*
> *hari-sambandhi-vastunaḥ*
> *mumukṣubhiḥ parityāgo*

> *vairāgyaṁ phalgu kathyate*
> *(Bhakti-rasāmṛta-sindhu 1.2.256)*

That which is not engaged in the service of the Lord is material, and nothing thus engaged should be given up. In the construction of a high skyscraper and the construction of a temple, there may be the same enthusiasm, but the endeavors are different, for one is material and the other spiritual. Spiritual activities should not be confused with material activities and given up. Nothing connected with Hari, the Supreme Personality of Godhead, is material. A devotee who considers all this is always situated in spiritual activities, and therefore he is no longer attracted by material activities (*paraṁ dṛṣṭvā nivartate* [[bg/2/59|[Bg. 9.59]]]).

9.4.26

> *sa itthaṁ bhakti-yogena*
> *tapo-yuktena pārthivaḥ*
> *sva-dharmeṇa hariṁ prīṇan*
> *sarvān kāmān śanair jahau*

SYNONYMS

saḥ—he (Ambarīṣa Mahārāja); *ittham*—in this way; *bhakti-yogena*—by performing transcendental loving service to the Lord; *tapaḥ-yuktena*—which is simultaneously the best process of austerity; *pārthivaḥ*—the King; *sva-dharmeṇa*—by his constitutional

activities; *harim*—unto the Supreme Lord; *prīṇan*—satisfying; *sarvān*—all varieties of; *kāmān*—material desires; *śanaiḥ*—gradually; *jahau*—gave up.

TRANSLATION

The king of this planet, Mahārāja Ambarīṣa, thus performed devotional service to the Lord and in this endeavor practiced severe austerity. Always satisfying the Supreme Personality of Godhead by his constitutional activities, he gradually gave up all material desires.

PURPORT

Severe austerities in the practice of devotional service are of many varieties. For example, in worshiping the Deity in the temple there are certainly laborious activities. *Śrī-vigrahārādhana-nitya-nānā śṛṅgāra-tan-mandira-mārjanādau* . One must decorate the Deity, cleanse the temple, bring water from the Ganges and Yamunā, continue the routine work, perform *ārati* many times, prepare first-class food for the Deity, prepare dresses and so on. In this way, one must constantly be engaged in various activities, and the hard labor involved is certainly an austerity. Similarly, the hard labor involved in preaching, preparing literature, preaching to atheistic men and distributing literature door to door is of course an austerity (*tapo-yuktena*). *Tapo divyaṁ putrakā* [[sb/5/5/1|[SB 5.5.1]]]. Such austerity is necessary. *Yena sattvaṁ śuddhyet*. By

such austerity in devotional service, one is purified of material existence (*kāmān śanair jahau*). Indeed, such austerity leads one to the constitutional position of devotional service. In this way one can give up material desires, and as soon as one is freed from material desires, he is free from the repetition of birth and death, old age and disease.

9.4.27

> *gṛheṣu dāreṣu suteṣu bandhuṣu*
> *dvipottama-syandana-vāji-vastuṣu*
> *akṣayya-ratnābharaṇāmbarādiṣv*
> *ananta-kośeṣv akarod asan-matim*

SYNONYMS

gṛheṣu—in the homes; *dāreṣu*—in wives; *suteṣu*—in children; *bandhuṣu*—in friends and relatives; *dvipa-uttama*—in the best of powerful elephants; *syandana*—in nice chariots; *vāji*—in first-class horses; *vastuṣu*—in all such things; *akṣayya*—whose value never decreases; *ratna*—in jewels; *ābharaṇa*—in ornaments; *ambara-ādiṣu*—in such dresses and ornaments; *ananta-kośeṣu*—in an inexhaustible treasury; *akarot*—accepted; *asat-matim*—no attachment.

TRANSLATION

Mahārāja Ambarīṣa gave up all attachment to household affairs, wives, children, friends and

relatives, to the best of powerful elephants, to beautiful chariots, carts, horses and inexhaustible jewels, and to ornaments, garments and an inexhaustible treasury. He gave up attachment to all of them, regarding them as temporary and material.

PURPORT

Anāsaktasya viṣayān yathārham upayuñjataḥ. Material possessions can be accepted as far as they can be used in devotional service. *Ānukūlyena kṛṣṇānuśīlanam* [[cc/madhya/19/167|[Cc. Madhya 19.167]]]. *Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam*. In preaching, many things considered material are needed. A devotee should not have any attachment for such material involvements as house, wife, children, friends and cars. Mahārāja Ambarīṣa, for example, had all such things, but he was not attached to them. This is the effect of *bhakti-yoga*. *Bhaktiḥ pareśānubhavo viraktir anyatra ca* (SB 11.2.42). One who is advanced in devotional service has no attachment for material things for sense enjoyment, but for preaching, to spread the glories of the Lord, he accepts such things without attachment. *Anāsaktasya viṣayān yathārham upayuñjataḥ*. Everything can be used to the extent that it can be engaged in Kṛṣṇa's service.

9.4.28

tasmā adād dhariś cakraṁ
pratyanīka-bhayāvaham
ekānta-bhakti-bhāvena
prīto bhaktābhirakṣaṇam

SYNONYMS

tasmai—unto him (Ambarīṣa Mahārāja); *adāt*—gave; *hariḥ*—the Supreme Personality of Godhead; *cakram*—His disc; *pratyanīka-bhaya-āvaham*—the Lord's disc, which was extremely fearful to the enemies of the Lord and His devotees; *ekānta-bhakti-bhāvena*—because of his performing unalloyed devotional service; *prītaḥ*—the Lord being so pleased; *bhakta-abhirakṣaṇam*—for the protection of His devotees.

TRANSLATION

Being very pleased by the unalloyed devotion of Mahārāja Ambarīṣa, the Supreme Personality of Godhead gave the King His disc, which is fearful to enemies and which always protects the devotee from enemies and adversities.

PURPORT

A devotee, being always engaged in the service of the Lord, may not be expert in self-defense, but because a devotee fully depends

on the lotus feet of the Supreme Personality of Godhead, he is always sure of protection by the Lord. Prahlāda Mahārāja said:

> *naivodvije para duratyaya-vaitaraṇyās*
> *tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ*
> *(SB 7.9.43)*

A devotee is always merged in the ocean of the transcendental bliss of rendering service to the Lord. Therefore he is not at all afraid of any adverse situation in the material world. The Lord also promises, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati:* "O Arjuna, you may declare to the world that the devotees of the Lord are never vanquished." (Bg. 9.31) For the protection of the devotees, Kṛṣṇa's disc, the Sudarśana *cakra,* is always ready. This disc is extremely fearful to the nondevotees (*pratyanīka-bhayāvaham*). Therefore although Mahārāja Ambarīṣa was fully engaged in devotional service, his kingdom was free of all fear of adversity.

9.4.29

> *ārirādhayiṣuḥ kṛṣṇaṁ*
> *mahiṣyā tulya-śīlayā*
> *yuktaḥ sāṁvatsaraṁ vīro*
> *dadhāra dvādaśī-vratam*

SYNONYMS

ārirādhayiṣuḥ—aspiring to worship; *kṛṣṇam*—the Supreme Lord, Kṛṣṇa; *mahiṣyā*—with his queen; *tulya-śīlayā*—who was equally as qualified as Mahārāja Ambarīṣa; *yuktaḥ*—together; *sāṁvatsaram*—for one year; *vīraḥ*—the King; *dadhāra*—accepted; *dvādaśī-vratam*—the vow for observing Ekādaśī and Dvādaśī.

TRANSLATION

To worship Lord Kṛṣṇa, Mahārāja Ambarīṣa, along with his queen, who was equally qualified, observed the vow of Ekādaśī and Dvādaśī for one year.

PURPORT

To observe Ekādaśī-vrata and Dvādaśī-vrata means to please the Supreme Personality of Godhead. Those interested in advancing in Kṛṣṇa consciousness must observe Ekādaśī-vrata regularly. Mahārāja Ambarīṣa's queen was equally as qualified as the King. Therefore it was possible for Mahārāja Ambarīṣa to engage his life in household affairs. In this regard, the word *tulya-śīlayā* is very significant. Unless a wife is equally as qualified as her husband, household affairs are very difficult to continue. Cāṇakya Paṇḍita advises that a person in such a situation should immediately give up household life and become a *vānaprastha* or *sannyāsī:*

> *mātā yasya gṛhe nāsti*
> *bhāryā cāpriya-vādinī*

araṇyaṁ tena gantavyaṁ
yathāraṇyaṁ tathā gṛham

A person who has no mother at home and whose wife is not agreeable with him should immediately go away to the forest. Because human life is meant for spiritual advancement only, one's wife must be helpful in this endeavor. Otherwise there is no need of household life.

9.4.30

vratānte kārtike māsi
tri-rātraṁ samupoṣitaḥ
snātaḥ kadācit kālindyāṁ
hariṁ madhuvane 'rcayat

SYNONYMS

vrata-ante—at the end of observing the vow; *kārtike*—in the month of Kārtika (October-November); *māsi*—in that month; *tri-rātram*—for three nights; *samupoṣitaḥ*—after completely observing the fast; *snātaḥ*—after bathing; *kadācit*—once upon a time; *kālindyām*—on the bank of the Yamunā; *harim*—unto the Supreme Personality of Godhead; *madhuvane*—in that part of the Vṛndāvana area known as Madhuvana; *arcayat*—worshiped the Lord.

TRANSLATION

In the month of Kārtika, after observing that vow for one year, after observing a fast for three nights and after bathing in the Yamunā, Mahārāja Ambarīṣa worshiped the Supreme Personality of Godhead, Hari, in Madhuvana.

9.4.31-32

mahābhiṣeka-vidhinā
sarvopaskara-sampadā
abhiṣicyāmbarākalpair
gandha-mālyārhaṇādibhiḥ

tad-gatāntara-bhāvena
pūjayām āsa keśavam
brāhmaṇāṁś ca mahā-bhāgān
siddhārthān api bhaktitaḥ

SYNONYMS

mahā-abhiṣeka-vidhinā—by the regulative principles for bathing the Deity; *sarva-upaskara-sampadā*—by all the paraphernalia for worshiping the Deity; *abhiṣicya*—after bathing; *ambara-ākalpaiḥ*—with nice clothing and ornaments; *gandha-mālya*—with fragrant flower garlands; *arhaṇa-ādibhiḥ*—and with other paraphernalia to worship the Deity; *tat-gata-antara-bhāvena*—his mind saturated

with devotional service; *pūjayām āsa*—he worshiped; *keśavam*—unto Kṛṣṇa; *brāhmaṇān ca*—and the *brāhmaṇas*; *mahā-bhāgān*—who were greatly fortunate; *siddha-arthān*—self-satisfied, without waiting for any worship; *api*—even; *bhaktitaḥ*—with great devotion.

TRANSLATION

Following the regulative principles of mahābhiṣeka, Mahārāja Ambarīṣa performed the bathing ceremony for the Deity of Lord Kṛṣṇa with all paraphernalia, and then he dressed the Deity with fine clothing, ornaments, fragrant flower garlands and other paraphernalia for worship of the Lord. With attention and devotion, he worshiped Kṛṣṇa and all the greatly fortunate brāhmaṇas who were free from material desires.

9.4.33-35

gavāṁ rukma-viṣāṇīnāṁ
rūpyāṅghrīṇāṁ suvāsasām
payaḥśīla-vayo-rūpa-
vatsopaskara-sampadām

prāhiṇot sādhu-viprebhyo
gṛheṣu nyarbudāni ṣaṭ
bhojayitvā dvijān agre
svādv annaṁ guṇavattamam

labdha-kāmair anujñātaḥ
pāraṇāyopacakrame
tasya tarhy atithiḥ sākṣād
durvāsā bhagavān abhūt

SYNONYMS

gavām—cows; *rukma-viṣāṇīnām*—whose horns were covered with gold plate; *rūpya-aṅghrīṇām*—whose hooves were covered with silver plate; *su-vāsasām*—very nicely decorated with garments; *payaḥ-śīla*—with full milk bags; *vayaḥ*—young; *rūpa*—beautiful; *vatsa-upaskara-sampadām*—with nice calves; *prāhiṇot*—gave in charity; *sādhu-viprebhyaḥ*—unto the *brāhmaṇas* and saintly persons; *gṛheṣu*—(who arrived) in his house; *nyarbudāni*—ten *crores* (one hundred million); *ṣaṭ*—six times; *bhojayitvā*—feeding them; *dvijān agre*—first the *brāhmaṇas*; *svādu annam*—very tasteful eatables; *guṇavat-tamam*—highly delicious; *labdha-kāmaiḥ*—by those *brāhmaṇas,* being fully satisfied; *anujñātaḥ*—by their permission; *pāraṇāya*—for completing the Dvādaśī; *upacakrame*—was just about to observe the final ceremony; *tasya*—of him (Ambarīṣa); *tarhi*—immediately; *atithiḥ*—unwanted or uncalled-for guest; *sākṣāt*—directly; *durvāsāḥ*—the great mystic Durvāsā; *bhagavān*—very powerful; *abhūt*—appeared on the scene as a guest.

TRANSLATION

Thereafter, Mahārāja Ambarīṣa satisfied all the guests who arrived at his house, especially the brāhmaṇas. He gave in charity sixty crores of cows whose horns were covered with gold plate and whose hooves were covered with silver plate. All the cows were well decorated with garments and had full milk bags. They were mild-natured, young and beautiful and were accompanied by their calves. After giving these cows, the King first sumptuously fed all the brāhmaṇas, and when they were fully satisfied, he was about to observe the end of Ekādaśī, with their permission, by breaking the fast. Exactly at that time, however, Durvāsā Muni, the great and powerful mystic, appeared on the scene as an uninvited guest.

9.4.36

tam ānarcātithiṁ bhūpaḥ
pratyutthānāsanārhaṇaiḥ
yayāce 'bhyavahārāya
pāda-mūlam upāgataḥ

SYNONYMS

tam—unto him (Durvāsā); *ānarca*—worshiped; *atithim*—although an uninvited guest; *bhūpaḥ*—the King (Ambarīṣa); *pratyutthāna*—

by standing up; *āsana*—by offering a seat; *arhaṇaiḥ*—and by paraphernalia for worship; *yayāce*—requested; *abhyavahārāya*—for eating; *pāda-mūlam*—at the root of his feet; *upāgataḥ*—fell down.

TRANSLATION

After standing up to receive Durvāsā Muni, King Ambarīṣa offered him a seat and paraphernalia of worship. Then, sitting at his feet, the King requested the great sage to eat.

9.4.37

pratinandya sa tāṁ yācñāṁ
kartum āvaśyakaṁ gataḥ
nimamajja bṛhad dhyāyan
kālindī-salile śubhe

SYNONYMS

pratinandya—gladly accepting; *saḥ*—Durvāsā Muni; *tām*—that; *yācñām*—request; *kartum*—to perform; *āvaśyakam*—the necessary ritualistic ceremonies; *gataḥ*—went; *nimamajja*—dipped his body in the water; *bṛhat*—the Supreme Brahman; *dhyāyan*—meditating on; *kālindī*—of the Yamunā; *salile*—in the water; *śubhe*—very auspicious.

TRANSLATION

Durvāsā Muni gladly accepted the request of Mahārāja Ambarīṣa, but to perform the regulative ritualistic ceremonies he went to the River Yamunā. There he dipped into the water of the auspicious Yamunā and meditated upon the impersonal Brahman.

9.4.38

muhūrtārdhāvaśiṣṭāyāṁ
dvādaśyāṁ pāraṇaṁ prati
cintayām āsa dharma-jño
dvijais tad-dharma-saṅkaṭe

SYNONYMS

muhūrta-ardha-avaśiṣṭāyām—was remaining only for half a moment; *dvādaśyām*—when the Dvādaśī day; *pāraṇam*—the breaking of the fast; *prati*—to observe; *cintayām āsa*—began to think about; *dharma-jñaḥ*—one who knows the principles of religion; *dvijaiḥ*—by the *brāhmaṇas*; *tat-dharma*—concerning that religious principle; *saṅkaṭe*—in such a dangerous condition.

TRANSLATION

In the meantime, only a muhūrta of the Dvādaśī day was left on which to break the fast. Consequently, it was imperative that the fast be broken immediately. In this

dangerous situation, the King consulted learned brāhmaṇas.

9.4.39-40

brāhmaṇātikrame doṣo
dvādaśyāṁ yad apāraṇe
yat kṛtvā sādhu me bhūyād
adharmo vā na māṁ spṛśet

ambhasā kevalenātha
kariṣye vrata-pāraṇam
āhur ab-bhakṣaṇaṁ viprā
hy aśitaṁ nāśitaṁ ca tat

SYNONYMS

brāhmaṇa-atikrame—in surpassing the rules of respect to the *brāhmaṇas*; *doṣaḥ*—there is a fault; *dvādaśyām*—on the Dvādaśī day; *yat*—because; *apāraṇe*—in not breaking the fast in due time; *yat kṛtvā*—after doing which action; *sādhu*—what is auspicious; *me*—unto me; *bhūyāt*—may so become; *adharmaḥ*—what is irreligious; *vā*—either; *na*—not; *mām*—unto me; *spṛśet*—may touch; *ambhasā*—by water; *kevalena*—only; *atha*—therefore; *kariṣye*—I shall execute; *vrata-pāraṇam*—the completion of the vow; *āhuḥ*—said; *ap-bhakṣaṇam*—drinking water; *viprāḥ*—O *brāhmaṇas*; *hi*—indeed; *aśitam*—eating; *na aśitam ca*—as well as not eating; *tat*—such an action.

TRANSLATION

The King said: "To transgress the laws of respectful behavior toward the brāhmaṇas is certainly a great offense. On the other hand, if one does not observe the breaking of the fast within the time of Dvādaśī, there is a flaw in one's observance of the vow. Therefore, O brāhmaṇas, if you think that it will be auspicious and not irreligious, I shall break the fast by drinking water." In this way, after consulting with the brāhmaṇas, the King reached this decision, for according to brahminical opinion, drinking water may be accepted as eating and also as not eating.

PURPORT

When Mahārāja Ambarīṣa, in his dilemma, consulted the *brāhmaṇas* about whether he should break the fast or wait for Durvāsā Muni, apparently they could not give a definite answer about what to do. A Vaiṣṇava, however, is the most intelligent personality. Therefore Mahārāja Ambarīṣa himself decided, in the presence of the *brāhmaṇas,* that he would drink a little water, for this would confirm that the fast was broken but would not transgress the laws for receiving a *brāhmaṇa*. In the *Vedas* it is said, *apo 'śnāti tan naivāśitaṁ naivānaśitam*. This Vedic injunction declares that the drinking of water may be accepted as eating or as not eating. Sometimes in our practical experience we see that some political leader adhering to *satyāgraha* will not eat

but will drink water. Considering that drinking water would not be eating, Mahārāja Ambarīṣa decided to act in this way.

9.4.41

ity apaḥ prāśya rājarṣiś
cintayan manasācyutam
pratyacaṣṭa kuru-śreṣṭha
dvijāgamanam eva saḥ

SYNONYMS

iti—thus; *apaḥ*—water; *prāśya*—after drinking; *rājarṣiḥ*—the great King Ambarīṣa; *cintayan*—meditating upon; *manasā*—by the mind; *acyutam*—the Supreme Personality of Godhead; *pratyacaṣṭa*—began to wait; *kuru-śreṣṭha*—O best of the Kuru kings; *dvija-āgamanam*—the return of Durvāsā Muni, the great mystic *brāhmaṇa*; *eva*—indeed; *saḥ*—the King.

TRANSLATION

O best of the Kuru dynasty, after he drank some water, King Ambarīṣa, meditating upon the Supreme Personality of Godhead within his heart, waited for the return of the great mystic Durvāsā Muni.

9.4.42

durvāsā yamunā-kūlāt
kṛtāvaśyaka āgataḥ
rājñābhinanditas tasya
bubudhe ceṣṭitaṁ dhiyā

SYNONYMS

durvāsāḥ—the great sage; *yamunā-kūlāt*—from the bank of the River Yamunā; *kṛta*—had been performed; *āvaśyakaḥ*—he by whom the necessary ritualistic ceremonies; *āgataḥ*—returned; *rājñā*—by the King; *abhinanditaḥ*—being well received; *tasya*—his; *bubudhe*—could understand; *ceṣṭitam*—performance; *dhiyā*—by intelligence.

TRANSLATION

After executing the ritualistic ceremonies to be performed at noon, Durvāsā returned from the bank of the Yamunā. The King received him well, offering all respects, but Durvāsā Muni, by his mystic power, could understand that King Ambarīṣa had drunk water without his permission.

9.4.43

manyunā pracalad-gātro
bhru-kuṭī-kuṭilānanaḥ
bubhukṣitaś ca sutarāṁ
kṛtāñjalim abhāṣata

SYNONYMS

manyunā—agitated by great anger; *pracalat-gātraḥ*—his body trembling; *bhru-kuṭī*—by the eyebrows; *kuṭila*—curved; *ānanaḥ*—face; *bubhukṣitaḥ ca*—and hungry at the same time; *sutarām*—very much; *kṛta-añjalim*—to Ambarīṣa Mahārāja, who stood there with folded hands; *abhāṣata*—he addressed.

TRANSLATION

Still hungry, Durvāsā Muni, his body trembling, his face curved and his eyebrows crooked in a frown, angrily spoke as follows to King Ambarīṣa, who stood before him with folded hands.

9.4.44

aho asya nṛ-śaṁsasya
śriyonmattasya paśyata
dharma-vyatikramaṁ viṣṇor
abhaktasyeśa-māninaḥ

SYNONYMS

aho—alas; *asya*—of this man; *nṛ-śaṁsasya*—who is so cruel; *śriyā unmattasya*—puffed up because of great opulence; *paśyata*—everyone just see; *dharma-vyatikramam*—the transgression of the regulative principles of religion; *viṣṇoḥ abhaktasya*—who is not a devotee of Lord Viṣṇu; *īśa-māninaḥ*—considering himself the Supreme Lord, independent of everything.

TRANSLATION

Alas, just see the behavior of this cruel man! He is not a devotee of Lord Viṣṇu. Being proud of his material opulence and his position, he considers himself God. Just see how he has transgressed the laws of religion.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has diverted the entire meaning of this verse as spoken by Durvāsā Muni. Durvāsā Muni used the word *nṛ-śaṁsasya* to indicate that the King was cruel, but Viśvanātha Cakravartī Ṭhākura interprets it to mean that the King's character was glorified by all the local people. He says that the word *nṛ* means "by all the local people" and that *śaṁsasya* means "of he (Ambarīṣa) whose character was glorified." Similarly, one who is very rich becomes mad because of his wealth and is therefore called *śriyā-unmattasya,* but Śrīla Viśvanātha Cakravartī Ṭhākura interprets these words to mean that although Mahārāja Ambarīṣa was such an opulent king, he was not mad after money, for he had already surpassed the

madness of material opulence. Similarly, the word *īśa-māninaḥ* is interpreted to mean that he was so respectful to the Supreme Personality of Godhead that he did not transgress the laws for observing Ekādaśī-pāraṇa, despite the thinking of Durvāsā Muni, for he only took water. In this way, Śrīla Viśvanātha Cakravartī Ṭhākura has supported Ambarīṣa Mahārāja and all his activities.

9.4.45

yo mām atithim āyātam
ātithyena nimantrya ca
adattvā bhuktavāṁs tasya
sadyas te darśaye phalam

SYNONYMS

yaḥ—this man who; *mām*—unto me; *atithim*—who, being an uninvited guest; *āyātam*—had come here; *ātithyena*—with the reception of a guest; *nimantrya*—after inviting me; *ca*—also; *adattvā*—without giving (food); *bhuktavān*—has himself eaten; *tasya*—of him; *sadyaḥ*—immediately; *te*—of you; *darśaye*—I shall show; *phalam*—the result.

TRANSLATION

Mahārāja Ambarīṣa, you have invited me to eat as a guest, but instead of feeding me, you yourself have eaten first. Because of your misbehavior, I shall show you something to punish you.

PURPORT

A devotee cannot be defeated by a so-called mystic *yogī*. This will be proved by the failure of Durvāsā Muni's endeavor to chastise Mahārāja Ambarīṣa. *Harāv abhaktasya kuto mahad-guṇāḥ* (SB 5.18.12). One who is not a pure devotee of the Supreme Lord has no good qualifications, however great a mystic, philosopher or fruitive worker he may be. Only a devotee emerges victorious in all circumstances, as will be shown in this incident involving the rivalry between Durvāsā and Mahārāja Ambarīṣa.

9.4.46

evaṁ bruvāṇa utkṛtya
jaṭāṁ roṣa-pradīpitaḥ
tayā sa nirmame tasmai
kṛtyāṁ kālānalopamām

SYNONYMS

evam—thus; *bruvāṇaḥ*—speaking (Durvāsā Muni); *utkṛtya*—uprooting; *jaṭām*—a bunch of hair; *roṣa-pradīpitaḥ*—being reddish because he was very angry; *tayā*—by that bunch of hair from his head; *saḥ*—Durvāsā Muni; *nirmame*—created; *tasmai*—to punish Mahārāja Ambarīṣa; *kṛtyām*—a demon; *kāla-anala-upamām*—appearing just like the blazing fire of devastation.

TRANSLATION

As Durvāsā Muni said this, his face became red with anger. Uprooting a bunch of hair from his head, he created a demon resembling the blazing fire of devastation to punish Mahārāja Ambarīṣa.

9.4.47

tām āpatantīṁ jvalatīm
asi-hastāṁ padā bhuvam
vepayantīṁ samudvīkṣya
na cacāla padān nṛpaḥ

SYNONYMS

tām—that (demon); *āpatantīm*—coming forward to attack him; *jvalatīm*—blazing like fire; *asi-hastām*—with a trident in his hand; *padā*—with his footstep; *bhuvam*—the surface of the earth; *vepayantīm*—causing to tremble; *samudvīkṣya*—seeing him perfectly; *na*—not; *cacāla*—moved; *padāt*—from his place; *nṛpaḥ*—the King.

TRANSLATION

Taking a trident in his hand and making the surface of the earth tremble with his footsteps, that blazing creature came before Mahārāja Ambarīṣa. But the King,

upon seeing him, was not at all disturbed and did not move even slightly from his position.

PURPORT

Nārāyaṇa-parāḥ sarve na kutaścana bibhyati (SB 6.17.28). A pure devotee of Nārāyaṇa is never afraid of any material danger. There are many examples of devotees such as Prahlāda Mahārāja, who was tortured by his father but was not at all afraid, although he was only a five-year-old boy. Therefore, following the examples of Ambarīṣa Mahārāja and Prahlāda Mahārāja, a devotee should learn how to tolerate all such awkward positions in this world. Devotees are often tortured by nondevotees, yet the pure devotee, depending fully on the mercy of the Supreme Personality of Godhead, is never disturbed by such inimical activities.

9.4.48

prāg diṣṭaṁ bhṛtya-rakṣāyāṁ
puruṣeṇa mahātmanā
dadāha kṛtyāṁ tāṁ cakraṁ
kruddhāhim iva pāvakaḥ

SYNONYMS

prāk diṣṭam—as previously arranged; *bhṛtya-rakṣāyām*—for the protection of his servants; *puruṣeṇa*—by the Supreme Person; *mahā-ātmanā*—by the Supersoul; *dadāha*—burnt to ashes; *kṛtyām*

—that created demon; *tām*—him; *cakram*—the disc; *kruddha*—angry; *ahim*—a serpent; *iva*—like; *pāvakaḥ*—fire.

TRANSLATION

As fire in the forest immediately burns to ashes an angry snake, so, by the previous order of the Supreme Personality of Godhead, His disc, the Sudarśana cakra, immediately burnt to ashes the created demon to protect the Lord's devotee.

PURPORT

As a pure devotee, Mahārāja Ambarīṣa, although in such danger, did not move an inch from his position, nor did he request the Supreme Personality of Godhead to give him protection. He was fixed in understanding, and it was certain that he was simply thinking of the Supreme Personality of Godhead in the core of his heart. A devotee is never fearful of his death, for he meditates on the Supreme Personality of Godhead always, not for any material profit, but as his duty. The Lord, however, knows how to protect His devotee. As indicated by the words *prāg diṣṭam,* the Lord knew everything. Therefore, before anything happened, He had already arranged for His *cakra* to protect Mahārāja Ambarīṣa. This protection is offered to a devotee even from the very beginning of his devotional service. *Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati* (Bg. 9.31). If one simply begins devotional service, he is immediately protected by the Supreme Personality of Godhead. This is also confirmed in *Bhagavad-gītā*

(Bg. 18.66): *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi*. Protection begins immediately. The Lord is so kind and merciful that He gives the devotee proper guidance and all protection, and thus the devotee very peacefully makes solid progress in Kṛṣṇa consciousness without outward disturbances. A serpent may be very angry and ready to bite, but the furious snake is helpless when faced by a blazing fire in the forest. Although an enemy of a devotee may be very strong, he is compared to an angry serpent before the fire of devotional service.

9.4.49

tad-abhidravad udvīkṣya
sva-prayāsaṁ ca niṣphalam
durvāsā dudruve bhīto
dikṣu prāṇa-parīpsayā

SYNONYMS

tat—of that disc; *abhidravat*—moving toward him; *udvīkṣya*—after seeing; *sva-prayāsam*—his own attempt; *ca*—and; *niṣphalam*—having failed; *durvāsāḥ*—Durvāsā Muni; *dudruve*—began to run; *bhītaḥ*—full of fear; *dikṣu*—in every direction; *prāṇa-parīpsayā*—with a desire to save his life.

TRANSLATION

Upon seeing that his own attempt had failed and that the Sudarśana cakra was moving toward him, Durvāsā

Muni became very frightened and began to run in all directions to save his life.

9.4.50

tam anvadhāvad bhagavad-rathāṅgaṁ
dāvāgnir uddhūta-śikho yathāhim
tathānuṣaktaṁ munir īkṣamāṇo
guhāṁ vivikṣuḥ prasasāra meroḥ

SYNONYMS

tam—unto Durvāsā; *anvadhāvat*—began to follow; *bhagavat-ratha-aṅgam*—the disc appearing from the wheel of the Lord's chariot; *dāva-agniḥ*—like a forest fire; *uddhūta*—blazing high; *śikhaḥ*—having flames; *yathā ahim*—as it follows a snake; *tathā*—in the same way; *anuṣaktam*—as if touching Durvāsā Muni's back; *muniḥ*—the sage; *īkṣamāṇaḥ*—seeing like that; *guhām*—a cave; *vivikṣuḥ*—wanted to enter; *prasasāra*—began to move quickly; *meroḥ*—of Meru Mountain.

TRANSLATION

As the blazing flames of a forest fire pursue a snake, the disc of the Supreme Personality of Godhead began following Durvāsā Muni. Durvāsā Muni saw that the disc was almost touching his back, and thus he ran very swiftly, desiring to enter a cave of Sumeru Mountain.

9.4.51

diśo nabhaḥ kṣmāṁ vivarān samudrān
lokān sapālāṁs tridivaṁ gataḥ saḥ
yato yato dhāvati tatra tatra
sudarśanaṁ duṣprasahaṁ dadarśa

SYNONYMS

diśaḥ—all directions; *nabhaḥ*—in the sky; *kṣmām*—on the surface of the earth; *vivarān*—within the holes; *samudrān*—within the seas; *lokān*—all places; *sa-pālān*—as well as their rulers; *tridivam*—the heavenly planets; *gataḥ*—gone; *saḥ*—Durvāsā Muni; *yataḥ yataḥ*—wheresoever; *dhāvati*—he went; *tatra tatra*—there, everywhere; *sudarśanam*—the disc of the Lord; *duṣprasaham*—extremely fearful; *dadarśa*—Durvāsā Muni saw.

TRANSLATION

Just to protect himself, Durvāsā Muni fled everywhere, in all directions—in the sky, on the surface of the earth, in caves, in the ocean, on different planets of the rulers of the three worlds, and even on the heavenly planets—but wherever he went he immediately saw following him the unbearable fire of the Sudarśana cakra.

9.4.52

alabdha-nāthaḥ sa sadā kutaścit
santrasta-citto 'raṇam eṣamāṇaḥ
devaṁ viriñcaṁ samagād vidhātas
trāhy ātma-yone 'jita-tejaso mām

SYNONYMS

alabdha-nāthaḥ—without getting the shelter of a protector; *saḥ*—Durvāsā Muni; *sadā*—always; *kutaścit*—somewhere; *santrasta-cittaḥ*—with a fearful heart; *araṇam*—a person who can give shelter; *eṣamāṇaḥ*—seeking; *devam*—at last to the chief demigod; *viriñcam*—Lord Brahmā; *samagāt*—approached; *vidhātaḥ*—O my lord; *trāhi*—kindly protect; *ātma-yone*—O Lord Brahmā; *ajita-tejasaḥ*—from the fire released by Ajita, the Supreme Personality of Godhead; *mām*—unto me.

TRANSLATION

With a fearful heart, Durvāsā Muni went here and there seeking shelter, but when he could find no shelter, he finally approached Lord Brahmā and said, "O my lord, O Lord Brahmā, kindly protect me from the blazing Sudarśana cakra sent by the Supreme Personality of Godhead."

9.4.53-54

śrī-brahmovāca
sthānaṁ madīyaṁ saha-viśvam etat
krīḍāvasāne dvi-parārdha-saṁjñe
bhrū-bhaṅga-mātreṇa hi sandidhakṣoḥ
kālātmano yasya tirobhaviṣyati

ahaṁ bhavo dakṣa-bhṛgu-pradhānāḥ
prajeśa-bhūteśa-sureśa-mukhyāḥ
sarve vayaṁ yan-niyamaṁ prapannā
mūrdhnyārpitaṁ loka-hitaṁ vahāmaḥ

SYNONYMS

śrī-brahmā uvāca—Lord Brahmā said; *sthānam*—the place where I am; *madīyam*—my residence, Brahmaloka; *saha*—with; *viśvam*—the whole universe; *etat*—this; *krīḍā-avasāne*—at the end of the period for the pastimes of the Supreme Personality of Godhead; *dvi-parārdha-saṁjñe*—the time known as the end of a *dvi-parārdha*; *bhrū-bhaṅga-mātreṇa*—simply by the flicking of the eyebrows; *hi*—indeed; *sandidhakṣoḥ*—of the Supreme Personality of Godhead, when He desires to burn the whole universe; *kāla-ātmanaḥ*—of the form of destruction; *yasya*—of whom; *tirobhaviṣyati*—will be vanquished; *aham*—I; *bhavaḥ*—Lord Śiva; *dakṣa*—Prajāpati Dakṣa; *bhṛgu*—the great saint Bhṛgu; *pradhānāḥ*—and others headed by them; *prajā-īśa*—the controllers of the *prajās*; *bhūta-īśa*—the

controllers of the living entities; *sura-īśa*—the controllers of the demigods; *mukhyāḥ*—headed by them; *sarve*—all of them; *vayam*—we also; *yat-niyamam*—whose regulative principle; *prapannāḥ*—are surrendered; *mūrdhnyā arpitam*—bowing our heads; *loka-hitam*—for the benefit of all living entities; *vahāmaḥ*—carry out the orders ruling over the living entities.

TRANSLATION

Lord Brahmā said: At the end of the dvi-parārdha, when the pastimes of the Lord come to an end, Lord Viṣṇu, by a flick of His eyebrows, vanquishes the entire universe, including our places of residence. Such personalities as me and Lord Śiva, as well as Dakṣa, Bhṛgu and similar great saints of which they are the head, and also the rulers of the living entities, the rulers of human society and the rulers of the demigods—all of us surrender to that Supreme Personality of Godhead, Lord Viṣṇu, bowing our heads, to carry out His orders for the benefit of all living entities.

PURPORT

In *Bhagavad-gītā* (Bg. 10.34) it is said, *mṛtyuḥ sarva-haraś cāham:* when the Supreme Personality of Godhead approaches as death, or the supreme controller of time, He takes everything away. In other words, all opulence, prestige and everything we possess is given by the Supreme Lord for some purpose. It is the duty of the surrendered soul to execute the orders of the

Supreme. No one can disregard Him. Under the circumstances, Lord Brahmā refused to give shelter to Durvāsā Muni from the powerful Sudarśana *cakra* sent by the Lord.

9.4.55

pratyākhyāto viriñcena
viṣṇu-cakropatāpitaḥ
durvāsāḥ śaraṇaṁ yātaḥ
śarvaṁ kailāsa-vāsinam

SYNONYMS

pratyākhyātaḥ—being refused; *viriñcena*—by Lord Brahmā; *viṣṇu-cakra-upatāpitaḥ*—being scorched by the blazing fire of Lord Viṣṇu's disc; *durvāsāḥ*—the great mystic named Durvāsā; *śaraṇam*—for shelter; *yātaḥ*—went; *śarvam*—unto Lord Śiva; *kailāsa-vāsinam*—the resident of the place known as Kailāsa.

TRANSLATION

When Durvāsā, who was greatly afflicted by the blazing fire of the Sudarśana cakra, was thus refused by Lord Brahmā, he tried to take shelter of Lord Śiva, who always resides on his planet, known as Kailāsa.

9.4.56

śrī-śaṅkara uvāca
vayaṁ na tāta prabhavāma bhūmni
yasmin pare 'nye 'py aja-jīva-kośāḥ
bhavanti kāle na bhavanti hīdṛśāḥ
sahasraśo yatra vayaṁ bhramāmaḥ

SYNONYMS

śrī-śaṅkaraḥ uvāca—Lord Śiva said; *vayam*—we; *na*—not; *tāta*—O my dear son; *prabhavāmaḥ*—sufficiently able; *bhūmni*—unto the great Supreme Personality of Godhead; *yasmin*—in whom; *pare*—in the Transcendence; *anye*—others; *api*—even; *aja*—Lord Brahmā; *jīva*—living entities; *kośāḥ*—the universes; *bhavanti*—can become; *kāle*—in due course of time; *na*—not; *bhavanti*—can become; *hi*—indeed; *īdṛśāḥ*—like this; *sahasraśaḥ*—many thousands and millions; *yatra*—wherein; *vayam*—all of us; *bhramāmaḥ*—are rotating.

TRANSLATION

Lord Śiva said: My dear son, I, Lord Brahmā and the other demigods, who rotate within this universe under the misconception of our greatness, cannot exhibit any power to compete with the Supreme Personality of Godhead, for innumerable universes and their

inhabitants come into existence and are annihilated by the simple direction of the Lord.

PURPORT

There are innumerable universes in the material world, and there are innumerable Lord Brahmās, Lord Śivas and other demigods. All of them rotate within this material world under the supreme direction of the Personality of Godhead. Therefore no one is able to compete with the strength of the Lord. Lord Śiva also refused to protect Durvāsā, for Lord Śiva also was under the rays of the Sudarśana *cakra* sent by the Supreme Personality of Godhead.

9.4.57-59

ahaṁ sanat-kumāraś ca
nārado bhagavān ajaḥ
kapilo 'pāntaratamo
devalo dharma āsuriḥ

marīci-pramukhāś cānye
siddheśāḥ pāra-darśanāḥ
vidāma na vayaṁ sarve
yan-māyāṁ māyayāvṛtāḥ

tasya viśveśvarasyedaṁ
śastraṁ durviṣahaṁ hi naḥ

tam evaṁ śaraṇaṁ yāhi
hariṣ te śaṁ vidhāsyati

SYNONYMS

aham—I; *sanat-kumāraḥ ca*—and the four Kumāras (Sanaka, Sanātana, Sanat-kumāra and Sananda); *nāradaḥ*—the heavenly sage Nārada; *bhagavān ajaḥ*—the supreme creature of the universe, Lord Brahmā; *kapilaḥ*—the son of Devahūti; *apāntaratamaḥ*—Vyāsadeva; *devalaḥ*—the great sage Devala; *dharmaḥ*—Yamarāja; *āsuriḥ*—the great saint Āsuri; *marīci*—the great saint Marīci; *pramukhāḥ*—headed by; *ca*—also; *anye*—others; *siddha-īśāḥ*—all of them perfect in their knowledge; *pāra-darśanāḥ*—they have seen the end of all knowledge; *vidāmaḥ*—can understand; *na*—not; *vayam*—all of us; *sarve*—totally; *yat-māyām*—the illusory energy of whom; *māyayā*—by that illusory energy; *āvṛtāḥ*—being covered; *tasya*—His; *viśva-īśvarasya*—of the Lord of the universe; *idam*—this; *śastram*—weapon (the disc); *durviṣaham*—even intolerable; *hi*—indeed; *naḥ*—of us; *tam*—to Him; *evam*—therefore; *śaraṇam yāhi*—go to take shelter; *hariḥ*—the Supreme Personality of Godhead; *te*—for you; *śam*—auspiciousness; *vidhāsyati*—certainly will perform.

TRANSLATION

Past, present and future are known to me [Lord Śiva], Sanat-kumāra, Nārada, the most revered Lord Brahmā, Kapila [the son of Devahūti], Apāntaratama [Lord Vyāsadeva], Devala, Yamarāja, Āsuri, Marīci and many

saintly persons headed by him, as well as many others who have achieved perfection. Nonetheless, because we are covered by the illusory energy of the Lord, we cannot understand how expansive that illusory energy is. You should simply approach that Supreme Personality of Godhead to get relief, for this Sudarśana cakra is intolerable even to us. Go to Lord Viṣṇu. He will certainly be kind enough to bestow all good fortune upon you.

9.4.60

tato nirāśo durvāsāḥ
padaṁ bhagavato yayau
vaikuṇṭhākhyaṁ yad adhyāste
śrīnivāsaḥ śriyā saha

SYNONYMS

tataḥ—thereafter; *nirāśaḥ*—disappointed; *durvāsāḥ*—the great mystic Durvāsā; *padam*—to the place; *bhagavataḥ*—of the Supreme Personality of Godhead, Viṣṇu; *yayau*—went; *vaikuṇṭha-ākhyam*—the place known as Vaikuṇṭha; *yat*—wherein; *adhyāste*—lives perpetually; *śrīnivāsaḥ*—Lord Viṣṇu; *śriyā*—with the goddess of fortune; *saha*—with.

TRANSLATION

Thereafter, being disappointed even in taking shelter of Lord Śiva, Durvāsā Muni went to Vaikuṇṭha-dhāma, where the Supreme Personality of Godhead, Nārāyaṇa, resides with His consort, the goddess of fortune.

9.4.61

sandahyamāno 'jita-śastra-vahninā tat-pāda-mūle patitaḥ
savepathuḥ āhācyutānanta sad-īpsita prabho kṛtāgasaṁ
māvahi viśva-bhāvana

SYNONYMS

sandahyamānaḥ — being burned by the heat ; ajita - śastra - vahninā — by the blazing fire of the Supreme Personality of Godhead's weapon ; tat - pāda - mūle — at His lotus feet ; patitaḥ — falling down ; sa - vepathuḥ — with trembling of the body ; āha — said ; acyuta — O my Lord, O infallible one ; ananta — O You of unlimited prowess ; sat - īpsita — O Lord desired by saintly persons ; prabho — O Supreme ; kṛta - āgasam — the greatest offender ; mā — to me ; avahi — give protection ; viśva - bhāvana — O well-wisher of the whole universe.

TRANSLATION

Durvāsā Muni, the great mystic, scorched by the heat of the Sudarśana cakra, fell at the lotus feet of Nārāyaṇa. His body trembling, he spoke as follows: O infallible,

unlimited Lord, protector of the entire universe, You are the only desirable objective for all devotees. I am a great offender, my Lord. Please give me protection.

9.4.62

> *ajānatā te paramānubhāvaṁ*
> *kṛtaṁ mayāghaṁ bhavataḥ priyāṇām*
> *vidhehi tasyāpacitiṁ vidhātar*
> *mucyeta yan-nāmny udite nārako 'pi*

SYNONYMS

ajānatā—without knowledge; *te*—of Your Lordship; *parama-anubhāvam*—the inconceivable prowess; *kṛtam*—has been committed; *mayā*—by me; *agham*—a great offense; *bhavataḥ*—of Your Lordship; *priyāṇām*—at the feet of the devotees; *vidhehi*—now kindly do the needful; *tasya*—of such an offense; *apacitim*—counteraction; *vidhātaḥ*—O supreme controller; *mucyeta*—can be delivered; *yat*—of whose; *nāmni*—when the name; *udite*—is awakened; *nārakaḥ api*—even a person fit for going to hell.

TRANSLATION

O my Lord, O supreme controller, without knowledge of Your unlimited prowess I have offended Your most dear devotee. Very kindly save me from the reaction of this offense. You can do everything, for even if a person is fit for going to hell, You can deliver him simply by

awakening within his heart the holy name of Your Lordship.

9.4.63

śrī-bhagavān uvāca
ahaṁ bhakta-parādhīno
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyaḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *aham*—I; *bhakta-parādhīnaḥ*—am dependent on the will of My devotees; *hi*—indeed; *asvatantraḥ*—am not independent; *iva*—exactly like that; *dvija*—O *brāhmaṇa*; *sādhubhiḥ*—by pure devotees, completely free from all material desires; *grasta-hṛdayaḥ*—My heart is controlled; *bhaktaiḥ*—because they are devotees; *bhakta-jana-priyaḥ*—I am dependent not only on My devotee but also on My devotee's devotee (the devotee's devotee is extremely dear to Me).

TRANSLATION

The Supreme Personality of Godhead said to the brāhmaṇa: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I

sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

PURPORT

All the great stalwart personalities in the universe, including Lord Brahmā and Lord Śiva, are fully under the control of the Supreme Personality of Godhead, but the Supreme Personality of Godhead is fully under the control of His devotee. Why is this? Because the devotee is *anyābhilāṣitā-śūnya;* in other words, he has no material desires in his heart. His only desire is to think always of the Supreme Personality of Godhead and how to serve Him best. Because of this transcendental qualification, the Supreme Lord is extremely favorable to the devotees—indeed, not only the devotees, but also the devotees of the devotees. Śrīla Narottama dāsa Ṭhākura says, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* without being a devotee of a devotee, one cannot be released from material entanglement. Therefore Caitanya Mahāprabhu identified Himself as *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ* [[cc/madhya/13/80|[Cc. Madhya 13.80]]]. Thus he instructed us to become not directly servants of Kṛṣṇa but servants of the servant of Kṛṣṇa. Devotees like Brahmā, Nārada, Vyāsadeva and Śukadeva Gosvāmī are directly servants of Kṛṣṇa, and one who becomes a servant of Nārada, Vyāsadeva and Śukadeva, like the six Gosvāmīs, is still more devoted. Śrīla Viśvanātha Cakravartī Ṭhākura therefore says, *yasya prasādād bhagavat-prasādaḥ:* if one very sincerely serves the spiritual master, Kṛṣṇa certainly becomes favorable to

such a devotee. Following the instructions of a devotee is more valuable than following the instructions of the Supreme Personality of Godhead directly.

9.4.64

> *nāham ātmānam āśāse*
> *mad-bhaktaiḥ sādhubhir vinā*
> *śriyaṁ cātyantikīṁ brahman*
> *yeṣāṁ gatir ahaṁ parā*

SYNONYMS

na—not; *aham*—I; *ātmānam*—transcendental bliss; *āśāse*—desire; *mat-bhaktaiḥ*—with My devotees; *sādhubhiḥ*—with the saintly persons; *vinā*—without them; *śriyam*—all My six opulences; *ca*—also; *ātyantikīm*—the supreme; *brahman*—O *brāhmaṇa*; *yeṣām*—of whom; *gatiḥ*—destination; *aham*—I am; *parā*—the ultimate.

TRANSLATION

O best of the brāhmaṇas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.

PURPORT

The Supreme Personality of Godhead is self-sufficient, but to enjoy His transcendental bliss He requires the cooperation of His devotees. In Vṛndāvana, for example, although Lord Kṛṣṇa is full

in Himself, He wants the cooperation of His devotees like the cowherd boys and the *gopīs* to increase His transcendental bliss. Such pure devotees, who can increase the pleasure potency of the Supreme Personality of Godhead, are certainly most dear to Him. Not only does the Supreme Personality of Godhead enjoy the company of His devotees, but because He is unlimited He wants to increase His devotees unlimitedly. Thus, He descends to the material world to induce the nondevotees and rebellious living entities to return home, back to Godhead. He requests them to surrender unto Him because, unlimited as He is, He wants to increase His devotees unlimitedly. The Kṛṣṇa consciousness movement is an attempt to increase the number of pure devotees of the Supreme Lord more and more. It is certain that a devotee who helps in this endeavor to satisfy the Supreme Personality of Godhead becomes indirectly a controller of the Supreme Lord. Although the Supreme Lord is full in six opulences, He does not feel transcendental bliss without His devotees. An example that may be cited in this regard is that if a very rich man does not have sons in a family he does not feel happiness. Indeed, sometimes a rich man adopts a son to complete his happiness. The science of transcendental bliss is known to the pure devotee. Therefore the pure devotee is always engaged in increasing the transcendental happiness of the Lord.

9.4.65

> *ye dārāgāra-putrāpta-*
> *prāṇān vittam imaṁ param*

hitvā māṁ śaraṇaṁ yātāḥ
kathaṁ tāṁs tyaktum utsahe

SYNONYMS

ye—those devotees of Mine who; *dāra*—wife; *agāra*—house; *putra*—children, sons; *āpta*—relatives, society; *prāṇān*—even life; *vittam*—wealth; *imam*—all these; *param*—elevation to the heavenly planets or becoming one by merging into Brahman; *hitvā*—giving up (all these ambitions and paraphernalia); *mām*—unto Me; *śaraṇam*—shelter; *yātāḥ*—having taken; *katham*—how; *tān*—such persons; *tyaktum*—to give them up; *utsahe*—I can be enthusiastic in that way (it is not possible).

TRANSLATION

Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?

PURPORT

The Supreme Personality of Godhead is worshiped by the words *brahmaṇya-devāya go-brāhmaṇa-hitāya ca*. Thus He is the well-wisher of the *brāhmaṇas*. Durvāsā Muni was certainly a very great *brāhmaṇa,* but because he was a nondevotee, he could not sacrifice everything in devotional service. Great mystic *yogīs* are actually self-interested. The proof is that when Durvāsā Muni

created a demon to kill Mahārāja Ambarīṣa, the King stayed fixed in his place, praying to the Supreme Personality of Godhead and depending solely and wholly on Him, whereas when Durvāsā Muni was chased by the Sudarśana *cakra* by the supreme will of the Lord, he was so perturbed that he fled all over the world and tried to take shelter in every nook and corner of the universe. At last, in fear of his life, he approached Lord Brahmā, Lord Śiva and ultimately the Supreme Personality of Godhead. He was so interested in his own body that he wanted to kill the body of a Vaiṣṇava. Therefore, he did not have very good intelligence, and how can an unintelligent person be delivered by the Supreme Personality of Godhead? The Lord certainly tries to give all protection to His devotees who have given up everything for the sake of serving Him.

Another point in this verse is that attachment to *dārāgāra-putrāpta*—home, wife, children, friendship, society and love—is not the way to achieve the favor of the Supreme Personality of Godhead. One who is attached to hearth and home for material pleasure cannot become a pure devotee. Sometimes a pure devotee may have a habit or attraction for wife, children and home but at the same time want to serve the Supreme Lord to the best of his ability. For such a devotee, the Lord makes a special arrangement to take away the objects of his false attachment and thus free him from attachment to wife, home, children, friends and so on. This is special mercy bestowed upon the devotee to bring him back home, back to Godhead.

9.4.66

mayi nirbaddha-hṛdayāḥ
sādhavaḥ sama-darśanāḥ
vaśe kurvanti māṁ bhaktyā
sat-striyaḥ sat-patiṁ yathā

SYNONYMS

mayi—unto Me; *nirbaddha-hṛdayāḥ*—firmly attached in the core of the heart; *sādhavaḥ*—the pure devotees; *sama-darśanāḥ*—who are equal to everyone; *vaśe*—under control; *kurvanti*—they make; *mām*—unto Me; *bhaktyā*—by devotional service; *sat-striyaḥ*—chaste women; *sat-patim*—unto the gentle husband; *yathā*—as.

TRANSLATION

As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

PURPORT

In this verse, the word *sama-darśanāḥ* is significant. The pure devotee is actually equal toward everyone, as confirmed in *Bhagavad-gītā* (Bg. 18.54)/ *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati/ samaḥ sarveṣu bhūteṣu*. Universal brotherhood is possible when one is a pure devotee (*paṇḍitāḥ*

sama-darśinaḥ [[bg/5/18|[Bg. 5.18]]]). A pure devotee is actually learned because he knows his constitutional position, he knows the position of the Supreme Personality of Godhead, and he knows the relationship between the living entity and the Supreme Lord. Thus he has full spiritual knowledge and is automatically liberated (*brahma-bhūtaḥ*). He can therefore see everyone on the spiritual platform. He can comprehend the happiness and distress of all living entities. He understands that what is happiness to him is also happiness to others and that what is distress to him is distressing for others. Therefore he is sympathetic to everyone. As Prahlāda Mahārāja said:

> *śoce tato vimukha-cetasa indriyārtha-*
> *māyā-sukhāya bharam udvahato vimūḍhān*
> *(SB 7.9.43)*

People suffer from material distress because they are not attached to the Supreme Personality of Godhead. A pure devotee's chief concern, therefore, is to raise the ignorant mass of people to the sense of Kṛṣṇa consciousness.

9.4.67

> *mat-sevayā pratītaṁ te*
> *sālokyādi-catuṣṭayam*
> *necchanti sevayā pūrṇāḥ*
> *kuto 'nyat kāla-viplutam*

SYNONYMS

mat-sevayā—by being engaged fully in My transcendental loving service; *pratītam*—automatically achieved; *te*—such pure devotees are fully satisfied; *sālokya-ādi-catuṣṭayam*—the four different types of liberation (*sālokya, sārūpya, sāmīpya* and *sārṣṭi,* what to speak of *sāyujya*); *na*—not; *icchanti*—desire; *sevayā*—simply by devotional service; *pūrṇāḥ*—fully complete; *kutaḥ*—where is the question; *anyat*—other things; *kāla-viplutam*—which are finished in the course of time.

TRANSLATION

My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [sālokya, sārūpya, sāmīpya and sārṣṭi], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?

PURPORT

Śrīla Bilvamaṅgala Ṭhākura has estimated the value of liberation as follows:

> *muktiḥ svayaṁ mukulitāñjaliḥ sevate 'smān*
> *dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ*

Bilvamaṅgala Ṭhākura realized that if one develops his natural devotional service to the Supreme Personality of

Godhead, *mukti* stands before him with folded hands to offer all kinds of service. In other words, the devotee is already liberated. There is no need for him to aspire for different types of liberation. The pure devotee automatically achieves liberation, even without desiring it.

9.4.68

sādhavo hṛdayaṁ mahyaṁ
sādhūnāṁ hṛdayaṁ tv aham
mad-anyat te na jānanti
nāhaṁ tebhyo manāg api

SYNONYMS

sādhavaḥ—the pure devotees; *hṛdayam*—in the core of the heart; *mahyam*—of Me; *sādhūnām*—of the pure devotees also; *hṛdayam*—in the core of the heart; *tu*—indeed; *aham*—I am; *mat-anyat*—anything else but me; *te*—they; *na*—not; *jānanti*—know; *na*—not; *aham*—I; *tebhyaḥ*—than them; *manāk api*—even by a little fraction.

TRANSLATION

The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.

PURPORT

Since Durvāsā Muni wanted to chastise Mahārāja Ambarīṣa, it is to be understood that he wanted to give pain to the heart of the Supreme Personality of Godhead, for the Lord says, *sādhavo hṛdayaṁ mahyam:* "The pure devotee is always within the core of My heart." The Lord's feelings are like those of a father, who feels pain when his child is in pain. Therefore, offenses at the lotus feet of a devotee are serious. Caitanya Mahāprabhu has very strongly recommended that one not commit any offense at the lotus feet of a devotee. Such offenses are compared to a mad elephant because when a mad elephant enters a garden it causes devastation. Therefore one should be extremely careful not to commit offenses at the lotus feet of a pure devotee. Actually Mahārāja Ambarīṣa was not at all at fault; Durvāsā Muni unnecessarily wanted to chastise him on flimsy grounds. Mahārāja Ambarīṣa wanted to complete the Ekādaśī-pāraṇa as part of devotional service to please the Supreme Personality of Godhead, and therefore he drank a little water. But although Durvāsā Muni was a great mystic *brāhmaṇa,* he did not know what is what. That is the difference between a pure devotee and a so-called learned scholar of Vedic knowledge. The devotees, being always situated in the core of the Lord's heart, surely get all instructions directly from the Lord, as confirmed by the Lord Himself in *Bhagavad-gītā* (Bg. 10.11):

> *teṣām evānukampārtham*
> *aham ajñāna-jaṁ tamaḥ*

> *nāśayāmy ātma-bhāvastho*
> *jñāna-dīpena bhāsvatā*

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." The devotee does not do anything not sanctioned by the Supreme Personality of Godhead. As it is said, *vaiṣṇavera kriyā mudrā vijñeha nā bujhaya* [[cc/madhya/23/39|[Cc. Madhya 23.39]]]. Even the most learned or experienced person cannot understand the movements of a Vaiṣṇava, a pure devotee. No one, therefore, should criticize a pure Vaiṣṇava. A Vaiṣṇava knows his own business; whatever he does is precisely right because he is always guided by the Supreme Personality of Godhead.

9.4.69

> *upāyaṁ kathayiṣyāmi*
> *tava vipra śṛṇuṣva tat*
> *ayaṁ hy ātmābhicāras te*
> *yatas taṁ yāhi mā ciram*
> *sādhuṣu prahitaṁ tejaḥ*
> *prahartuḥ kurute 'śivam*

SYNONYMS

upāyam—the means of protection in this dangerous position; *kathayiṣyāmi*—I shall speak to you; *tava*—of your deliverance from

this danger; *vipra*—O *brāhmaṇa*; *śṛṇuṣva*—just hear from me; *tat*—what I say; *ayam*—this action taken by you; *hi*—indeed; *ātma-abhicāraḥ*—self-envy or envious of yourself (your mind has become your enemy); *te*—for you; *yataḥ*—because of whom; *tam*—to him (Mahārāja Ambarīṣa); *yāhi*—immediately go; *mā ciram*—do not wait even a moment; *sādhuṣu*—unto devotees; *prahitam*—applied; *tejaḥ*—power; *prahartuḥ*—of the executor; *kurute*—does; *aśivam*—inauspiciousness.

TRANSLATION

O brāhmaṇa, let Me now advise you for your own protection. Please hear from Me. By offending Mahārāja Ambarīṣa, you have acted with self-envy. Therefore you should go to him immediately, without a moment's delay. One's so-called prowess, when employed against the devotee, certainly harms he who employs it. Thus it is the subject, not the object, who is harmed.

PURPORT

A Vaiṣṇava is always an object of envy for nondevotees, even when the nondevotee happens to be his father. To give a practical example, Hiraṇyakaśipu was envious of Prahlāda Mahārāja, but this envy of the devotee was harmful to Hiraṇyakaśipu, not to Prahlāda. Every action taken by Hiraṇyakaśipu against his son Prahlāda Mahārāja was taken very seriously by the Supreme Personality of Godhead, and thus when Hiraṇyakaśipu was on

the verge of killing Prahlāda, the Lord personally appeared and killed Hiraṇyakaśipu. Service to a Vaiṣṇava gradually accumulates and becomes an asset for the devotee. Similarly, harmful activities directed against the devotee gradually become the ultimate cause of the performer's falldown. Even such a great *brāhmaṇa* and mystic *yogī* as Durvāsā was in a most dangerous situation because of his offense at the lotus feet of Mahārāja Ambarīṣa, a pure devotee.

9.4.70

> *tapo vidyā ca viprāṇāṁ*
> *niḥśreyasa-kare ubhe*
> *te eva durvinītasya*
> *kalpete kartur anyathā*

SYNONYMS

tapaḥ—austerities; *vidyā*—knowledge; *ca*—also; *viprāṇām*—of the *brāhmaṇas*; *niḥśreyasa*—of what is certainly very auspicious for upliftment; *kare*—are causes; *ubhe*—both of them; *te*—such austerity and knowledge; *eva*—indeed; *durvinītasya*—when such a person is an upstart; *kalpete*—become; *kartuḥ*—of the performer; *anyathā*—just the opposite.

TRANSLATION

For a brāhmaṇa, austerity and learning are certainly auspicious, but when acquired by a person who is not gentle, such austerity and learning are most dangerous.

PURPORT

It is said that a jewel is very valuable, but when it is on the hood of a serpent, it is dangerous despite its value. Similarly, when a materialistic nondevotee achieves great success in learning and austerity, that success is dangerous for all of society. So-called learned scientists, for example, invented atomic weapons that are dangerous for all humanity. It is therefore said, *maṇinā bhūṣitaḥ sarpaḥ kim asau na bhayaṅkaraḥ*. A serpent with a jewel on its hood is as dangerous as a serpent without such a jewel. Durvāsā Muni was a very learned *brāhmaṇa* equipped with mystic power, but because he was not a gentleman, he did not know how to use his power. He was therefore extremely dangerous. The Supreme Personality of Godhead is never inclined toward a dangerous person who uses his mystic power for some personal design. By the laws of nature, therefore, such misuse of power is ultimately dangerous not for society but for the person who misuses it.

9.4.71

brahmaṁs tad gaccha bhadraṁ te
nābhāga-tanayaṁ nṛpam

kṣamāpaya mahā-bhāgaṁ
tataḥ śāntir bhaviṣyati

SYNONYMS

brahman—O *brāhmaṇa*; *tat*—therefore; *gaccha*—you go; *bhadram*—all auspiciousness; *te*—unto you; *nābhāga-tanayam*—to the son of Mahārāja Nābhāga; *nṛpam*—the King (Ambarīṣa); *kṣamāpaya*—just try to pacify him; *mahā-bhāgam*—a great personality, a pure devotee; *tataḥ*—thereafter; *śāntiḥ*—peace; *bhaviṣyati*—there will be.

TRANSLATION

O best of the brāhmaṇas, you should therefore go immediately to King Ambarīṣa, the son of Mahārāja Nābhāga. I wish you all good fortune. If you can satisfy Mahārāja Ambarīṣa, then there will be peace for you.

PURPORT

In this regard, Madhva Muni quotes from the *Garuḍa Purāṇa:*

brahmādi-bhakti-koṭy-aṁśād
aṁśo naivāmbarīṣake
naivanyasya cakrasyāpi
tathāpi harir īśvaraḥ

tātkālikopaceyatvāt
teṣāṁ yaśasa ādirāṭ

brahmādayaś ca tat-kīrtiṁ
vyañjayām āsur uttamām

mohanāya ca daityānāṁ
brahmāde nindanāya ca
anyārthaṁ ca svayaṁ viṣṇur
brahmādyāś ca nirāśiṣaḥ

mānuṣeṣūttamātvāc ca
teṣāṁ bhaktyādibhir guṇaiḥ
brahmāder viṣṇv-adhīnatva-
jñāpanāya ca kevalam

durvāsāś ca svayaṁ rudras
tathāpy anyāyām uktavān
tasyāpy anugrahārthāya
darpa-nāśārtham eva ca

The lesson to be derived from this narration concerning Mahārāja Ambarīṣa and Durvāsā Muni is that all the demigods, including Lord Brahmā and Lord Śiva, are under the control of Lord Viṣṇu. Therefore, when a Vaiṣṇava is offended, the offender is punished by Viṣṇu, the Supreme Lord. No one can protect such a person, even Lord Brahmā or Lord Śiva.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fourth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "Ambarīṣa Mahārāja Offended by Durvāsā Muni."

Chapter 5

9.5.1

śrī-śuka uvāca
evaṁ bhagavatādiṣṭo
durvāsāś cakra-tāpitaḥ
ambarīṣam upāvṛtya
tat-pādau duḥkhito 'grahīt

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *bhagavatā ādiṣṭaḥ*—being ordered by the Supreme Personality of Godhead; *durvāsāḥ*—the great mystic *yogī* named Durvāsā; *cakra-tāpitaḥ*—being very much harassed by the Sudarśana *cakra*; *ambarīṣam*—unto Mahārāja Ambarīṣa; *upāvṛtya*—approaching; *tat-pādau*—at his lotus feet; *duḥkhitaḥ*—being very much aggrieved; *agrahīt*—he caught.

TRANSLATION

Śukadeva Gosvāmī said: When thus advised by Lord Viṣṇu, Durvāsā Muni, who was very much harassed by the Sudarśana cakra, immediately approached

Mahārāja Ambarīṣa. Being very much aggrieved, the muni fell down and clasped the King's lotus feet.

9.5.2

tasya sodyamam āvīkṣya
pāda-sparśa-vilajjitaḥ
astāvīt tad dharer astraṁ
kṛpayā pīḍito bhṛśam

SYNONYMS

tasya—of Durvāsā; *saḥ*—he, Mahārāja Ambarīṣa; *udyamam*—the endeavor; *āvīkṣya*—after seeing; *pāda-sparśa-vilajjitaḥ*—being ashamed because Durvāsā was touching his lotus feet; *astāvīt*—offered prayers; *tat*—to that; *hareḥ astram*—weapon of the Supreme Personality of Godhead; *kṛpayā*—with mercy; *pīḍitaḥ*—aggrieved; *bhṛśam*—very much.

TRANSLATION

When Durvāsā touched his lotus feet, Mahārāja Ambarīṣa was very much ashamed, and when he saw Durvāsā attempting to offer prayers, because of mercy he was aggrieved even more. Thus he immediately began offering prayers to the great weapon of the Supreme Personality of Godhead.

9.5.3

ambarīṣa uvāca
tvam agnir bhagavān sūryas
tvaṁ somo jyotiṣāṁ patiḥ
tvam āpas tvaṁ kṣitir vyoma
vāyur mātrendriyāṇi ca

SYNONYMS

ambarīṣaḥ—Mahārāja Ambarīṣa; *uvāca*—said; *tvam*—you (are); *agniḥ*—the fire; *bhagavān*—the most powerful; *sūryaḥ*—the sun; *tvam*—you (are); *somaḥ*—the moon; *jyotiṣām*—of all the luminaries; *patiḥ*—the master; *tvam*—you (are); *āpaḥ*—water; *tvam*—you (are); *kṣitiḥ*—earth; *vyoma*—sky; *vāyuḥ*—the air; *mātra*—the objects of the senses; *indriyāṇi*—and the senses; *ca*—also.

TRANSLATION

Mahārāja Ambarīṣa said: O Sudarśana cakra, you are fire, you are the most powerful sun, and you are the moon, the master of all luminaries. You are water, earth and sky, you are the air, you are the five sense objects [sound, touch, form, taste and smell], and you are the senses also.

9.5.4

sudarśana namas tubhyaṁ
sahasrārācyuta-priya
sarvāstra-ghātin viprāya
svasti bhūyā iḍaspate

SYNONYMS

sudarśana—O original vision of the Supreme Personality of Godhead; *namaḥ*—respectful obeisances; *tubhyam*—unto you; *sahasra-ara*—O you who have thousands of spokes; *acyuta-priya*—O most favorite of the Supreme Personality of Godhead, Acyuta; *sarva-astra-ghātin*—O destroyer of all weapons; *viprāya*—unto this *brāhmaṇa*; *svasti*—very auspicious; *bhūyāḥ*—just become; *iḍaspate*—O master of the material world.

TRANSLATION

O most favorite of Acyuta, the Supreme Personality of Godhead, you have thousands of spokes. O master of the material world, destroyer of all weapons, original vision of the Personality of Godhead, I offer my respectful obeisances unto you. Kindly give shelter and be auspicious to this brāhmaṇa.

9.5.5

tvaṁ dharmas tvam ṛtaṁ satyaṁ
tvaṁ yajño 'khila-yajña-bhuk
tvaṁ loka-pālaḥ sarvātmā
tvaṁ tejaḥ pauruṣaṁ param

SYNONYMS

tvam—you; *dharmaḥ*—religion; *tvam*—you; *ṛtam*—encouraging statements; *satyam*—the ultimate truth; *tvam*—you; *yajñaḥ*—sacrifice; *akhila*—universal; *yajña-bhuk*—the enjoyer of the fruits resulting from sacrifice; *tvam*—you; *loka-pālaḥ*—the maintainer of the various planets; *sarva-ātmā*—all-pervading; *tvam*—you; *tejaḥ*—prowess; *pauruṣam*—of the Supreme Personality of Godhead; *param*—transcendental.

TRANSLATION

O Sudarśana wheel, you are religion, you are truth, you are encouraging statements, you are sacrifice, and you are the enjoyer of the fruits of sacrifice. You are the maintainer of the entire universe, and you are the supreme transcendental prowess in the hands of the Supreme Personality of Godhead. You are the original vision of the Lord, and therefore you are known as Sudarśana. Everything has been created by your activities, and therefore you are all-pervading.

PURPORT

The word *sudarśana* means "auspicious vision." From Vedic instructions we understand that this material world is created by the glance of the Supreme Personality of Godhead (*sa aikṣata, sa asṛjata*). The Supreme Personality of Godhead glanced over the *mahat-tattva,* or the total material energy, and when it was agitated, everything came into existence. Western philosophers sometimes think that the original cause of creation was a chunk that exploded. If one thinks of this chunk as the total material energy, the *mahat-tattva,* one can understand that the chunk was agitated by the glance of the Lord, and thus the Lord's glance is the original cause of material creation.

9.5.6

> *namaḥ sunābhākhila-dharma-setave*
> *hy adharma-śīlāsura-dhūma-ketave*
> *trailokya-gopāya viśuddha-varcase*
> *mano-javāyādbhuta-karmaṇe gṛṇe*

SYNONYMS

namaḥ—all respectful obeisances unto you; *su-nābha*—O you who have an auspicious hub; *akhila-dharma-setave*—whose spokes are considered to be a breech of the entire universe; *hi*—indeed; *adharma-śīla*—who are irreligious; *asura*—for the demons; *dhūma-ketave*—unto you who are like fire or an inauspicious comet;

trailokya—of the three material worlds; *gopāya*—the maintainer; *viśuddha*—transcendental; *varcase*—whose effulgence; *manaḥ-javāya*—as speedy as the mind; *adbhuta*—wonderful; *karmaṇe*—so active; *gṛṇe*—I simply utter.

TRANSLATION

O Sudarśana, you have a very auspicious hub, and therefore you are the upholder of all religion. You are just like an inauspicious comet for the irreligious demons. Indeed, you are the maintainer of the three worlds, you are full of transcendental effulgence, you are as quick as the mind, and you are able to work wonders. I can simply utter the word namaḥ, offering all obeisances unto you.

PURPORT

The disc of the Lord is called Sudarśana because he does not discriminate between high and low criminals or demons. Durvāsā Muni was certainly a powerful *brāhmaṇa,* but his acts against the pure devotee Mahārāja Ambarīṣa were no better than the activities of *asuras*. As stated in the *śāstras, dharmaṁ tu sākṣād bhagavat-praṇītam:* [[sb/6/3/19|[SB 6.3.19]]] the word *dharma* refers to the orders or laws given by the Supreme Personality of Godhead. *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*/ [[bg/18/66|[Bg. 18.66]]] real *dharma* is surrender unto the Supreme Personality of Godhead. Therefore real *dharma* means *bhakti,* or devotional service to the Lord. The

Sudarśana *cakra* is here addressed as *dharma-setave,* the protector of *dharma*. Mahārāja Ambarīṣa was a truly religious person, and consequently for his protection the Sudarśana *cakra* was ready to punish even such a strict *brāhmaṇa* as Durvāsā Muni because he had acted like a demon. There are demons even in the form of *brāhmaṇas*. Therefore the Sudarśana *cakra* does not discriminate between *brāhmaṇa* demons and *śūdra* demons. Anyone against the Supreme Personality of Godhead and His devotees is called a demon. In the *śāstras* we find many *brāhmaṇas* and *kṣatriyas* who acted as demons and have been described as demons. According to the verdict of the *śāstras,* one has to be understood according to his symptoms. If one is born of a *brāhmaṇa* father but his symptoms are demoniac, he is regarded as a demon. The Sudarśana *cakra* is always concerned with annihilating the demons. Therefore he is described as *adharma-śīlāsura-dhūma-ketave*. Those who are not devotees are called *adharma-śīla*. The Sudarśana *cakra* is just like an inauspicious comet for all such demons.

9.5.7

tvat-tejasā dharma-mayena saṁhṛtaṁ
tamaḥ prakāśaś ca dṛśo mahātmanām
duratyayas te mahimā girāṁ pate
tvad-rūpam etat sad-asat parāvaram

SYNONYMS

tvat-tejasā—by your effulgence; *dharma-mayena*—which is full of religious principles; *saṁhṛtam*—dissipated; *tamaḥ*—darkness; *prakāśaḥ ca*—illumination also; *dṛśaḥ*—of all directions; *mahā-ātmanām*—of great, learned personalities; *duratyayaḥ*—insurmountable; *te*—your; *mahimā*—glories; *girām pate*—O master of speech; *tvat-rūpam*—your manifestation; *etat*—this; *sat-asat*—manifested and unmanifested; *para-avaram*—superior and inferior.

TRANSLATION

O master of speech, by your effulgence, full of religious principles, the darkness of the world is dissipated, and the knowledge of learned persons or great souls is manifested. Indeed, no one can surpass your effulgence, for all things, manifested and unmanifested, gross and subtle, superior and inferior, are but various forms of you that are manifested by your effulgence.

PURPORT

Without illumination, nothing can be seen, especially in this material world. The illumination in this world emanates from the effulgence of Sudarśana, the original vision of the Supreme Personality of Godhead. The illuminating principles of the sun, the moon and fire emanate from Sudarśana. Similarly, illumination by knowledge also comes from Sudarśana because with the illumination of Sudarśana one can distinguish one thing

from another, the superior from the inferior. Generally people accept a powerful *yogi* like Durvāsā Muni as wonderfully superior, but if such a person is chased by the Sudarśana *cakra,* we can see his real identity and understand how inferior he is because of his dealings with devotees.

9.5.8

yadā visṛṣṭas tvam anañjanena vai
balaṁ praviṣṭo 'jita daitya-dānavam
bāhūdarorv-aṅghri-śirodharāṇi
vṛścann ajasraṁ pradhane virājase

SYNONYMS

yadā—when; *visṛṣṭaḥ*—sent; *tvam*—your good self; *anañjanena*—by the transcendental Supreme Personality of Godhead; *vai*—indeed; *balam*—the soldiers; *praviṣṭaḥ*—entering among; *ajita*—O indefatigable and unconquerable one; *daitya-dānavam*—of the Daityas and Dānavas, the demons; *bāhu*—arms; *udara*—bellies; *ūru*—thighs; *aṅghri*—legs; *śiraḥ-dharāṇi*—necks; *vṛścan*—separating; *ajasram*—incessantly; *pradhane*—in the battlefield; *virājase*—you stay.

TRANSLATION

O indefatigable one, when you are sent by the Supreme Personality of Godhead to enter among the soldiers of the Daityas and the Dānavas, you stay on the battlefield

and unendingly separate their arms, bellies, thighs, legs and heads.

9.5.9

sa tvaṁ jagat-trāṇa khala-prahāṇaye
nirūpitaḥ sarva-saho gadā-bhṛtā
viprasya cāsmat-kula-daiva-hetave
vidhehi bhadraṁ tad anugraho hi naḥ

SYNONYMS

saḥ—that person; *tvam*—your good self; *jagat-trāṇa*—O protector of the whole universe; *khala-prahāṇaye*—in killing the envious enemies; *nirūpitaḥ*—are engaged; *sarva-sahaḥ*—all-powerful; *gadā-bhṛtā*—by the Supreme Personality of Godhead; *viprasya*—of this *brāhmaṇa*; *ca*—also; *asmat*—our; *kula-daiva-hetave*—for the good fortune of the dynasty; *vidhehi*—kindly do; *bhadram*—all-good; *tat*—that; *anugrahaḥ*—favor; *hi*—indeed; *naḥ*—our.

TRANSLATION

O protector of the universe, you are engaged by the Supreme Personality of Godhead as His all-powerful weapon in killing the envious enemies. For the benefit of our entire dynasty, kindly favor this poor brāhmaṇa. This will certainly be a favor for all of us.

9.5.10

yady asti dattam iṣṭaṁ vā
sva-dharmo vā svanuṣṭhitaḥ
kulaṁ no vipra-daivaṁ ced
dvijo bhavatu vijvaraḥ

SYNONYMS

yadi—if; *asti*—there is; *dattam*—charity; *iṣṭam*—worshiping the Deity; *vā*—either; *sva-dharmaḥ*—occupational duty; *vā*—either; *su-anuṣṭhitaḥ*—perfectly performed; *kulam*—dynasty; *naḥ*—our; *vipra-daivam*—favored by the *brāhmaṇas*; *cet*—if so; *dvijaḥ*—this *brāhmaṇa*; *bhavatu*—may become; *vijvaraḥ*—without a burning (from the Sudarśana *cakra*).

TRANSLATION

If our family has given charity to the proper persons, if we have performed ritualistic ceremonies and sacrifices, if we have properly carried out our occupational duties, and if we have been guided by learned brāhmaṇas, I wish, in exchange, that this brāhmaṇa be freed from the burning caused by the Sudarśana cakra.

9.5.11

yadi no bhagavān prīta
ekaḥ sarva-guṇāśrayaḥ
sarva-bhūtātma-bhāvena
dvijo bhavatu vijvaraḥ

SYNONYMS

yadi—if; *naḥ*—unto us; *bhagavān*—the Supreme Personality of Godhead; *prītaḥ*—is satisfied; *ekaḥ*—without any duplicate; *sarva-guṇa-āśrayaḥ*—the reservoir of all transcendental qualities; *sarva-bhūta-ātma-bhāvena*—by a merciful attitude toward all living entities; *dvijaḥ*—this *brāhmaṇa*; *bhavatu*—may become; *vijvaraḥ*—freed from all burning.

TRANSLATION

If the Supreme Personality of Godhead, who is one without a second, who is the reservoir of all transcendental qualities, and who is the life and soul of all living entities, is pleased with us, we wish that this brāhmaṇa, Durvāsā Muni, be freed from the pain of being burned.

9.5.12

śrī-śuka uvāca
iti saṁstuvato rājño
viṣṇu-cakraṁ sudarśanam
aśāmyat sarvato vipraṁ
pradahad rāja-yācñayā

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *saṁstuvataḥ*—being prayed to; *rājñaḥ*—by the King; *viṣṇu-cakram*—the disc weapon of Lord Viṣṇu; *sudarśanam*—of the name Sudarśana *cakra*; *aśāmyat*—became no longer disturbing; *sarvataḥ*—in every respect; *vipram*—unto the *brāhmaṇa*; *pradahat*—causing to burn; *rāja*—of the King; *yācñayā*—by the begging.

TRANSLATION

Śukadeva Gosvāmī continued: When the King offered prayers to the Sudarśana cakra and Lord Viṣṇu, because of his prayers the Sudarśana cakra became peaceful and stopped burning the brāhmaṇa known as Durvāsā Muni.

9.5.13

sa mukto 'strāgni-tāpena
durvāsāḥ svastimāṁs tataḥ
praśaśaṁsa tam urvīśaṁ
yuñjānaḥ paramāśiṣaḥ

SYNONYMS

saḥ—he, Durvāsā Muni; *muktaḥ*—being freed; *astra-agni-tāpena*—from the heat of the fire of the Sudarśana *cakra*; *durvāsāḥ*—the great mystic Durvāsā; *svastimān*—fully satisfied, relieved of the burning; *tataḥ*—then; *praśaśaṁsa*—offered praise; *tam*—unto him; *urvī-īśam*—the King; *yuñjānaḥ*—performing; *parama-āśiṣaḥ*—the highest benedictions.

TRANSLATION

Durvāsā Muni, the greatly powerful mystic, was indeed satisfied when freed from the fire of the Sudarśana cakra. Thus he praised the qualities of Mahārāja Ambarīṣa and offered him the highest benedictions.

9.5.14

durvāsā uvāca
aho ananta-dāsānāṁ
mahattvaṁ dṛṣṭam adya me

kṛtāgaso 'pi yad rājan
maṅgalāni samīhase

SYNONYMS

durvāsāḥ uvāca—Durvāsā Muni said; *aho*—alas; *ananta-dāsānām*—of the servants of the Supreme Personality of Godhead; *mahattvam*—greatness; *dṛṣṭam*—seen; *adya*—today; *me*—by me; *kṛta-āgasaḥ api*—although I was an offender; *yat*—still; *rājan*—O King; *maṅgalāni*—good fortune; *samīhase*—you are praying for.

TRANSLATION

Durvāsā Muni said: My dear King, today I have experienced the greatness of devotees of the Supreme Personality of Godhead, for although I have committed an offense, you have prayed for my good fortune.

9.5.15

duṣkaraḥ ko nu sādhūnāṁ
dustyajo vā mahātmanām
yaiḥ saṅgṛhīto bhagavān
sātvatām ṛṣabho hariḥ

SYNONYMS

duṣkaraḥ—difficult to do; *kaḥ*—what; *nu*—indeed; *sādhūnām*—of the devotees; *dustyajaḥ*—impossible to give up; *vā*—either; *mahā-*

ātmanām—of the great persons; *yaiḥ*—by which persons; *saṅgṛhītaḥ*—achieved (by devotional service); *bhagavān*—the Supreme Personality of Godhead; *sātvatām*—of the pure devotees; *ṛṣabhaḥ*—the leader; *hariḥ*—the Lord.

TRANSLATION

For those who have achieved the Supreme Personality of Godhead, the master of the pure devotees, what is impossible to do, and what is impossible to give up?

9.5.16

> *yan-nāma-śruti-mātreṇa*
> *pumān bhavati nirmalaḥ*
> *tasya tīrtha-padaḥ kiṁ vā*
> *dāsānām avaśiṣyate*

SYNONYMS

yat-nāma—the holy name of the Lord; *śruti-mātreṇa*—simply by hearing; *pumān*—a person; *bhavati*—becomes; *nirmalaḥ*—purified; *tasya*—of Him; *tīrtha-padaḥ*—the Lord, at whose feet are the holy places; *kim vā*—what; *dāsānām*—by the servants; *avaśiṣyate*—remains to be done.

TRANSLATION

What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified.

9.5.17

rājann anugṛhīto 'haṁ
tvayātikaruṇātmanā
mad-aghaṁ pṛṣṭhataḥ kṛtvā
prāṇā yan me 'bhirakṣitāḥ

SYNONYMS

rājan—O King; *anugṛhītaḥ*—very much favored; *aham*—I (am); *tvayā*—by you; *ati-karuṇa-ātmanā*—because of your being extremely merciful; *mat-agham*—my offenses; *pṛṣṭhataḥ*—to the back; *kṛtvā*—doing so; *prāṇāḥ*—life; *yat*—that; *me*—my; *abhirakṣitāḥ*—saved.

TRANSLATION

O King, overlooking my offenses, you have saved my life. Thus I am very much obliged to you because you are so merciful.

9.5.18

rājā tam akṛtāhāraḥ
pratyāgamana-kāṅkṣayā
caraṇāv upasaṅgṛhya
prasādya samabhojayat

SYNONYMS

rājā—the King; *tam*—unto him, Durvāsā Muni; *akṛta-āhāraḥ*—who refrained from taking food; *pratyāgamana*—returning; *kāṅkṣayā*—desiring; *caraṇau*—the feet; *upasaṅgṛhya*—approaching; *prasādya*—pleasing in all respects; *samabhojayat*—fed sumptuously.

TRANSLATION

Expecting the return of Durvāsā Muni, the King had not taken his food. Therefore, when the sage returned, the King fell at his lotus feet, pleasing him in all respects, and fed him sumptuously.

9.5.19

so 'śitvādṛtam ānītam
ātithyaṁ sārva-kāmikam
tṛptātmā nṛpatiṁ prāha
bhujyatām iti sādaram

SYNONYMS

saḥ—he (Durvāsā); *aśitvā*—after eating sumptuously; *ādṛtam*—with great respect; *ānītam*—received; *ātithyam*—offered different varieties of food; *sārva-kāmikam*—fulfilling all kinds of tastes; *tṛpta-ātmā*—thus being fully satisfied; *nṛpatim*—unto the King; *prāha*—said; *bhujyatām*—my dear King, you eat also; *iti*—in this way; *sa-ādaram*—with great respect.

TRANSLATION

Thus the King respectfully received Durvāsā Muni, who after eating varieties of palatable food was so satisfied that with great affection he requested the King to eat also, saying, "Please take your meal."

9.5.20

prīto 'smy anugṛhīto 'smi
tava bhāgavatasya vai
darśana-sparśanālāpair
ātithyenātma-medhasā

SYNONYMS

prītaḥ—very much satisfied; *asmi*—I am; *anugṛhītaḥ*—very much favored; *asmi*—I am; *tava*—your; *bhāgavatasya*—because of your being a pure devotee; *vai*—indeed; *darśana*—by seeing you; *sparśana*—and touching your feet; *ālāpaiḥ*—by talking with you; *ātithyena*—by your hospitality; *ātma-medhasā*—by my own intelligence.

TRANSLATION

Durvāsā Muni said: I am very pleased with you, my dear King. At first I thought of you as an ordinary human being and accepted your hospitality, but later I could understand, by my own intelligence, that you are the

most exalted devotee of the Lord. Therefore, simply by seeing you, touching your feet and talking with you, I have been pleased and have become obliged to you.

PURPORT

It is said, *vaiṣṇavera kriyā mudrā vijñeha nā bujhaya:* [[cc/madhya/23/39|[Cc. Madhya 23.39]]] even a very intelligent man cannot understand the activities of a pure Vaiṣṇava. Therefore, because Durvāsā Muni was a great mystic *yogī,* he first mistook Mahārāja Ambarīṣa for an ordinary human being and wanted to punish him. Such is the mistaken observation of a Vaiṣṇava. When Durvāsā Muni was persecuted by the Sudarśana *cakra,* however, his intelligence developed. Therefore the word *ātma-medhasā* is used to indicate that by his personal experience he would understand how great a Vaiṣṇava the King was. When Durvāsā Muni was chased by the Sudarśana *cakra,* he wanted to take shelter of Lord Brahmā and Lord Śiva, and he was even able to go to the spiritual world, meet the Personality of Godhead and talk with Him face to face, yet he was unable to be rescued from the attack of the Sudarśana *cakra*. Thus he could understand the influence of a Vaiṣṇava by personal experience. Durvāsā Muni was certainly a great *yogī* and a very learned *brāhmaṇa,* but despite his being a real *yogī* he was unable to understand the influence of a Vaiṣṇava. Therefore it is said, *vaiṣṇavera kriyā mudrā vijñeha nā bujhaya:* even the most learned person cannot understand the value of a Vaiṣṇava. There is always a possibility for so-called *jñānīs* and *yogīs* to be mistaken when studying the character of a Vaiṣṇava. A Vaiṣṇava

can be understood by how much he is favored by the Supreme Personality of Godhead in terms of his inconceivable activities.

9.5.21

karmāvadātam etat te
gāyanti svaḥ-striyo muhuḥ
kīrtiṁ parama-puṇyāṁ ca
kīrtayiṣyati bhūr iyam

SYNONYMS

karma—activity; *avadātam*—without any tinge; *etat*—all this; *te*—your; *gāyanti*—will sing; *svaḥ-striyaḥ*—women from the heavenly planets; *muhuḥ*—always; *kīrtim*—glories; *parama-puṇyām*—highly glorified and pious; *ca*—also; *kīrtayiṣyati*—will continuously chant; *bhūḥ*—the whole world; *iyam*—this.

TRANSLATION

All the blessed women in the heavenly planets will continuously chant about your spotless character at every moment, and the people of this world will also chant your glories continuously.

9.5.22

śrī-śuka uvāca
evaṁ saṅkīrtya rājānaṁ

durvāsāḥ paritoṣitaḥ
yayau vihāyasāmantrya
brahmalokam ahaitukam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *saṅkīrtya*—glorifying; *rājānam*—the King; *durvāsāḥ*—the great mystic *yogī* Durvāsā Muni; *paritoṣitaḥ*—being satisfied in all respects; *yayau*—left that place; *vihāyasā*—by the spaceways; *āmantrya*—taking permission; *brahmalokam*—to the topmost planet of this universe; *ahaitukam*—where there is no dry philosophical speculation.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Thus being satisfied in all respects, the great mystic yogī Durvāsā took permission and left, continuously glorifying the King. Through the skyways, he went to Brahmaloka, which is devoid of agnostics and dry philosophical speculators.

PURPORT

Although Durvāsā Muni went back to Brahmaloka through the spaceways, he did not need an airplane, for great mystic *yogīs* can transport themselves from any planet to any other without any machine. There is a planet named Siddhaloka whose inhabitants can go to any other planet because they naturally have all the perfection of *yoga* practice. Thus Durvāsā Muni, the

great mystic *yogī,* could go through the skyways to any planet, even to Brahmaloka. In Brahmaloka, everyone is self-realized, and thus there is no need of philosophical speculation to come to the conclusion of the Absolute Truth. Durvāsā Muni's purpose in going to Brahmaloka was apparently to speak to the residents of Brahmaloka about how powerful a devotee is and how a devotee can surpass every living entity within this material world. The so-called *jñānīs* and *yogīs* cannot compare to a devotee.

9.5.23

saṁvatsaro 'tyagāt tāvad
yāvatā nāgato gataḥ
munis tad-darśanākāṅkṣo
rājāb-bhakṣo babhūva ha

SYNONYMS

saṁvatsaraḥ—one complete year; *atyagāt*—passed; *tāvat*—as long as; *yāvatā*—so long; *na*—not; *āgataḥ*—returned; *gataḥ*—Durvāsā Muni, who had left that place; *muniḥ*—the great sage; *tat-darśana-ākāṅkṣaḥ*—desiring to see him again; *rājā*—the King; *ap-bhakṣaḥ*—taking only water; *babhūva*—remained; *ha*—indeed.

TRANSLATION

Durvāsā Muni had left the place of Mahārāja Ambarīṣa, and as long as he had not returned—for one complete

year—the King had fasted, maintaining himself simply by drinking water.

9.5.24

gate 'tha durvāsasi so 'mbarīṣo
dvijopayogātipavitram āharat
ṛṣer vimokṣaṁ vyasanaṁ ca vīkṣya
mene sva-vīryaṁ ca parānubhāvam

SYNONYMS

gate—on his return; *atha*—then; *durvāsasi*—the great mystic *yogī* Durvāsā; *saḥ*—he, the King; *ambarīṣaḥ*—Mahārāja Ambarīṣa; *dvija-upayoga*—most suitable for a pure *brāhmaṇa*; *ati-pavitram*—very pure food; *āharat*—gave him to eat and he also ate; *ṛṣeḥ*—of the great sage; *vimokṣam*—release; *vyasanam*—from the great danger of being burned by the Sudarśana *cakra*; *ca*—and; *vīkṣya*—seeing; *mene*—considered; *sva-vīryam*—about his own power; *ca*—also; *para-anubhāvam*—because of his pure devotion to the Supreme Lord.

TRANSLATION

After one year, when Durvāsā Muni had returned, King Ambarīṣa sumptuously fed him all varieties of pure food, and then he himself also ate. When the King saw that the brāhmaṇa Durvāsā had been released from the great danger of being burned, he could understand that

by the grace of the Lord he himself was also powerful, but he did not take any credit, for everything had been done by the Lord.

PURPORT

A devotee like Mahārāja Ambarīṣa is certainly always busy in many activities. Of course, this material world is full of dangers that one has to meet, but a devotee, because of his full dependence on the Supreme Personality of Godhead, is never disturbed. The vivid example is Mahārāja Ambarīṣa. He was the emperor of the entire world and had many duties to perform, and in the course of these duties there were many disturbances created by persons like Durvāsā Muni, but the King tolerated everything, patiently depending fully on the mercy of the Lord. The Lord, however, is situated in everyone's heart (*sarvasya cāhaṁ hṛdi sanniviṣṭaḥ* [[bg/15/15|[Bg. 15.15]]]), and He manages things as He desires. Thus although Mahārāja Ambarīṣa was faced with many disturbances, the Lord, being merciful to him, managed things so nicely that in the end Durvāsā Muni and Mahārāja Ambarīṣa became great friends and parted cordially on the basis of *bhakti-yoga*. After all, Durvāsā Muni was convinced of the power of *bhakti-yoga,* although he himself was a great mystic *yogī*. Therefore, as stated by Lord Kṛṣṇa in *Bhagavad-gītā* (Bg. 6.47):

> *yoginām api sarveṣāṁ*
> *mad-gatenāntarātmanā*

śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

"Of all *yogīs,* he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." Thus it is a fact that a devotee is the topmost *yogī,* as proved in the dealings of Mahārāja Ambarīṣa with Durvāsā Muni.

9.5.25

evaṁ vidhāneka-guṇaḥ sa rājā
parātmani brahmaṇi vāsudeve
kriyā-kalāpaiḥ samuvāha bhaktiṁ
yayāviriñcyān nirayāṁś cakāra

SYNONYMS

evam—in this way; *vidhā-aneka-guṇaḥ*—endowed with varieties of good qualities; *saḥ*—he, Mahārāja Ambarīṣa; *rājā*—the King; *para-ātmani*—unto the Supersoul; *brahmaṇi*—unto Brahman; *vāsudeve*—unto the Supreme Personality of Godhead, Kṛṣṇa, Vāsudeva; *kriyā-kalāpaiḥ*—by practical activities; *samuvāha*—executed; *bhaktim*—devotional service; *yayā*—by such activities; *āviriñcyān*—beginning from the topmost planet; *nirayān*—down to the hellish planets; *cakāra*—he experienced that there is danger everywhere.

TRANSLATION

In this way, because of devotional service, Mahārāja Ambarīṣa, who was endowed with varieties of transcendental qualities, was completely aware of Brahman, Paramātmā and the Supreme Personality of Godhead, and thus he executed devotional service perfectly. Because of his devotion, he thought even the topmost planet of this material world no better than the hellish planets.

PURPORT

An exalted and pure devotee like Mahārāja Ambarīṣa is in full awareness of Brahman, Paramātmā and Bhagavān; in other words, a devotee of Vāsudeva, Kṛṣṇa, is in full knowledge of the other features of the Absolute Truth. The Absolute Truth is realized in three features—Brahman, Paramātmā and Bhagavān (*brahmeti paramātmeti bhagavān iti śabdyate* [[sb/1/2/11|[SB 1.2.11]]]). A devotee of the Supreme Personality of Godhead, Vāsudeva, knows everything (*vāsudevaḥ sarvam iti* [[bg/7/19|[Bg. 7.19]]]) because Vāsudeva, Kṛṣṇa, includes both Paramātmā and Brahman. One does not have to realize Paramātmā by the *yoga* system, for the devotee always thinking of Vāsudeva is the topmost *yogī* (*yoginām api sarveṣām* [[bg/6/47|[Bg. 6.47]]]). And as far as *jñāna* is concerned, if one is a perfect devotee of Vāsudeva, he is the greatest *mahātmā* (*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*). A *mahātmā* is one who has full knowledge of the Absolute Truth. Thus Mahārāja Ambarīṣa,

being a devotee of the Personality of Godhead, was in full awareness of Paramātmā, Brahman, *māyā,* the material world, the spiritual world, and how things are going on everywhere. Everything was known to him. *Yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati* (*Muṇḍaka Upaniṣad* 1.3). Because the devotee knows Vāsudeva, he knows everything within the creation of Vāsudeva (*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*). Such a devotee does not give much value to the highest standard of happiness within this material world.

> *nārāyaṇa-parāḥ sarve*
> *na kutaścana bibhyati*
> *svargāpavarga-narakeṣv*
> *api tulyārtha-darśinaḥ*
> *(SB 6.17.28)*

Because he is fixed in devotional service, a devotee does not regard any position in the material world as important. Śrīla Prabodhānanda Sarasvatī has therefore written (*Caitanya-candrāmṛta* 5):

> *kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate*
> *durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate*
> *viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate*
> *yat-kāruṇya-katākṣa-vaibhavavatāṁ taṁ gauram eva stumaḥ*

For one who becomes a pure devotee through devotional service to great personalities like Caitanya Mahāprabhu, *kaivalya,* or merging into Brahman, appears no better than hell. As far as the heavenly planets are concerned, to a devotee they are like a phantasmagoria or will-o'-the-wisp, and as far as yogic perfection is concerned, a devotee does not care a fig for such perfection, since the purpose of yogic perfection is achieved automatically by the devotee. This is all possible when one becomes a devotee of the Lord through the medium of Caitanya Mahāprabhu's instructions.

9.5.26

śrī-śuka uvāca
athāmbarīṣas tanayeṣu rājyaṁ
samāna-śīleṣu visṛjya dhīraḥ
vanaṁ viveśātmani vāsudeve
mano dadhad dhvasta-guṇa-pravāhaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—in this way; *ambarīṣaḥ*—King Ambarīṣa; *tanayeṣu*—unto his sons; *rājyam*—the kingdom; *samāna-śīleṣu*—who were equally as qualified as their father; *visṛjya*—dividing; *dhīraḥ*—the most learned person, Mahārāja Ambarīṣa; *vanam*—into the forest; *viveśa*—entered; *ātmani*—unto the Supreme Lord; *vāsudeve*—Lord Kṛṣṇa, who is known as Vāsudeva; *manaḥ*—mind; *dadhat*—concentrating;

dhvasta—vanquished; *guṇa-pravāhaḥ*—the waves of the material modes of nature.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: Thereafter, because of his advanced position in devotional life, Mahārāja Ambarīṣa, who no longer desired to live with material things, retired from active family life. He divided his property among his sons, who were equally as qualified, and he himself took the order of vānaprastha and went to the forest to concentrate his mind fully upon Lord Vāsudeva.

PURPORT

As a pure devotee, Mahārāja Ambarīṣa was liberated in any condition of life because, as enunciated by Śrīla Rūpa Gosvāmī, a devotee is always liberated.

> *īhā yasya harer dāsye*
> *karmaṇā manasā girā*
> *nikhilāsv apy avasthāsu*
> *jīvan-muktaḥ sa ucyate*

In *Bhakti-rasāmṛta-sindhu,* Śrīla Rūpa Gosvāmī thus instructs that if one's only desire is service to the Lord, he is liberated in any condition of life. Mahārāja Ambarīṣa was undoubtedly liberated in any condition, but as an ideal king he accepted the *vānaprastha* order of retirement from family life. It

is essential for one to renounce family responsibilities and fully concentrate on the lotus feet of Vāsudeva. Therefore Mahārāja Ambarīṣa divided the kingdom among his sons and retired from family life.

9.5.27

ity etat puṇyam ākhyānam
ambarīṣasya bhūpate
saṅkīrtayann anudhyāyan
bhakto bhagavato bhavet

SYNONYMS

iti—thus; *etat*—this; *puṇyam ākhyānam*—most pious activity in history; *ambarīṣasya*—of Mahārāja Ambarīṣa; *bhūpate*—O King (Mahārāja Parīkṣit); *saṅkīrtayan*—by chanting, repeating; *anudhyāyan*—or by meditating upon; *bhaktaḥ*—a devotee; *bhagavataḥ*—of the Supreme Personality of Godhead; *bhavet*—one can become.

TRANSLATION

Anyone who chants this narration or even thinks of this narration about the activities of Mahārāja Ambarīṣa certainly becomes a pure devotee of the Lord.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura herein gives a very good example. When one is very eager for more and more money, he is not satisfied even when he is a millionaire or a multimillionaire, but wants to earn more and more money by any means. The same mentality is present in a devotee. The devotee is never satisfied, thinking, "This is the limit of my devotional service." The more he engages in the service of the Lord, the more service he wants to give. This is the position of a devotee. Mahārāja Ambarīṣa, in his family life, was certainly a pure devotee, complete in every respect, because his mind and all his senses were engaged in devotional service (*sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane* [[sb/9/4/18-20|[SB 9.4.18]]]). Mahārāja Ambarīṣa was self-satisfied because all of his senses were engaged in devotional service (*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam/ hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate* [[cc/madhya/19/170|[Cc. Madhya 19.170]]]). Nonetheless, although Mahārāja Ambarīṣa had engaged all his senses in devotional service, he left his home and went to the forest to concentrate his mind fully at the lotus feet of Kṛṣṇa, exactly as a mercantile man, even though complete in wealth, tries to earn more and more. This mentality of getting more and more engaged in devotional service puts one in the most exalted position. Whereas on the *karma* platform the mercantile man who wants more and more money becomes increasingly bound and entangled, the devotee becomes increasingly liberated.

9.5.28

ambarīṣasya caritaṁ
ye śṛṇvanti mahātmanaḥ
muktiṁ prayānti te sarve
bhaktyā viṣṇoḥ prasādataḥ

SYNONYMS

ambarīṣasya—of Mahārāja Ambarīṣa; *caritam*—character; *ye*—persons who; *śṛṇvanti*—hear; *mahā-ātmanaḥ*—of the great personality, the great devotee; *muktim*—liberation; *prayānti*—certainly they attain; *te*—such persons; *sarve*—all of them; *bhaktyā*—simply by devotional service; *viṣṇoḥ*—of Lord Viṣṇu; *prasādataḥ*—by the mercy.

TRANSLATION

By the grace of the Lord, those who hear about the activities of Mahārāja Ambarīṣa, the great devotee, certainly become liberated or become devotees without delay. Thus end the Bhaktivedanta purports of the Ninth Canto, Fifth Chapter, of the *Śrīmad-Bhāgavatam*, entitled "Durvāsā Muni's Life Spared."

Chapter 6

9.6.1

śrī-śuka uvāca
virūpaḥ ketumāñ chambhur
ambarīṣa-sutās trayaḥ
virūpāt pṛṣadaśvo 'bhūt
tat-putras tu rathītaraḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *virūpaḥ*—by the name Virūpa; *ketumān*—by the name Ketumān; *śambhuḥ*—by the name Śambhu; *ambarīṣa*—of Ambarīṣa Mahārāja; *sutāḥ trayaḥ*—the three sons; *virūpāt*—from Virūpa; *pṛṣadaśvaḥ*—of the name Pṛṣadaśva; *abhūt*—there was; *tat-putraḥ*—his son; *tu*—and; *rathītaraḥ*—of the name Rathītara.

TRANSLATION

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, Ambarīṣa had three sons, named Virūpa, Ketumān and Śambhu. From Virūpa came a son named Pṛṣadaśva, and from Pṛṣadaśva came a son named Rathītara.

9.6.2

rathītarasyāprajasya
bhāryāyāṁ tantave 'rthitaḥ
aṅgirā janayām āsa
brahma-varcasvinaḥ sutān

SYNONYMS

rathītarasya—of Rathītara; *aprajasya*—who had no sons; *bhāryāyām*—unto his wife; *tantave*—for increasing offspring; *arthitaḥ*—being requested; *aṅgirāḥ*—the great sage Aṅgirā; *janayām āsa*—caused to take birth; *brahma-varcasvinaḥ*—who had brahminical qualities; *sutān*—sons.

TRANSLATION

Rathītara had no sons, and therefore he requested the great sage Aṅgirā to beget sons for him. Because of this request, Aṅgirā begot sons in the womb of Rathītara's wife. All these sons were born with brahminical prowess.

PURPORT

In the Vedic age a man was sometimes called upon to beget sons in the womb of a lesser man's wife for the sake of better progeny. In such an instance, the woman is compared to an agricultural field. A person possessing an agricultural field may employ

another person to produce food grains from it, but because the grains are produced from the land, they are considered the property of the owner of the land. Similarly, a woman was sometimes allowed to be impregnated by someone other than her husband, but the sons born of her would then become her husband's sons. Such sons were called *kṣetra jāta*. Because Rathītara had no sons, he took advantage of this method.

9.6.3

> *ete kṣetra-prasūtā vai*
> *punas tv āṅgirasāḥ smṛtāḥ*
> *rathītarāṇāṁ pravarāḥ*
> *kṣetropetā dvi-jātayaḥ*

SYNONYMS

ete—the sons begotten by Aṅgirā; *kṣetra-prasūtāḥ*—became the children of Rathītara and belonged to his family (because they were born from the womb of his wife); *vai*—indeed; *punaḥ*—again; *tu*—but; *āṅgirasāḥ*—of the dynasty of Aṅgirā; *smṛtāḥ*—they were called; *rathītarāṇām*—of all the sons of Rathītara; *pravarāḥ*—the chief; *kṣetra-upetāḥ*—because of being born of the *kṣetra* (field); *dvi-jātayaḥ*—called *brāhmaṇa* (being a mixture of *brāhmaṇa* and *kṣatriya*).

TRANSLATION

Having been born from the womb of Rathītara's wife, all these sons were known as the dynasty of Rathītara, but because they were born from the semen of Aṅgirā, they were also known as the dynasty of Aṅgirā. Among all the progeny of Rathītara, these sons were the most prominent because, owing to their birth, they were considered brāhmaṇas.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives the meaning of *dvi jātayaḥ* as "mixed caste," indicating a mixture of *brāhmaṇa* and *kṣatriya*.

9.6.4

kṣuvatas tu manor jajñe
ikṣvākur ghrāṇataḥ sutaḥ
tasya putra-śata-jyeṣṭhā
vikukṣi-nimi-daṇḍakāḥ

SYNONYMS

kṣuvataḥ—while sneezing; *tu*—but; *manoḥ*—of Manu; *jajñe*—was born; *ikṣvākuḥ*—by the name Ikṣvāku; *ghrāṇataḥ*—from the nostrils; *sutaḥ*—the son; *tasya*—of Ikṣvāku; *putra-śata*—one

hundred sons; *jyeṣṭhāḥ*—prominent; *vikukṣi*—of the name Vikukṣi; *nimi*—by the name Nimi; *daṇḍakāḥ*—by the name Daṇḍakā.

TRANSLATION

The son of Manu was Ikṣvāku. When Manu was sneezing, Ikṣvāku was born from Manu's nostrils. King Ikṣvāku had one hundred sons, of whom Vikukṣi, Nimi and Daṇḍakā were the most prominent.

PURPORT

According to Śrīdhara Svāmī, although the *Bhāgavatam* (9.1.11-12) has previously included Ikṣvāku among the ten sons begotten by Manu in his wife Śraddhā, this was a generalization. It is here specifically explained that Ikṣvāku was born simply from the sneezing of Manu.

9.6.5

teṣāṁ purastād abhavann
āryāvarte nṛpā nṛpa
pañca-viṁśatiḥ paścāc ca
trayo madhye 'pare 'nyataḥ

SYNONYMS

teṣām—among all of those sons; *purastāt*—on the eastern side; *abhavan*—they became; *āryāvarte*—in the place within the Himalaya and Vindhya mountains known as Āryāvarta; *nṛpāḥ*—

kings; *nṛpa*—O King (Mahārāja Parīkṣit); *pañca-viṁśatiḥ*—twenty-five; *paścāt*—on the western side; *ca*—also; *trayaḥ*—three of them; *madhye*—in the middle (between east and west); *apare*—others; *anyataḥ*—in other places.

TRANSLATION

Of the one hundred sons, twenty-five became kings in the western side of Āryāvarta, a place between the Himalaya and Vindhya mountains. Another twenty-five sons became kings in the east of Āryāvarta, and the three principal sons became kings in the middle. The other sons became kings in various other places.

9.6.6

sa ekadāṣṭakā-śrāddhe
ikṣvākuḥ sutam ādiśat
māṁsam ānīyatāṁ medhyaṁ
vikukṣe gaccha mā ciram

SYNONYMS

saḥ—that king (Mahārāja Ikṣvāku); *ekadā*—once upon a time; *aṣṭakā-śrāddhe*—during January, February and March, when offerings are made to the forefathers; *ikṣvākuḥ*—King Ikṣvāku; *sutam*—to his son; *ādiśat*—ordered; *māṁsam*—flesh; *ānīyatām*—bring here; *medhyam*—pure (obtained by hunting); *vikukṣe*—O Vikukṣi; *gaccha*—immediately go; *mā ciram*—without delay.

TRANSLATION

During the months of January, February and March, oblations offered to the forefathers are called aṣṭakā-śrāddha. The śrāddha ceremony is held during the dark fortnight of the month. When Mahārāja Ikṣvāku was performing his oblations in this ceremony, he ordered his son Vikukṣi to go immediately to the forest to bring some pure flesh.

9.6.7

tatheti sa vanaṁ gatvā
mṛgān hatvā kriyārhaṇān
śrānto bubhukṣito vīraḥ
śaśaṁ cādad apasmṛtiḥ

SYNONYMS

tathā—according to the direction; *iti*—thus; *saḥ*—Vikukṣi; *vanam*—to the forest; *gatvā*—going; *mṛgān*—animals; *hatvā*—killing; *kriyā-arhaṇān*—suitable for offering to the *yajña* in the *śrāddha* ceremony; *śrāntaḥ*—when he was fatigued; *bubhukṣitaḥ*—and hungry; *vīraḥ*—the hero; *śaśam*—a rabbit; *ca*—also; *ādat*—he ate; *apasmṛtiḥ*—forgetting (that the flesh was meant for offering in the *śrāddha*).

TRANSLATION

Thereafter, Ikṣvāku's son Vikukṣi went to the forest and killed many animals suitable for being offered as oblations. But when fatigued and hungry he became forgetful and ate a rabbit he had killed.

PURPORT

It is evident that *kṣatriyas* killed animals in the forest because the flesh of the animals was suitable to be offered at a particular type of *yajña*. Offering oblations to the forefathers in the ceremony known as *śrāddha* is also a kind of *yajña*. In this *yajña,* flesh obtained from the forest by hunting could be offered. However, in the present age, Kali-yuga, this kind of offering is forbidden. Quoting from the *Brahma-vaivarta Purāṇa,* Śrī Caitanya Mahāprabhu said:

> *aśvamedhaṁ gavālambhaṁ*
> *sannyāsaṁ pala-paitṛkam*
> *devareṇa sutotpattiṁ*
> *kalau pañca vivarjayet*
> *[[cc/adi/17/164|[Cc. Ādi 17.164]]]*

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of *sannyāsa,* the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife." The word *pala-paitṛkam* refers to an offering of

flesh in oblations to forefathers. Formerly, such an offering was allowed, but in this age it is forbidden. In this age, Kali-yuga, everyone is expert in hunting animals, but most of the people are *śūdras,* not *kṣatriyas*. According to Vedic injunctions, however, only *kṣatriyas* are allowed to hunt, whereas *śūdras* are allowed to eat flesh after offering goats or other insignificant animals before the deity of goddess Kālī or similar demigods. On the whole, meat-eating is not completely forbidden; a particular class of men is allowed to eat meat according to various circumstances and injunctions. As far as eating beef is concerned, however, it is strictly prohibited to everyone. Thus in *Bhagavad-gītā* Kṛṣṇa personally speaks of *go-rakṣyam,* cow protection. Meat-eaters, according to their different positions and the directions of the *śāstra,* are allowed to eat flesh, but never the flesh of cows. Cows must be given all protection.

9.6.8

śeṣaṁ nivedayām āsa
pitre tena ca tad-guruḥ
coditaḥ prokṣaṇāyāha
duṣṭam etad akarmakam

SYNONYMS

śeṣam—the remnants; *nivedayām āsa*—he offered; *pitre*—to his father; *tena*—by him; *ca*—also; *tat-guruḥ*—their priest or spiritual master; *coditaḥ*—being requested; *prokṣaṇāya*—for purifying; *āha*

—said; *duṣṭam*—polluted; *etat*—all this flesh; *akarmakam*—not fit to be used for offering in *śrāddha*.

TRANSLATION

Vikukṣi offered the remnants of the flesh to King Ikṣvāku, who gave it to Vasiṣṭha for purification. But Vasiṣṭha could immediately understand that part of the flesh had already been taken by Vikukṣi, and therefore he said that it was unfit to be used in the śrāddha ceremony.

PURPORT

That which is meant to be offered in *yajña* cannot be tasted by anyone before being offered to the Deity. In our temples, this regulation is in effect. One cannot eat food from the kitchen unless it is offered to the Deity. If something is taken before being offered to the Deity, the entire preparation is polluted and can no longer be offered. Those engaged in Deity worship must know this very well so that they may be saved from committing offenses in Deity worship.

9.6.9

jñātvā putrasya tat karma
guruṇābhihitaṁ nṛpaḥ
deśān niḥsārayām āsa
sutaṁ tyakta-vidhiṁ ruṣā

SYNONYMS

jñātvā—knowing; *putrasya*—of his son; *tat*—that; *karma*—action; *guruṇā*—by the spiritual master (Vasiṣṭha); *abhihitam*—informed; *nṛpaḥ*—the King (Ikṣvāku); *deśāt*—from the country; *niḥsārayām āsa*—drove away; *sutam*—his son; *tyakta-vidhim*—because he violated the regulative principles; *ruṣā*—out of anger.

TRANSLATION

When King Ikṣvāku, thus informed by Vasiṣṭha, understood what his son Vikukṣi had done, he was extremely angry. Thus he ordered Vikukṣi to leave the country because Vikukṣi had violated the regulative principles.

9.6.10

sa tu vipreṇa saṁvādaṁ
jñāpakena samācaran
tyaktvā kalevaraṁ yogī
sa tenāvāpa yat param

SYNONYMS

saḥ—Mahārāja Ikṣvāku; *tu*—indeed; *vipreṇa*—with the *brāhmaṇa* (Vasiṣṭha); *saṁvādam*—discussion; *jñāpakena*—with the informer; *samācaran*—doing accordingly; *tyaktvā*—giving up; *kalevaram*—this body; *yogī*—being a *bhakti-yogī* in the order of renunciation;

saḥ—the King; *tena*—by such instruction; *avāpa*—achieved; *yat*—that position which; *param*—supreme.

TRANSLATION

Having been instructed by the great and learned brāhmaṇa Vasiṣṭha, who discoursed about the Absolute Truth, Mahārāja Ikṣvāku became renounced. By following the principles for a yogī, he certainly achieved the supreme perfection after giving up his material body.

9.6.11

pitary uparate 'bhyetya
vikukṣiḥ pṛthivīm imām
śāsad īje hariṁ yajñaiḥ
śaśāda iti viśrutaḥ

SYNONYMS

pitari—when his father; *uparate*—upon being relieved of the kingdom; *abhyetya*—having come back; *vikukṣiḥ*—the son named Vikukṣi; *pṛthivīm*—the planet earth; *imām*—this; *śāsat*—ruling; *īje*—worshiped; *harim*—the Supreme Personality of Godhead; *yajñaiḥ*—by performing various sacrifices; *śaśa-adaḥ*—Saśāda ("the eater of a rabbit"); *iti*—thus; *viśrutaḥ*—celebrated.

TRANSLATION

After his father's disappearance, Vikukṣi returned to the country and thus became the king, ruling the planet earth and performing various sacrifices to satisfy the Supreme Personality of Godhead. Vikukṣi later became celebrated as Saśāda.

9.6.12

purañjayas tasya suta
indravāha itīritaḥ
kakutstha iti cāpy uktaḥ
śṛṇu nāmāni karmabhiḥ

SYNONYMS

puram-jayaḥ—Purañjaya ("the conqueror of the residence"); *tasya*—his (Vikukṣi's); *sutaḥ*—son; *indra-vāhaḥ*—Indravāha ("he whose carrier is Indra"); *iti*—thus; *īritaḥ*—known as such; *kakutsthaḥ*—Kakutstha ("situated on the hump of a bull"); *iti*—thus; *ca*—also; *api*—indeed; *uktaḥ*—known as such; *śṛṇu*—just hear; *nāmāni*—all the names; *karmabhiḥ*—according to one's work.

TRANSLATION

The son of Saśāda was Purañjaya, who is also known as Indravāha and sometimes as Kakutstha. Please hear

from me how he received different names for different activities.

9.6.13

kṛtānta āsīt samaro
devānāṁ saha dānavaiḥ
pārṣṇigrāho vṛto vīro
devair daitya-parājitaiḥ

SYNONYMS

kṛta-antaḥ—a devastating war; *āsīt*—there was; *samaraḥ*—a fight; *devānām*—of the demigods; *saha*—with; *dānavaiḥ*—the demons; *pārṣṇigrāhaḥ*—a very good assistant; *vṛtaḥ*—accepted; *vīraḥ*—a hero; *devaiḥ*—by the demigods; *daitya*—by the demons; *parājitaiḥ*—who had been conquered.

TRANSLATION

Formerly, there was a devastating war between the demigods and the demons. The demigods, having been defeated, accepted Purañjaya as their assistant and then conquered the demons. Therefore this hero is known as Purañjaya, "he who conquered the residence of the demons."

9.6.14

vacanād deva-devasya
viṣṇor viśvātmanaḥ prabhoḥ
vāhanatve vṛtas tasya
babhūvendro mahā-vṛṣaḥ

SYNONYMS

vacanāt—by the order or the words; *deva-devasya*—of the Supreme Lord of all demigods; *viṣṇoḥ*—Lord Viṣṇu; *viśva-ātmanaḥ*—the Supersoul of the entire creation; *prabhoḥ*—the Lord, the controller; *vāhanatve*—because of becoming the carrier; *vṛtaḥ*—engaged; *tasya*—in the service of Purañjaya; *babhūva*—he became; *indraḥ*—the King of heaven; *mahā-vṛṣaḥ*—a great bull.

TRANSLATION

Purañjaya agreed to kill all the demons, on the condition that Indra would be his carrier. Because of pride, Indra could not accept this proposal, but later, by the order of the Supreme Lord, Viṣṇu, Indra did accept it and became a great bull carrier for Purañjaya.

9.6.15-16

sa sannaddho dhanur divyam
ādāya viśikhāñ chitān

stūyamānas tam āruhya
yuyutsuḥ kakudi sthitaḥ

tejasāpyāyito viṣṇoḥ
puruṣasya mahātmanaḥ
pratīcyāṁ diśi daityānāṁ
nyaruṇat tridaśaiḥ puram

SYNONYMS

saḥ—he, Purañjaya; *sannaddhaḥ*—being well equipped; *dhanuḥ divyam*—a first-class or transcendental bow; *ādāya*—taking; *viśikhān*—arrows; *śitān*—very sharp; *stūyamānaḥ*—being praised very much; *tam*—him (the bull); *āruhya*—getting on; *yuyutsuḥ*—prepared to fight; *kakudi*—on the hump of the bull; *sthitaḥ*—being situated; *tejasā*—by the power; *āpyāyitaḥ*—being favored; *viṣṇoḥ*—of Lord Viṣṇu; *puruṣasya*—the Supreme Person; *mahā-ātmanaḥ*—the Supersoul; *pratīcyām*—on the western; *diśi*—direction; *daityānām*—of the demons; *nyaruṇat*—captured; *tridaśaiḥ*—surrounded by the demigods; *puram*—the residence.

TRANSLATION

Well protected by armor and desiring to fight, Purañjaya took up a transcendental bow and very sharp arrows, and, while being highly praised by the demigods, he got up on the back of the bull [Indra] and sat on its hump. Thus he is known as Kakutstha. Being empowered by Lord Viṣṇu, who is the Supersoul and

the Supreme Person, Purañjaya sat on the great bull and is therefore known as Indravāha. Surrounded by the demigods, he attacked the residence of the demons in the west.

9.6.17

tais tasya cābhūt pradhanaṁ
tumulaṁ loma-harṣaṇam
yamāya bhallair anayad
daityān abhiyayur mṛdhe

SYNONYMS

taiḥ—with the demons; *tasya*—of him, Purañjaya; *ca*—also; *abhūt*—there was; *pradhanam*—a fight; *tumulam*—very fierce; *loma-harṣaṇam*—the hearing of which makes one's hairs stand on end; *yamāya*—to the residence of Yamarāja; *bhallaiḥ*—by arrows; *anayat*—sent; *daityān*—the demons; *abhiyayuḥ*—who came toward him; *mṛdhe*—in that fight.

TRANSLATION

There was a fierce battle between the demons and Purañjaya. Indeed, it was so fierce that when one hears about it one's hairs stand on end. All the demons bold enough to come before Purañjaya were immediately sent to the residence of Yamarāja by his arrows.

9.6.18

tasyeṣu-pātābhimukhaṁ
yugāntāgnim ivolbaṇam
visṛjya dudruvur daityā
hanyamānāḥ svam ālayam

SYNONYMS

tasya—his (Purañjaya's); *iṣu-pāta*—the throwing of the arrows; *abhimukham*—in front of; *yuga-anta*—at the end of the millennium; *agnim*—the flames; *iva*—exactly like; *ulbaṇam*—fierce; *visṛjya*—giving up the attack; *dudruvuḥ*—ran away; *daityāḥ*—all the demons; *hanyamānāḥ*—being killed (by Purañjaya); *svam*—own; *ālayam*—to the residence.

TRANSLATION

To save themselves from the blazing arrows of Indravāha, which resembled the flames of devastation at the end of the millennium, the demons who remained when the rest of their army was killed fled very quickly to their respective homes.

9.6.19

jitvā paraṁ dhanaṁ sarvaṁ
sastrīkaṁ vajra-pāṇaye

pratyayacchat sa rājarṣir
iti nāmabhir āhṛtaḥ

SYNONYMS

jitvā—conquering; *param*—enemies; *dhanam*—wealth; *sarvam*—everything; *sa-strīkam*—with their wives; *vajra-pāṇaye*—unto Indra, who carries the thunderbolt; *pratyayacchat*—returned and delivered; *saḥ*—that; *rāja-ṛṣiḥ*—saintly king (Purañjaya); *iti*—thus; *nāmabhiḥ*—by names; *āhṛtaḥ*—was called.

TRANSLATION

After conquering the enemy, the saintly king Purañjaya gave everything, including the enemy's riches and wives, to Indra, who carries a thunderbolt. For this he is celebrated as Purañjaya. Thus Purañjaya is known by different names because of his different activities.

9.6.20

purañjayasya putro 'bhūd
anenās tat-sutaḥ pṛthuḥ
viśvagandhis tataś candro
yuvanāśvas tu tat-sutaḥ

SYNONYMS

purañjayasya—of Purañjaya; *putraḥ*—son; *abhūt*—was born; *anenāḥ*—by the name Anenā; *tat-sutaḥ*—his son; *pṛthuḥ*—of the name Pṛthu; *viśvagandhiḥ*—of the name Viśvagandhi; *tataḥ*—his son; *candraḥ*—by the name Candra; *yuvanāśvaḥ*—of the name Yuvanāśva; *tu*—indeed; *tat-sutaḥ*—his son.

TRANSLATION

The son of Purañjaya was known as Anenā, Anenā's son was Pṛthu, and Pṛthu's son was Viśvagandhi. Viśvagandhi's son was Candra, and Candra's son was Yuvanāśva.

9.6.21

śrāvastas tat-suto yena
śrāvastī nirmame purī
bṛhadaśvas tu śrāvastis
tataḥ kuvalayāśvakaḥ

SYNONYMS

śrāvastaḥ—by the name Śrāvasta; *tat-sutaḥ*—the son of Yuvanāśva; *yena*—by whom; *śrāvastī*—of the name Śrāvastī; *nirmame*—was constructed; *purī*—the great township; *bṛhadaśvaḥ*—Bṛhadaśva; *tu*—however; *śrāvastiḥ*—begotten by Śrāvasta; *tataḥ*—from him; *kuvalayāśvakaḥ*—of the name Kuvalayāśva.

TRANSLATION

The son of Yuvanāśva was Śrāvasta, who constructed a township known as Śrāvastī Purī. The son of Śrāvasta was Bṛhadaśva, and his son was Kuvalayāśva. In this way the dynasty increased.

9.6.22

yaḥ priyārtham utaṅkasya
dhundhu-nāmāsuraṁ balī
sutānām eka-viṁśatyā
sahasrair ahanad vṛtaḥ

SYNONYMS

yaḥ—he who; *priya-artham*—for the satisfaction; *utaṅkasya*—of the great sage Utaṅka; *dhundhu-nāma*—of the name Dhundhu; *asuram*—a demon; *balī*—very powerful (Kuvalayāśva); *sutānām*—of sons; *eka-viṁśatyā*—by twenty-one; *sahasraiḥ*—thousands; *ahanat*—killed; *vṛtaḥ*—surrounded.

TRANSLATION

To satisfy the sage Utaṅka, the greatly powerful Kuvalayāśva killed a demon named Dhundhu. He did this with the assistance of his twenty-one thousand sons.

9.6.23-24

dhundhumāra iti khyātas
tat-sutās te ca jajvaluḥ
dhundhor mukhāgninā sarve
traya evāvaśeṣitāḥ

dṛḍhāśvaḥ kapilāśvaś ca
bhadrāśva iti bhārata
dṛḍhāśva-putro haryaśvo
nikumbhas tat-sutaḥ smṛtaḥ

SYNONYMS

dhundhu-māraḥ—the killer of Dhundhu; *iti*—thus; *khyātaḥ*—celebrated; *tat-sutāḥ*—his sons; *te*—all of them; *ca*—also; *jajvaluḥ*—burned; *dhundhoḥ*—of Dhundhu; *mukha-agninā*—by the fire emanating from the mouth; *sarve*—all of them; *trayaḥ*—three; *eva*—only; *avaśeṣitāḥ*—remained alive; *dṛḍhāśvaḥ*—Dṛḍhāśva; *kapilāśvaḥ*—Kapilāśva; *ca*—and; *bhadrāśvaḥ*—Bhadrāśva; *iti*—thus; *bhārata*—O Mahārāja Parīkṣit; *dṛḍhāśva-putraḥ*—the son of Dṛḍhāśva; *haryaśvaḥ*—named Haryaśva; *nikumbhaḥ*—Nikumbha; *tat-sutaḥ*—his son; *smṛtaḥ*—well known.

TRANSLATION

O Mahārāja Parīkṣit, for this reason Kuvalayāśva is celebrated as Dhundhumāra ["the killer of Dhundhu"].

All but three of his sons, however, were burned to ashes by the fire emanating from Dhundhu's mouth. The remaining sons were Dṛḍhāśva, Kapilāśva and Bhadrāśva. From Dṛḍhāśva came a son named Haryaśva, whose son is celebrated as Nikumbha.

9.6.25

bahulāśvo nikumbhasya
kṛśāśvo 'thāsya senajit
yuvanāśvo 'bhavat tasya
so 'napatyo vanaṁ gataḥ

SYNONYMS

bahulāśvaḥ—of the name Bahulāśva; *nikumbhasya*—of Nikumbha; *kṛśāśvaḥ*—of the name Kṛśāśva; *atha*—thereafter; *asya*—of Kṛśāśva; *senajit*—Senajit; *yuvanāśvaḥ*—of the name Yuvanāśva; *abhavat*—was born; *tasya*—of Senajit; *saḥ*—he; *anapatyaḥ*—without any sons; *vanam gataḥ*—retired to the forest as a *vānaprastha*.

TRANSLATION

The son of Nikumbha was Bahulāśva, the son of Bahulāśva was Kṛśāśva, the son of Kṛśāśva was Senajit, and the son of Senajit was Yuvanāśva. Yuvanāśva had no sons, and thus he retired from family life and went to the forest.

9.6.26

bhāryā-śatena nirviṇṇa
ṛṣayo 'sya kṛpālavaḥ
iṣṭiṁ sma vartayāṁ cakrur
aindrīṁ te susamāhitāḥ

SYNONYMS

bhāryā-śatena—with one hundred wives; *nirviṇṇaḥ*—very morose; *ṛṣayaḥ*—the sages (in the forest); *asya*—upon him; *kṛpālavaḥ*—very merciful; *iṣṭim*—a ritualistic ceremony; *sma*—in the past; *vartayām cakruḥ*—began to execute; *aindrīm*—known as an Indra-yajña; *te*—all of them; *su-samāhitāḥ*—being very careful and attentive.

TRANSLATION

Although Yuvanāśva went into the forest with his one hundred wives, all of them were very morose. The sages in the forest, however, being very kind to the King, began very carefully and attentively performing an Indra-yajña so that the King might have a son.

PURPORT

One may enter the *vānaprastha* order of life with his wife, but the *vānaprastha* order means complete retirement from household life. Although King Yuvanāśva retired from family life, he and his wives were always morose because he had no son.

9.6.27

rājā tad-yajña-sadanaṁ
praviṣṭo niśi tarṣitaḥ
dṛṣṭvā śayānān viprāṁs tān
papau mantra-jalaṁ svayam

SYNONYMS

rājā—the King (Yuvanāśva); *tat-yajña-sadanam*—the arena of sacrifice; *praviṣṭaḥ*—entered; *niśi*—at night; *tarṣitaḥ*—being thirsty; *dṛṣṭvā*—seeing; *śayānān*—lying down; *viprān*—all the *brāhmaṇas*; *tān*—all of them; *papau*—drank; *mantra-jalam*—water sanctified by *mantras*; *svayam*—personally.

TRANSLATION

Being thirsty one night, the King entered the arena of sacrifice, and when he saw all the brāhmaṇas lying down, he personally drank the sanctified water meant to be drunk by his wife.

PURPORT

Yajñas performed by *brāhmaṇas* according to Vedic ritualistic ceremonies are so potent that the sanctifying of water by Vedic *mantras* can bring about the desired result. In this instance, the *brāhmaṇas* sanctified the water so that the King's wife might

drink it in the *yajña,* but by providence the King himself went there at night and, being thirsty, drank the water.

9.6.28

utthitās te niśamyātha
vyudakaṁ kalaśaṁ prabho
papracchuḥ kasya karmedaṁ
pītaṁ puṁsavanaṁ jalam

SYNONYMS

utthitāḥ—after awakening; *te*—all of them; *niśamya*—seeing; *atha*—thereafter; *vyudakam*—empty; *kalaśam*—the waterpot; *prabho*—O King Parīkṣit; *papracchuḥ*—inquired; *kasya*—whose; *karma*—act; *idam*—this; *pītam*—drunk; *puṁsavanam*—which was to cause the birth of a child; *jalam*—water.

TRANSLATION

When the brāhmaṇas got up from bed and saw the waterpot empty, they inquired who had done this work of drinking the water meant for begetting a child.

9.6.29

rājñā pītaṁ viditvā vai
īśvara-prahitena te

īśvarāya namaś cakrur
aho daiva-balaṁ balam

SYNONYMS

rājñā—by the King; *pītam*—drunk; *viditvā*—understanding this; *vai*—indeed; *īśvara-prahitena*—inspired by providence; *te*—all of them; *īśvarāya*—unto the Supreme Personality of Godhead, the supreme controller; *namaḥ cakruḥ*—offered respectful obeisances; *aho*—alas; *daiva-balam*—providential power; *balam*—is actual power.

TRANSLATION

When the brāhmaṇas came to understand that the King, inspired by the supreme controller, had drunk the water, they all exclaimed "Alas! The power of providence is real power. No one can counteract the power of the Supreme." In this way they offered their respectful obeisances unto the Lord.

9.6.30

tataḥ kāla upāvṛtte
kukṣiṁ nirbhidya dakṣiṇam
yuvanāśvasya tanayaś
cakravartī jajāna ha

SYNONYMS

tataḥ—thereafter; *kāle*—time; *upāvṛtte*—being mature; *kukṣim*—the lower part of the abdomen; *nirbhidya*—piercing; *dakṣiṇam*—the right side; *yuvanāśvasya*—of King Yuvanāśva; *tanayaḥ*—a son; *cakravartī*—with all the good symptoms of a king; *jajāna*—generated; *ha*—in the past.

TRANSLATION

Thereafter, in due course of time, a son with all the good symptoms of a powerful king came forth from the lower right side of King Yuvanāśva's abdomen.

9.6.31

kaṁ dhāsyati kumāro 'yaṁ
stanye rorūyate bhṛśam
māṁ dhātā vatsa mā rodīr
itīndro deśinīm adāt

SYNONYMS

kam—by whom; *dhāsyati*—will he be cared for by being supplied breast milk; *kumāraḥ*—child; *ayam*—this; *stanye*—for drinking breast milk; *rorūyate*—is crying; *bhṛśam*—so much; *mām dhātā*—just drink me; *vatsa*—my dear child; *mā rodīḥ*—do not cry; *iti*—thus; *indraḥ*—King Indra; *deśinīm*—the index finger; *adāt*—gave him to suck.

TRANSLATION

The baby cried so much for breast milk that all the brāhmaṇas were very unhappy. "Who will take care of this baby?" they said. Then Indra, who was worshiped in that yajña, came and solaced the baby. "Do not cry," Indra said. Then Indra put his index finger in the baby's mouth and said, "You may drink me."

9.6.32

na mamāra pitā tasya
vipra-deva-prasādataḥ
yuvanāśvo 'tha tatraiva
tapasā siddhim anvagāt

SYNONYMS

na—not; *mamāra*—died; *pitā*—the father; *tasya*—of the baby; *vipra-deva-prasādataḥ*—because of the mercy and blessings of the *brāhmaṇas*; *yuvanāśvaḥ*—King Yuvanāśva; *atha*—thereafter; *tatra eva*—in that very place; *tapasā*—by executing austerity; *siddhim*—perfection; *anvagāt*—achieved.

TRANSLATION

Because Yuvanāśva, the father of the baby, was blessed by the brāhmaṇas, he did not fall a victim to death.

After this incident, he performed severe austerities and achieved perfection in that very spot.

9.6.33-34

trasaddasyur itīndro 'ṅga
vidadhe nāma yasya vai
yasmāt trasanti hy udvignā
dasyavo rāvaṇādayaḥ

yauvanāśvo 'tha māndhātā
cakravarty avanīṁ prabhuḥ
sapta-dvīpavatīm ekaḥ
śaśāsācyuta-tejasā

SYNONYMS

trasat-dasyuḥ—of the name Trasaddasyu ("one who threatens thieves and rogues"); *iti*—thus; *indraḥ*—the King of heaven; *aṅga*—my dear King; *vidadhe*—gave; *nāma*—the name; *yasya*—whom; *vai*—indeed; *yasmāt*—from whom; *trasanti*—are afraid; *hi*—indeed; *udvignāḥ*—the cause of anxiety; *dasyavaḥ*—thieves and rogues; *rāvaṇa-ādayaḥ*—headed by great Rākṣasas like Rāvaṇa; *yauvanāśvaḥ*—the son of Yuvanāśva; *atha*—thus; *māndhātā*—known as Māndhātā; *cakravartī*—the emperor of the world; *avanīm*—this surface of the world; *prabhuḥ*—the master; *sapta-dvīpa-vatīm*—consisting of seven islands; *ekaḥ*—one alone; *śaśāsa*—ruled;

acyuta-tejasā—being powerful by the favor of the Supreme Personality of Godhead.

TRANSLATION

Māndhātā, the son of Yuvanāśva, was the cause of fear for Rāvaṇa and other thieves and rogues who caused anxiety. O King Parīkṣit, because they feared him, the son of Yuvanāśva was known as Trasaddasyu. This name was given by King Indra. By the mercy of the Supreme Personality of Godhead, the son of Yuvanāśva was so powerful that when he became emperor he ruled the entire world, consisting of seven islands, without any second ruler.

9.6.35-36

ījे ca yajñaṁ kratubhir
ātma-vid bhūri-dakṣiṇaiḥ
sarva-devamayaṁ devaṁ
sarvātmakam atīndriyam

dravyaṁ mantro vidhir yajño
yajamānas tathartvijaḥ
dharmo deśaś ca kālaś ca
sarvam etad yad ātmakam

SYNONYMS

īje—he worshiped; *ca*—also; *yajñam*—the Lord of sacrifices; *kratubhiḥ*—by great ritualistic performances; *ātma-vit*—fully conscious by self-realization; *bhūri-dakṣiṇaiḥ*—by giving large contributions to the *brāhmaṇas*; *sarva-deva-mayam*—consisting of all the demigods; *devam*—the Lord; *sarva-ātmakam*—the Supersoul of everyone; *ati-indriyam*—transcendentally situated; *dravyam*—ingredients; *mantraḥ*—chanting of the Vedic hymns; *vidhiḥ*—regulative principles; *yajñaḥ*—worshiping; *yajamānaḥ*—the performer; *tathā*—with; *ṛtvijaḥ*—the priests; *dharmaḥ*—religious principles; *deśaḥ*—the country; *ca*—and; *kālaḥ*—the time; *ca*—also; *sarvam*—everything; *etat*—all these; *yat*—that which is; *ātmakam*—favorable for self-realization.

TRANSLATION

The Supreme Personality of Godhead is not different from the auspicious aspects of great sacrifices, such as the ingredients of the sacrifice, the chanting of Vedic hymns, the regulative principles, the performer, the priests, the result of the sacrifice, the arena of sacrifice, and the time of sacrifice. Knowing the principles of self-realization, Māndhātā worshiped that transcendentally situated Supreme Soul, the Supreme Personality of Godhead, Lord Viṣṇu, who comprises all the demigods. He also gave immense charity to the brāhmaṇas, and thus he performed yajña to worship the Lord.

9.6.37

yāvat sūrya udeti sma
yāvac ca pratitiṣṭhati
tat sarvaṁ yauvanāśvasya
māndhātuḥ kṣetram ucyate

SYNONYMS

yāvat—as long as; *sūryaḥ*—the sun; *udeti*—has risen on the horizon; *sma*—in the past; *yāvat*—as long as; *ca*—also; *pratitiṣṭhati*—continues to stay; *tat*—all those things mentioned above; *sarvam*—everything; *yauvanāśvasya*—of the son of Yuvanāśva; *māndhātuḥ*—called Māndhātā; *kṣetram*—location; *ucyate*—is said to be.

TRANSLATION

All places, from where the sun rises on the horizon, shining brilliantly, to where the sun sets, are known as the possession of the celebrated Māndhātā, the son of Yuvanāśva.

9.6.38

śaśabindor duhitari
bindumatyām adhān nṛpaḥ
purukutsam ambarīṣaṁ
mucukundaṁ ca yoginam

teṣāṁ svasāraḥ pañcāśat
saubhariṁ vavrire patim

SYNONYMS

śaśabindoḥ—of a king known as Śaśabindu; *duhitari*—unto the daughter; *bindumatyām*—whose name was Bindumatī; *adhāt*—begot; *nṛpaḥ*—the King (Māndhātā); *purukutsam*—Purukutsa; *ambarīṣam*—Ambarīṣa; *mucukundam*—Mucukunda; *ca*—and; *yoginam*—a highly elevated mystic; *teṣām*—of them; *svasāraḥ*—the sisters; *pañcāśat*—fifty; *saubharim*—unto the great sage Saubhari; *vavrire*—accepted; *patim*—as husband.

TRANSLATION

Māndhātā begot three sons in the womb of Bindumatī, the daughter of Śaśabindu. These sons were Purukutsa, Ambarīṣa, and Mucukunda, a great mystic yogī. These three brothers had fifty sisters, who all accepted the great sage Saubhari as their husband.

9.6.39-40

yamunāntar-jale magnas
tapyamānaḥ paraṁ tapaḥ
nirvṛtiṁ mīna-rājasya
dṛṣṭvā maithuna-dharmiṇaḥ

jāta-spṛho nṛpaṁ vipraḥ
kanyām ekām ayācata
so 'py āha gṛhyatāṁ brahman
kāmaṁ kanyā svayaṁvare

SYNONYMS

yamunā-antaḥ-jale—in the deep water of the River Yamunā; *magnaḥ*—merged completely; *tapyamānaḥ*—executing austerities; *param*—uncommon; *tapaḥ*—austerity; *nirvṛtim*—pleasure; *mīna-rājasya*—of a big fish; *dṛṣṭvā*—seeing; *maithuna-dharmiṇaḥ*—engaged in sexual affairs; *jāta-spṛhaḥ*—became sexually inclined; *nṛpam*—unto the King (Māndhātā); *vipraḥ*—the *brāhmaṇa* (Saubhari Ṛṣi); *kanyām ekām*—one daughter; *ayācata*—begged for; *saḥ*—he, the King; *api*—also; *āha*—said; *gṛhyatām*—you can take; *brahman*—O *brāhmaṇa*; *kāmam*—as she desires; *kanyā*—daughter; *svayaṁvare*—a personal selection.

TRANSLATION

Saubhari Ṛṣi was engaged in austerity, deep in the water of the River Yamunā, when he saw a pair of fish engaged in sexual affairs. Thus he perceived the pleasure of sex life, and induced by this desire he went to King Māndhātā and begged for one of the King's daughters. In response to this request, the King said, "O brāhmaṇa, any of my daughters may accept any husband according to her personal selection."

PURPORT

This is the beginning of the story of Saubhari Ṛṣi. According to Viśvanātha Cakravartī Ṭhākura, Māndhātā was the king of Mathurā, and Saubhari Ṛṣi was engaged in austerity while submerged deep within the River Yamunā. When the *ṛṣi* felt sexual desire, he emerged from the water and went to King Māndhātā to ask that one of the King's daughters become his wife.

9.6.41-42

sa vicintyāpriyaṁ strīṇāṁ
jaraṭho 'ham asan-mataḥ
valī-palita ejat-ka
ity ahaṁ pratyudāhṛtaḥ

sādhayiṣye tathātmānaṁ
sura-strīṇām abhīpsitam
kiṁ punar manujendrāṇām
iti vyavasitaḥ prabhuḥ

SYNONYMS

saḥ—he, Saubhari Muni; *vicintya*—thinking to himself; *apriyam*—not liked; *strīṇām*—by the women; *jaraṭhaḥ*—being infirm because of old age; *aham*—I; *asat-mataḥ*—not desired by them; *valī*—wrinkled; *palitaḥ*—grey-haired; *ejat-kaḥ*—with the head always

trembling; *iti*—in this way; *aham*—I; *pratyudāhṛtaḥ*—rejected (by them); *sādhayiṣye*—I shall act in such a way; *tathā*—as; *ātmānam*—my body; *sura-strīṇām*—to the celestial women of the heavenly planets; *abhīpsitam*—desirable; *kim*—what to speak of; *punaḥ*—yet; *manuja-indrāṇām*—of the daughters of worldly kings; *iti*—in this way; *vyavasitaḥ*—determined; *prabhuḥ*—Saubhari, the greatly powerful mystic.

TRANSLATION

Saubhari Muni thought: I am now feeble because of old age. My hair has become grey, my skin is slack, and my head always trembles. Besides, I am a yogī. Therefore women do not like me. Since the King has thus rejected me, I shall reform my body in such a way as to be desirable even to celestial women, what to speak of the daughters of worldly kings.

9.6.43

muniḥ praveśitaḥ kṣatrā
kanyāntaḥpuram ṛddhimat
vṛtaḥ sa rāja-kanyābhir
ekaṁ pañcāśatā varaḥ

SYNONYMS

muniḥ—Saubhari Muni; *praveśitaḥ*—admitted; *kṣatrā*—by the palace messenger; *kanyā-antaḥpuram*—into the residential

quarters of the princesses; *ṛddhi-mat*—extremely opulent in all respects; *vṛtaḥ*—accepted; *saḥ*—he; *rāja-kanyābhiḥ*—by all the princesses; *ekam*—he alone; *pañcāśatā*—by all fifty; *varaḥ*—the husband.

TRANSLATION

Thereafter, when Saubhari Muni became quite a young and beautiful person, the messenger of the palace took him inside the residential quarters of the princesses, which were extremely opulent. All fifty princesses then accepted him as their husband, although he was only one man.

9.6.44

tāsāṁ kalir abhūd bhūyāṁs
tad-arthe 'pohya sauhṛdam
mamānurūpo nāyaṁ va
iti tad-gata-cetasām

SYNONYMS

tāsām—of all the princesses; *kaliḥ*—disagreement and quarrel; *abhūt*—there was; *bhūyān*—very much; *tat-arthe*—for the sake of Saubhari Muni; *apohya*—giving up; *sauhṛdam*—a good relationship; *mama*—mine; *anurūpaḥ*—the fit person; *na*—not; *ayam*—this; *vaḥ*—yours; *iti*—in this way; *tat-gata-cetasām*—being attracted by him.

TRANSLATION

Thereafter, the princesses, being attracted by Saubhari Muni, gave up their sisterly relationship and quarreled among themselves, each one of them contending, "This man is just suitable for me, and not for you." In this way there ensued a great disagreement.

9.6.45-46

sa bahv-ṛcas tābhir apāraṇīya-
tapaḥ-śriyānarghya-paricchadeṣu
gṛheṣu nānopavanāmalāmbhaḥ-
saraḥsu saugandhika-kānaneṣu

mahārha-śayyāsana-vastra-bhūṣaṇa-
snānānulepābhyavahāra-mālyakaiḥ
svalaṅkṛta-strī-puruṣeṣu nityadā
reme 'nugāyad-dvija-bhṛṅga-vandiṣu

SYNONYMS

saḥ—he, Saubhari Ṛṣi; *bahu-ṛcaḥ*—quite expert in utilizing Vedic *mantras*; *tābhiḥ*—with his wives; *apāraṇīya*—unlimited; *tapaḥ*—the result of austerity; *śriyā*—by opulences; *anarghya*—paraphernalia for enjoyment; *paricchadeṣu*—equipped with different garments and dresses; *gṛheṣu*—in the house and rooms; *nānā*—varieties of; *upavana*—parks; *amala*—clean; *ambhaḥ*—

water; *saraḥsu*—in lakes; *saugandhika*—very fragrant; *kānaneṣu*—in gardens; *mahā-arha*—very costly; *śayyā*—bedding; *āsana*—sitting places; *vastra*—clothing; *bhūṣaṇa*—ornaments; *snāna*—bathing places; *anulepa*—sandalwood; *abhyavahāra*—palatable dishes; *mālyakaiḥ*—and with garlands; *su-alaṅkṛta*—properly dressed and decorated; *strī*—women; *puruṣeṣu*—with men also; *nityadā*—constantly; *reme*—enjoyed; *anugāyat*—followed by the singing of; *dvija*—birds; *bhṛṅga*—bumblebees; *vandiṣu*—and professional singers.

TRANSLATION

Because Saubhari Muni was expert in chanting mantras perfectly, his severe austerities resulted in an opulent home, with garments, ornaments, properly dressed and decorated maidservants and manservants, and varieties of parks with clear-water lakes and gardens. In the gardens, fragrant with varieties of flowers, birds chirped and bees hummed, surrounded by professional singers. Saubhari Muni's home was amply provided with valuable beds, seats, ornaments, and arrangements for bathing, and there were varieties of sandalwood creams, flower garlands, and palatable dishes. Thus surrounded by opulent paraphernalia, the muni engaged in family affairs with his numerous wives.

PURPORT

Saubhari Ṛṣi was a great *yogī*. Yogic perfection makes available eight material opulences—*aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitva, vaśitva* and *kāmāvasāyitā*. Saubhari Muni exhibited super-excellence in material enjoyment by dint of his yogic perfection. The word *bahv-ṛca* means "expert in chanting *mantras*." As material opulence can be achieved by ordinary material means, it can also be achieved by subtle means through *mantras*. By chanting *mantras,* Saubhari Muni arranged for material opulence, but this was not perfection in life. As will be seen, Saubhari Muni became very dissatisfied with material opulence and thus left everything and reentered the forest in the *vānaprastha* order and achieved final success. Those who are not *ātma-tattva-vit,* who do not know the spiritual value of life, can be satisfied with external material opulences, but those who are *ātma-tattva-vit* are not inspired by material opulence. This is the instruction we can derive from the life and activities of Saubhari Muni.

9.6.47

yad-gārhasthyaṁ tu saṁvīkṣya
sapta-dvīpavatī-patiḥ
vismitaḥ stambham ajahāt
sārvabhauma-śriyānvitam

SYNONYMS

yat—he whose; *gārhasthyam*—family life, householder life; *tu*—but; *saṁvīkṣya*—observing; *sapta-dvīpa-vatī-patiḥ*—Māndhātā, who was the King of the entire world, consisting of seven islands; *vismitaḥ*—was struck with wonder; *stambham*—pride due to a prestigious position; *ajahāt*—he gave up; *sārva-bhauma*—the emperor of the entire world; *śriyā-anvitam*—blessed with all kinds of opulence.

TRANSLATION

Māndhātā, the King of the entire world, consisting of seven islands, was struck with wonder when he saw the household opulence of Saubhari Muni. Thus he gave up his false prestige in his position as emperor of the world.

PURPORT

Everyone is proud of his own position, but here was an astounding experience, in which the emperor of the entire world felt himself defeated in all details of material happiness by the opulence of Saubhari Muni.

9.6.48

evaṁ gṛheṣv abhirato
viṣayān vividhaiḥ sukhaiḥ

sevamāno na cātuṣyad
ājya-stokair ivānalaḥ

SYNONYMS

evam—in this way; *gṛheṣu*—in household affairs; *abhirataḥ*—being always engaged; *viṣayān*—material paraphernalia; *vividhaiḥ*—with varieties of; *sukhaiḥ*—happiness; *sevamānaḥ*—enjoying; *na*—not; *ca*—also; *atuṣyat*—satisfied him; *ājya-stokaiḥ*—by drops of fat; *iva*—like; *analaḥ*—a fire.

TRANSLATION

In this way, Saubhari Muni enjoyed sense gratification in the material world, but he was not at all satisfied, just as a fire never ceases blazing if constantly supplied with drops of fat.

PURPORT

Material desire is just like a blazing fire. If a fire is continually supplied with drops of fat, the fire will increase more and more and never be extinguished. Therefore the policy of trying to satisfy material desires by catering to one's material demands will never be successful. In modern civilization, everyone is engaged in economic development, which is another way of constantly dropping fat into the material fire. The Western countries have reached the summit of material civilization, but people are still dissatisfied. Real satisfaction is Kṛṣṇa

consciousness. This is confirmed in *Bhagavad-gītā* (Bg. 5.29), where Kṛṣṇa says:

> *bhoktāraṁ yajña-tapasāṁ*
> *sarva-loka-maheśvaram*
> *suhṛdaṁ sarva-bhūtānāṁ*
> *jñātvā māṁ śāntim ṛcchati*

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries." One must therefore take to Kṛṣṇa consciousness and advance in Kṛṣṇa consciousness by properly following the regulative principles. Then one can attain an eternal, blissful life in peace and knowledge.

9.6.49

> *sa kadācid upāsīna*
> *ātmāpahnavam ātmanaḥ*
> *dadarśa bahv-ṛcācāryo*
> *mīna-saṅga-samutthitam*

SYNONYMS

saḥ—he, Saubhari Muni; *kadācit*—one day; *upāsīnaḥ*—sitting down; *ātma-apahnavam*—degrading oneself from the platform of

tapasya; *ātmanaḥ*—self-caused; *dadarśa*—observed; *bahu-ṛca-ācāryaḥ*—Saubhari Muni, who was expert in chanting *mantras*; *mīna-saṅga*—the sexual affairs of fish; *samutthitam*—caused by this incident.

TRANSLATION

Thereafter, one day while Saubhari Muni, who was expert in chanting mantras, was sitting in a secluded place, he thought to himself about the cause of his falldown, which was simply that he had associated himself with the sexual affairs of the fish.

PURPORT

Viśvanātha Cakravartī Ṭhākura remarks that Saubhari Muni had fallen from his austerity because of a *vaiṣṇava-aparādha*. The history is that when Garuḍa wanted to eat fish, Saubhari Muni unnecessarily gave the fish shelter under his care. Because Garuḍa's plans for eating were disappointed, Saubhari Muni certainly committed a great offense to a Vaiṣṇava. Because of this *vaiṣṇava-aparādha,* an offense at the lotus feet of a Vaiṣṇava, Saubhari Muni fell from his exalted position of mystic *tapasya*. One should not, therefore, impede the activities of a Vaiṣṇava. This is the lesson we must learn from this incident concerning Saubhari Muni.

9.6.50

aho imaṁ paśyata me vināśaṁ
tapasvinaḥ sac-carita-vratasya
antarjale vāri-cara-prasaṅgāt
pracyāvitaṁ brahma ciraṁ dhṛtaṁ yat

SYNONYMS

aho—alas; *imam*—this; *paśyata*—just see; *me*—of me; *vināśam*—falldown; *tapasvinaḥ*—who was such a great mystic performing austerity; *sat-carita*—of very good character, observing all necessary rules and regulations; *vratasya*—of one who has taken a vow strictly; *antaḥ-jale*—in the depths of the water; *vāri-cara-prasaṅgāt*—because of the affairs of the aquatics; *pracyāvitam*—fallen; *brahma*—from the activities of Brahman realization or austerity; *ciram*—for a long time; *dhṛtam*—executed; *yat*—which.

TRANSLATION

Alas! While practicing austerity, even within the depths of the water, and while observing all the rules and regulations practiced by saintly persons, I lost the results of my long austerities simply by association with the sexual affairs of fish. Everyone should observe this falldown and learn from it.

9.6.51

> *saṅgaṁ tyajeta mithuna-vratīnāṁ mumukṣuḥ*
> *sarvātmanā na visṛjed bahir-indriyāṇi*
> *ekaś caran rahasi cittam ananta īśe*
> *yuñjīta tad-vratiṣu sādhuṣu cet prasaṅgaḥ*

SYNONYMS

saṅgam—association; *tyajeta*—must give up; *mithuna-vratīnām*—of a person engaged in sexual affairs, legal or illegal; *mumukṣuḥ*—persons who desire liberation; *sarva-ātmanā*—in all respects; *na*—do not; *visṛjet*—employ; *bahiḥ-indriyāṇi*—external senses; *ekaḥ*—alone; *caran*—moving; *rahasi*—in a secluded place; *cittam*—the heart; *anante īśe*—fixed at the lotus feet of the unlimited Supreme Personality of Godhead; *yuñjīta*—one can engage himself; *tat-vratiṣu*—with persons of the same category (desiring liberation from material bondage); *sādhuṣu*—such saintly persons; *cet*—if; *prasaṅgaḥ*—one wants association.

TRANSLATION

A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses externally [in seeing, hearing, talking, walking and so on]. One should always stay in a secluded place, completely fixing his mind at the lotus feet of the unlimited Personality of

Godhead, and if one wants any association at all, he should associate with persons similarly engaged.

PURPORT

Saubhari Muni, giving conclusions derived from his practical experience, instructs us that persons interested in crossing to the other side of the material ocean must give up the association of persons interested in sex life and accumulating money. This is also advised by Śrī Caitanya Mahāprabhu:

> *niṣkiñcanasya bhagavad-bhajanonmukasya*
> *pāraṁ paraṁ jigamiṣor bhava-sāgarasya*
> *sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca*
> *hā hanta hanta viṣa-bhakṣaṇato 'py asādhu*
> *[[cc/madhya/11/8|[Cc. Madhya 11.8]]]*
> *(Caitanya-candrodaya-nāṭaka 8.27)*

"Alas, for a person seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly."

One who desires complete freedom from material bondage can engage himself in the transcendental loving service of the Lord. He must not associate with *viṣayī*—materialistic persons or those interested in sex life. Every materialist is interested in sex. Thus in plain language it is advised that an exalted saintly person

avoid the association of those who are materially inclined. Śrīla Narottama dāsa Ṭhākura also recommends that one engage in the service of the *ācāryas,* and if one wants to live in association, he must live in the association of devotees (*tāṅdera caraṇa sevi bhakta-sane vāsa*). The Kṛṣṇa consciousness movement is creating many centers just to create devotees so that by associating with the members of such a center people will automatically become uninterested in material affairs. Although this is an ambitious proposal, this association is proving effective by the mercy of Śrī Caitanya Mahāprabhu. By gradually associating with the members of the Kṛṣṇa consciousness movement, simply by taking *prasāda* and taking part in chanting of the Hare Kṛṣṇa *mantra,* ordinary persons are being considerably elevated. Saubhari Muni regrets that he had bad association even in the deepest part of the water. Because of the bad association of the sexually engaged fish, he fell down. A secluded place is also not secure unless there is good association.

9.6.52

> *ekas tapasvy aham athāmbhasi matsya-saṅgāt*
> *pañcāśad āsam uta pañca-sahasra-sargaḥ*
> *nāntaṁ vrajāmy ubhaya-kṛtya-manorathānāṁ*
> *māyā-guṇair hṛta-matir viṣaye 'rtha-bhāvaḥ*

SYNONYMS

ekaḥ—one only; *tapasvī*—great sage; *aham*—I; *atha*—thus; *ambhasi*—in the deep water; *matsya-saṅgāt*—by associating with the fish; *pañcāśat*—fifty; *āsam*—got wives; *uta*—and what to speak of begetting one hundred sons in each of them; *pañca-sahasra-sargaḥ*—procreation of five thousand; *na antam*—no end; *vrajāmi*—I can find; *ubhaya-kṛtya*—duties of this life and the next; *manorathānām*—mental concoctions; *māyā-guṇaiḥ*—influenced by the modes of material nature; *hṛta*—lost; *matiḥ viṣaye*—great attraction for material things; *artha-bhāvaḥ*—matters of self-interest.

TRANSLATION

In the beginning I was alone and engaged in performing the austerities of mystic yoga, but later, because of the association of fish engaged in sex, I desired to marry. Then I became the husband of fifty wives, and in each of them I begot one hundred sons, and thus my family increased to five thousand members. By the influence of the modes of material nature, I became fallen and thought that I would be happy in material life. Thus there is no end to my material desires for enjoyment, in this life and the next.

9.6.53

evaṁ vasan gṛhe kālaṁ
virakto nyāsam āsthitaḥ
vanaṁ jagāmānuyayus
tat-patnyaḥ pati-devatāḥ

SYNONYMS

evam—in this way; *vasan*—living; *gṛhe*—at home; *kālam*—passing away time; *viraktaḥ*—became detached; *nyāsam*—in the renounced order of life; *āsthitaḥ*—became situated; *vanam*—in the forest; *jagāma*—he went; *anuyayuḥ*—was followed by; *tat-patnyaḥ*—all his wives; *pati-devatāḥ*—because their only worshipable object was their husband.

TRANSLATION

In this way he passed his life in household affairs for some time, but then he became detached from material enjoyment. To renounce material association, he accepted the vānaprastha order and went to the forest. His devoted wives followed him, for they had no shelter other than their husband.

9.6.54

tatra taptvā tapas tīkṣṇam
ātma-darśanam ātmavān
sahaivāgnibhir ātmānaṁ
yuyoja paramātmani

SYNONYMS

tatra—in the forest; *taptvā*—executing austerity; *tapaḥ*—the regulative principles of austerity; *tīkṣṇam*—very severely; *ātma-darśanam*—which helps self-realization; *ātmavān*—conversant with the self; *saha*—with; *eva*—certainly; *agnibhiḥ*—fires; *ātmānam*—the personal self; *yuyoja*—he engaged; *parama-ātmani*—dealing with the Supreme Soul.

TRANSLATION

When Saubhari Muni, who was quite conversant with the self, went to the forest, he performed severe penances. In this way, in the fire at the time of death, he ultimately engaged himself in the service of the Supreme Personality of Godhead.

PURPORT

At the time of death, fire burns the gross body, and if there is no more desire for material enjoyment the subtle body is also ended, and in this way a pure soul remains. This is confirmed in

Bhagavad-gītā (*tyaktvā dehaṁ punar janma naiti* [[bg/4/9| [Bg. 4.9]]]). If one is free from the bondage of both the gross and subtle material bodies and remains a pure soul, he returns home, back to Godhead, to be engaged in the service of the Lord. *Tyaktvā dehaṁ punar janma naiti māṁ eti:* he goes back home, back to Godhead. Thus it appears that Saubhari Muni attained that perfect stage.

9.6.55

> *tāḥ sva-patyur mahārāja*
> *nirīkṣyādhyātmikīṁ gatim*
> *anvīyus tat-prabhāveṇa*
> *agniṁ śāntam ivārciṣaḥ*

SYNONYMS

tāḥ—all the wives of Saubhari; *sva-patyuḥ*—with their own husband; *mahārāja*—O King Parīkṣit; *nirīkṣya*—observing; *adhyātmikīm*—spiritual; *gatim*—progress; *anvīyuḥ*—followed; *tat-prabhāveṇa*—by the influence of their husband (although they were unfit, by the influence of their husband they also could go to the spiritual world); *agnim*—the fire; *śāntam*—completely merged; *iva*—like; *arciṣaḥ*—the flames.

TRANSLATION

O Mahārāja Parīkṣit, by observing their husband progressing in spiritual existence, Saubhari Muni's

wives were also able to enter the spiritual world by his spiritual power, just as the flames of a fire cease when the fire is extinguished.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 9.32), *striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim*. Women are not considered very powerful in following spiritual principles, but if a woman is fortunate enough to get a suitable husband who is spiritually advanced and if she always engages in his service, she also gets the same benefit as her husband. Here it is clearly said that the wives of Saubhari Muni also entered the spiritual world by the influence of their husband. They were unfit, but because they were faithful followers of their husband, they also entered the spiritual world with him. Thus a woman should be a faithful servant of her husband, and if the husband is spiritually advanced, the woman will automatically get the opportunity to enter the spiritual world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Sixth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Downfall of Saubhari Muni."

Chapter 7

9.7.1

śrī-śuka uvāca
māndhātuḥ putra-pravaro
yo 'mbarīṣaḥ prakīrtitaḥ
pitāmahena pravṛto
yauvanāśvas tu tat-sutaḥ
hārītas tasya putro 'bhūn
māndhātṛ-pravarā ime

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *māndhātuḥ*—of Māndhātā; *putra-pravaraḥ*—the prominent son; *yaḥ*—the one who; *ambarīṣaḥ*—by the name Ambarīṣa; *prakīrtitaḥ*—celebrated; *pitāmahena*—by his grandfather Yuvanāśva; *pravṛtaḥ*—accepted; *yauvanāśvaḥ*—named Yauvanāśva; *tu*—and; *tat-sutaḥ*—the son of Ambarīṣa; *hārītaḥ*—by the name Hārīta; *tasya*—of Yauvanāśva; *putraḥ*—the son; *abhūt*—became; *māndhātṛ*—in the dynasty of Māndhātā; *pravarāḥ*—most prominent; *ime*—all of them.

TRANSLATION

Śukadeva Gosvāmī said: The most prominent among the sons of Māndhātā was he who is celebrated as Ambarīṣa. Ambarīṣa was accepted as son by his grandfather Yuvanāśva. Ambarīṣa's son was Yauvanāśva, and Yauvanāśva's son was Hārīta. In Māndhātā's dynasty, Ambarīṣa, Hārīta and Yauvanāśva were very prominent.

9.7.2

narmadā bhrātṛbhir dattā
purukutsāya yoragaiḥ
tayā rasātalaṁ nīto
bhujagendra-prayuktayā

SYNONYMS

narmadā—by the name Narmadā; *bhrātṛbhiḥ*—by her brothers; *dattā*—was given in charity; *purukutsāya*—unto Purukutsa; *yā*—she who; *uragaiḥ*—by the serpents (*sarpa-gaṇa*); *tayā*—by her; *rasātalam*—to the lower region of the universe; *nītaḥ*—was brought; *bhujaga-indra-prayuktayā*—engaged by Vāsuki, the King of the serpents.

TRANSLATION

The serpent brothers of Narmadā gave Narmadā to Purukutsa. Being sent by Vāsuki, she took Purukutsa to the lower region of the universe.

PURPORT

Before describing the descendants of Purukutsa, the son of Māndhātā, Śukadeva Gosvāmī first describes how Purukutsa was married to Narmadā, who was induced to take him to the lower region of the universe.

9.7.3

> *gandharvān avadhīt tatra*
> *vadhyān vai viṣṇu-śakti-dhṛk*
> *nāgāl labdha-varaḥ sarpād*
> *abhayaṁ smaratām idam*

SYNONYMS

gandharvān—the inhabitants of Gandharvaloka; *avadhīt*—he killed; *tatra*—there (in the lower region of the universe); *vadhyān*—who deserved to be killed; *vai*—indeed; *viṣṇu-śakti-dhṛk*—being empowered by Lord Viṣṇu; *nāgāt*—from the Nāgas; *labdha-varaḥ*—having received a benediction; *sarpāt*—from the snakes; *abhayam*—assurances; *smaratām*—of those who remember; *idam*—this incident.

TRANSLATION

There in Rasātala, the lower region of the universe, Purukutsa, being empowered by Lord Viṣṇu, was able to kill all the Gandharvas who deserved to be killed. Purukutsa received the benediction from the serpents that anyone who remembers this history of his being brought by Narmadā to the lower region of the universe will be assured of safety from the attack of snakes.

9.7.4

trasaddasyuḥ paurukutso
yo 'naraṇyasya deha-kṛt
haryaśvas tat-sutas tasmāt
prāruṇo 'tha tribandhanaḥ

SYNONYMS

trasaddasyuḥ—by the name Trasaddasyu; *paurukutsaḥ*—the son of Purukutsa; *yaḥ*—who; *anaraṇyasya*—of Anaraṇya; *deha-kṛt*—the father; *haryaśvaḥ*—by the name Haryaśva; *tat-sutaḥ*—the son of Anaraṇya; *tasmāt*—from him (Haryaśva); *prāruṇaḥ*—by the name Prāruṇa; *atha*—then, from Prāruṇa; *tribandhanaḥ*—his son, Tribandhana.

TRANSLATION

The son of Purukutsa was Trasaddasyu, who was the father of Anaraṇya. Anaraṇya's son was Haryaśva, the father of Prāruṇa. Prāruṇa was the father of Tribandhana.

9.7.5-6

tasya satyavrataḥ putras
triśaṅkur iti viśrutaḥ
prāptaś cāṇḍālatāṁ śāpād
guroḥ kauśika-tejasā

saśarīro gataḥ svargam
adyāpi divi dṛśyate
pātito 'vāk-śirā devais
tenaiva stambhito balāt

SYNONYMS

tasya—of Tribandhana; *satyavrataḥ*—by the name Satyavrata; *putraḥ*—the son; *triśaṅkuḥ*—by the name Triśaṅku; *iti*—thus; *viśrutaḥ*—celebrated; *prāptaḥ*—had obtained; *cāṇḍālatām*—the quality of a *caṇḍāla,* lower than a *śūdra*; *śāpāt*—from the curse; *guroḥ*—of his father; *kauśika-tejasā*—by the prowess of Kauśika (Viśvāmitra); *saśarīraḥ*—while in this body; *gataḥ*—went; *svargam*—to the heavenly planet; *adya api*—until today; *divi*—in the sky;

dṛśyate—can be seen; *pātitaḥ*—having fallen down; *avāk-śirāḥ*—with his head hanging downward; *devaiḥ*—by the prowess of the demigods; *tena*—by Viśvāmitra; *eva*—indeed; *stambhitaḥ*—fixed; *balāt*—by superior power.

TRANSLATION

The son of Tribandhana was Satyavrata, who is celebrated by the name Triśaṅku. Because he kidnapped the daughter of a brāhmaṇa when she was being married, his father cursed him to become a caṇḍāla, lower than a śūdra. Thereafter, by the influence of Viśvāmitra, he went to the higher planetary system, the heavenly planets, in his material body, but because of the prowess of the demigods he fell back downward. Nonetheless, by the power of Viśvāmitra, he did not fall all the way down; even today he can still be seen hanging in the sky, head downward.

9.7.7

traiśaṅkavo hariścandro
viśvāmitra-vasiṣṭhayoḥ
yan-nimittam abhūd yuddhaṁ
pakṣiṇor bahu-vārṣikam

SYNONYMS

traiśaṅkavaḥ—the son of Triśaṅku; *hariścandraḥ*—by the name Hariścandra; *viśvāmitra-vasiṣṭhayoḥ*—between Viśvāmitra and Vasiṣṭha; *yat-nimittam*—because of Hariścandra; *abhūt*—there was; *yuddham*—a great fight; *pakṣiṇoḥ*—both of whom had been converted into birds; *bahu-vārṣikam*—for many years.

TRANSLATION

The son of Triśaṅku was Hariścandra. Because of Hariścandra there was a quarrel between Viśvāmitra and Vasiṣṭha, who for many years fought one another, having been transformed into birds.

PURPORT

Viśvāmitra and Vasiṣṭha were always inimical. Formerly, Viśvāmitra was a *kṣatriya,* and by undergoing severe austerities he wanted to become a *brāhmaṇa,* but Vasiṣṭha would not agree to accept him. In this way there was always disagreement between the two. Later, however, Vasiṣṭha accepted him because of Viśvāmitra's quality of forgiveness. Once Hariścandra performed a *yajña* for which Viśvāmitra was the priest, but Viśvāmitra, being angry at Hariścandra, took away all his possessions, claiming them as a contribution of *dakṣiṇā*. Vasiṣṭha, however, did not like this, and therefore a fight arose between Vasiṣṭha and Viśvāmitra. The fighting became so severe that each of them cursed the other. One of them said, "May you become a bird," and the other said, "May you become a duck."

Thus both of them became birds and continued fighting for many years because of Hariścandra. We can see that such a great mystic *yogī* as Saubhari became a victim of sense gratification, and such great sages as Vasiṣṭha and Viśvāmitra became birds. This is the material world. *Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna* [[bg/8/16|[Bg. 8.16]]]. Within this material world, or within this universe, however elevated one may be in material qualities, one must suffer the conditions of birth, death, old age and disease (*janma-mṛtyu jarā-vyādhi [[bg/13/8-12|[Bg. 13.9]]]*). Therefore Kṛṣṇa says that this material world is simply miserable (*duḥkhālayam aśāśvatam* [[bg/8/15|[Bg. 8.15]]]). The *Bhāgavatam* says, *padaṁ padaṁ yad vipadām:* [SB 10.14.58] at every step here there is danger. Therefore, because the Kṛṣṇa consciousness movement provides the opportunity for the human being to get out of this material world simply by chanting the Hare Kṛṣṇa *mantra,* this movement is the greatest benediction in human society.

9.7.8

> *so 'napatyo viṣaṇṇātmā*
> *nāradasyopadeśataḥ*
> *varuṇaṁ śaraṇaṁ yātaḥ*
> *putro me jāyatāṁ prabho*

SYNONYMS

saḥ—that Hariścandra; *anapatyaḥ*—being without a son; *viṣaṇṇa-ātmā*—therefore very morose; *nāradasya*—of Nārada; *upadeśataḥ*—by the advice; *varuṇam*—unto Varuṇa; *śaraṇam yātaḥ*—took shelter; *putraḥ*—a son; *me*—of me; *jāyatām*—let there be born; *prabho*—O my lord.

TRANSLATION

Hariścandra had no son and was therefore extremely morose. Once, therefore, following the advice of Nārada, he took shelter of Varuṇa and said to him "My lord I have no son. Would you kindly give me one?"

9.7.9

yadi vīro mahārāja
tenaiva tvāṁ yaje iti
tatheti varuṇenāsya
putro jātas tu rohitaḥ

SYNONYMS

yadi—if; *vīraḥ*—there is a son; *mahārāja*—O Mahārāja Parīkṣit; *tena eva*—even by that son; *tvām*—unto you; *yaje*—I shall offer sacrifice; *iti*—thus; *tathā*—as you desire; *iti*—thus accepted; *varuṇena*—by Varuṇa; *asya*—of Mahārāja Hariścandra; *putraḥ*—a son; *jātaḥ*—was born; *tu*—indeed; *rohitaḥ*—by the name Rohita.

TRANSLATION

O King Parīkṣit, Hariścandra begged Varuṇa, "My lord, if a son is born to me, with that son I shall perform a sacrifice for your satisfaction." When Hariścandra said this, Varuṇa replied, "Let it be so." Because of Varuṇa's benediction, Hariścandra begot a son named Rohita.

9.7.10

jātaḥ suto hy anenāṅga
māṁ yajasveti so 'bravīt
yadā paśur nirdaśaḥ syād
atha medhyo bhaved iti

SYNONYMS

jātaḥ—has been born; *sutaḥ*—a son; *hi*—indeed; *anena*—by this son; *aṅga*—O Hariścandra; *mām*—unto me; *yajasva*—offer sacrifice; *iti*—thus; *saḥ*—he, Varuṇa; *abravīt*—said; *yadā*—when; *paśuḥ*—an animal; *nirdaśaḥ*—has passed ten days; *syāt*—should become; *atha*—then; *medhyaḥ*—suitable for offering in sacrifice; *bhavet*—becomes; *iti*—thus (Hariścandra said).

TRANSLATION

Thereafter, when the child was born, Varuṇa approached Hariścandra and said, "Now you have a son. With this son you can offer me a sacrifice." In

answer to this, Hariścandra said, "After ten days have passed since an animal's birth, the animal becomes fit to be sacrificed."

9.7.11

> *nirdaśe ca sa āgatya*
> *yajasvety āha so 'bravīt*
> *dantāḥ paśor yaj jāyerann*
> *atha medhyo bhaved iti*

SYNONYMS

nirdaśe—after ten days; *ca*—also; *saḥ*—he, Varuṇa; *āgatya*—coming there; *yajasva*—now sacrifice; *iti*—thus; *āha*—said; *saḥ*—he, Hariścandra; *abravīt*—replied; *dantāḥ*—the teeth; *paśoḥ*—of the animal; *yat*—when; *jāyeran*—have appeared; *atha*—then; *medhyaḥ*—fit for being sacrificed; *bhavet*—will become; *iti*—thus.

TRANSLATION

After ten days, Varuṇa came again and said to Hariścandra, "Now you can perform the sacrifice." Hariścandra replied, "When an animal grows teeth, then it becomes pure enough to be sacrificed."

9.7.12

dantā jātā yajasveti
sa pratyāhātha so 'bravīt
yadā patanty asya dantā
atha medhyo bhaved iti

SYNONYMS

dantāḥ—the teeth; *jātāḥ*—have grown; *yajasva*—now sacrifice; *iti*—thus; *saḥ*—he, Varuṇa; *pratyāha*—said; *atha*—thereupon; *saḥ*—he, Hariścandra; *abravīt*—replied; *yadā*—when; *patanti*—fall out; *asya*—his; *dantāḥ*—teeth; *atha*—then; *medhyaḥ*—fit for sacrifice; *bhavet*—will become; *iti*—thus.

TRANSLATION

When the teeth grew, Varuṇa came and said to Hariścandra, "Now the animal has grown teeth, and you can perform the sacrifice." Hariścandra replied, "When all its teeth have fallen out, then it will be fit for sacrifice."

9.7.13

paśor nipatitā dantā
yajasvety āha so 'bravīt

yadā paśoḥ punar dantā
jāyante 'tha paśuḥ śuciḥ

SYNONYMS

paśoḥ—of the animal; *nipatitāḥ*—have fallen out; *dantāḥ*—the teeth; *yajasva*—now sacrifice him; *iti*—thus; *āha*—said (Varuṇa); *saḥ*—he, Hariścandra; *abravīt*—replied; *yadā*—when; *paśoḥ*—of the animal; *punaḥ*—again; *dantāḥ*—the teeth; *jāyante*—grow; *atha*—then; *paśuḥ*—the animal; *śuciḥ*—is purified for being sacrificed.

TRANSLATION

When the teeth had fallen out, Varuṇa returned and said to Hariścandra, "Now the animal's teeth have fallen out, and you can perform the sacrifice." But Hariścandra replied, "When the animal's teeth grow in again, then he will be pure enough to be sacrificed."

9.7.14

punar jātā yajasveti
sa pratyāhātha so 'bravīt
sānnāhiko yadā rājan
rājanyo 'tha paśuḥ śuciḥ

SYNONYMS

punaḥ—again; *jātāḥ*—have grown; *yajasva*—now you offer the sacrifice; *iti*—thus; *saḥ*—he, Varuṇa; *pratyāha*—replied; *atha*—thereafter; *saḥ*—he, Hariścandra; *abravīt*—said; *sānnāhikaḥ*—able to equip himself with a shield; *yadā*—when; *rājan*—O King Varuṇa; *rājanyaḥ*—the *kṣatriya*; *atha*—then; *paśuḥ*—the sacrificial animal; *śuciḥ*—becomes purified.

TRANSLATION

When the teeth grew in again, Varuṇa came and said to Hariścandra, "Now you can perform the sacrifice." But Hariścandra then said, "O King, when the sacrificial animal becomes a kṣatriya and is able to shield himself to fight with the enemy, then he will be purified."

9.7.15

iti putrānurāgeṇa
sneha-yantrita-cetasā
kālaṁ vañcayatā taṁ tam
ukto devas tam aikṣata

SYNONYMS

iti—in this way; *putra-anurāgeṇa*—because of affection for the son; *sneha-yantrita-cetasā*—his mind being controlled by such affection; *kālam*—time; *vañcayatā*—cheating; *tam*—unto him; *tam*—that;

uktaḥ—said; *devaḥ*—the demigod Varuṇa; *tam*—unto him, Hariścandra; *aikṣata*—waited for the fulfillment of his promise.

TRANSLATION

Hariścandra was certainly very much attached to his son. Because of this affection, he asked the demigod Varuṇa to wait. Thus Varuṇa waited and waited for the time to come.

9.7.16

> *rohitas tad abhijñāya*
> *pituḥ karma cikīrṣitam*
> *prāṇa-prepsur dhanuṣ-pāṇir*
> *araṇyaṁ pratyapadyata*

SYNONYMS

rohitaḥ—the son of Hariścandra; *tat*—this fact; *abhijñāya*—having thoroughly understood; *pituḥ*—of his father; *karma*—action; *cikīrṣitam*—which he was practically doing; *prāṇa-prepsuḥ*—wishing to save his life; *dhanuḥ-pāṇiḥ*—taking his bow and arrows; *araṇyam*—to the forest; *pratyapadyata*—left.

TRANSLATION

Rohita could understand that his father intended to offer him as the animal for sacrifice. Therefore, just to

save himself from death, he equipped himself with bow and arrows and went to the forest.

9.7.17

pitaraṁ varuṇa-grastaṁ
śrutvā jāta-mahodaram
rohito grāmam eyāya
tam indraḥ pratyaṣedhata

SYNONYMS

pitaram—about his father; *varuṇa-grastam*—having been attacked with dropsy by Varuṇa; *śrutvā*—after hearing; *jāta*—had grown; *mahā-udaram*—inflated abdomen; *rohitaḥ*—his son Rohita; *grāmam eyāya*—wanted to come back to the capital; *tam*—unto him (Rohita); *indraḥ*—King Indra; *pratyaṣedhata*—forbade to go there.

TRANSLATION

When Rohita heard that his father had been attacked by dropsy due to Varuṇa and that his abdomen had grown very large, he wanted to return to the capital, but King Indra forbade him to do so.

9.7.18

bhūmeḥ paryaṭanaṁ puṇyaṁ
tīrtha-kṣetra-niṣevaṇaiḥ
rohitāyādiśac chakraḥ
so 'py araṇye 'vasat samām

SYNONYMS

bhūmeḥ—of the surface of the world; *paryaṭanam*—traveling; *puṇyam*—holy places; *tīrtha-kṣetra*—places of pilgrimage; *niṣevaṇaiḥ*—by serving or going to and coming from such places; *rohitāya*—unto Rohita; *ādiśat*—ordered; *śakraḥ*—King Indra; *saḥ*—he, Rohita; *api*—also; *araṇye*—in the forest; *avasat*—lived; *samām*—for one year.

TRANSLATION

King Indra advised Rohita to travel to different pilgrimage sites and holy places, for such activities are pious indeed. Following this instruction, Rohita went to the forest for one year.

9.7.19

evaṁ dvitīye tṛtīye
caturthe pañcame tathā

abhyetyābhyetya sthaviro
vipro bhūtvāha vṛtra-hā

SYNONYMS

evam—in this way; *dvitīye*—on the second year; *tṛtīye*—on the third year; *caturthe*—on the fourth year; *pañcame*—on the fifth year; *tathā*—as well as; *abhyetya*—coming before him; *abhyetya*—again coming before him; *sthaviraḥ*—a very old man; *vipraḥ*—a *brāhmaṇa*; *bhūtvā*—becoming so; *āha*—said; *vṛtra-hā*—Indra.

TRANSLATION

In this way, at the end of the second, third, fourth and fifth years, when Rohita wanted to return to his capital, the King of heaven, Indra, approached him as an old brāhmaṇa and forbade him to return, repeating the same words as in the previous year.

9.7.20

ṣaṣṭhaṁ saṁvatsaraṁ tatra
caritvā rohitaḥ purīm
upavrajann ajīgartād
akrīṇān madhyamaṁ sutam
śunaḥśephaṁ paśuṁ pitre
pradāya samavandata

SYNONYMS

ṣaṣṭham—the sixth; *saṁvatsaram*—year; *tatra*—in the forest; *caritvā*—wandering; *rohitaḥ*—the son of Hariścandra; *purīm*—in his capital; *upavrajan*—went there; *ajīgartāt*—from Ajīgarta; *akrīṇāt*—purchased; *madhyamam*—the second; *sutam*—son; *śunaḥśepham*—whose name was Śunaḥśepha; *paśum*—to use as the sacrificial animal; *pitre*—unto his father; *pradāya*—offering; *samavandata*—respectfully offered his obeisances.

TRANSLATION

Thereafter, in the sixth year, after wandering in the forest, Rohita returned to the capital of his father. He purchased from Ajīgarta his second son, named Śunaḥśepha. Then he offered Śunaḥśepha to his father, Hariścandra, to be used as the sacrificial animal and offered Hariścandra his respectful obeisances.

PURPORT

It appears that in those days a man could be purchased for any purpose. Hariścandra was in need of a person to sacrifice as the animal in a *yajña* and thus fulfill his promise to Varuṇa, and a man was purchased from another man for this purpose. Millions of years ago, animal sacrifice and slave trade both existed. Indeed, they have existed since time immemorial.

9.7.21

tataḥ puruṣa-medhena
hariścandro mahā-yaśāḥ
muktodaro 'yajad devān
varuṇādīn mahat-kathaḥ

SYNONYMS

tataḥ—thereafter; *puruṣa-medhena*—by sacrificing a man in the *yajña*; *hariścandraḥ*—King Hariścandra; *mahā-yaśāḥ*—very famous; *mukta-udaraḥ*—became free from dropsy; *ayajat*—offered sacrifices; *devān*—unto the demigods; *varuṇa-ādīn*—headed by Varuṇa and others; *mahat-kathaḥ*—famous in history with other exalted personalities.

TRANSLATION

Thereafter, the famous King Hariścandra, one of the exalted persons in history, performed grand sacrifices by sacrificing a man and pleased all the demigods. In this way his dropsy created by Varuṇa was cured.

9.7.22

viśvāmitro 'bhavat tasmin
hotā cādhvaryur ātmavān

jamadagnir abhūd brahmā
vasiṣṭho 'yāsyaḥ sāma-gaḥ

SYNONYMS

viśvāmitraḥ—the great sage and mystic Viśvāmitra; *abhavat*—became; *tasmin*—in that great sacrifice; *hotā*—the chief priest to offer oblations; *ca*—also; *adhvaryuḥ*—a person who recites hymns from the *Yajur Veda* and performs ritualistic ceremonies; *ātmavān*—fully self-realized; *jamadagniḥ*—Jamadagni; *abhūt*—became; *brahmā*—acting as the chief *brāhmaṇa*; *vasiṣṭhaḥ*—the great sage; *ayāsyaḥ*—another great sage; *sāma-gaḥ*—engaged as the reciter of the *Sāma Veda mantras*.

TRANSLATION

In that great human sacrifice, Viśvāmitra was the chief priest to offer oblations, the perfectly self-realized Jamadagni had the responsibility for chanting the mantras from the Yajur Veda, Vasiṣṭha was the chief brahminical priest, and the sage Ayāsya was the reciter of the hymns of the Sāma Veda.

9.7.23

tasmai tuṣṭo dadāv indraḥ
śātakaumbhamayaṁ ratham

śunaḥśephasya māhātmyam
upariṣṭāt pracakṣyate

SYNONYMS

tasmai—unto him, King Hariścandra; *tuṣṭaḥ*—being very pleased; *dadau*—delivered; *indraḥ*—the King of heaven; *śātakaumbha-mayam*—made of gold; *ratham*—a chariot; *śunaḥśephasya*—about Śunaḥśepha; *māhātmyam*—glories; *upariṣṭāt*—in the course of describing the sons of Viśvāmitra; *pracakṣyate*—will be narrated.

TRANSLATION

King Indra, being very pleased with Hariścandra, offered him a gift of a golden chariot. Śunaḥśepha's glories will be presented along with the description of the son of Viśvāmitra.

9.7.24

satyaṁ sāraṁ dhṛtiṁ dṛṣṭvā
sabhāryasya ca bhūpateḥ
viśvāmitro bhṛśaṁ prīto
dadāv avihatāṁ gatim

SYNONYMS

satyam—truthfulness; *sāram*—firmness; *dhṛtim*—forbearance; *dṛṣṭvā*—by seeing; *sa-bhāryasya*—with his wife; *ca*—and; *bhūpateḥ*

—of Mahārāja Hariścandra; *viśvāmitraḥ*—the great sage Viśvāmitra; *bhṛśam*—very much; *prītaḥ*—being pleased; *dadau*—gave him; *avihatām gatim*—imperishable knowledge.

TRANSLATION

The great sage Viśvāmitra saw that Mahārāja Hariścandra, along with his wife, was truthful, forbearing and concerned with the essence. Thus he gave them imperishable knowledge for fulfillment of the human mission.

9.7.25-26

manaḥ pṛthivyāṁ tām adbhis
tejasāpo 'nilena tat
khe vāyuṁ dhārayaṁs tac ca
bhūtādau taṁ mahātmani

tasmiñ jñāna-kalāṁ dhyātvā
tayājñānaṁ vinirdahan
hitvā tāṁ svena bhāvena
nirvāṇa-sukha-saṁvidā
anirdeśyāpratarkyeṇa
tasthau vidhvasta-bandhanaḥ

SYNONYMS

manaḥ—the mind (full of material desires for eating, sleeping, mating and defending); *pṛthivyām*—in the earth; *tām*—that; *adbhiḥ*—with water; *tejasā*—and with fire; *apaḥ*—the water; *anilena*—in the fire; *tat*—that; *khe*—in the sky; *vāyum*—the air; *dhārayan*—amalgamating; *tat*—that; *ca*—also; *bhūta-ādau*—in the false ego, the origin of material existence; *tam*—that (false ego); *mahā-ātmani*—in the *mahat-tattva,* the total material energy; *tasmin*—in the total material energy; *jñāna-kalām*—spiritual knowledge and its different branches; *dhyātvā*—by meditating; *tayā*—by this process; *ajñānam*—ignorance; *vinirdahan*—specifically subdued; *hitvā*—giving up; *tām*—material ambition; *svena*—by self-realization; *bhāvena*—in devotional service; *nirvāṇa-sukha-saṁvidā*—by transcendental bliss, putting an end to material existence; *anirdeśya*—imperceptible; *apratarkyeṇa*—inconceivable; *tasthau*—remained; *vidhvasta*—completely freed from; *bandhanaḥ*—material bondage.

TRANSLATION

Mahārāja Hariścandra first purified his mind, which was full of material enjoyment, by amalgamating it with the earth. Then he amalgamated the earth with water, the water with fire, the fire with the air, and the air with the sky. Thereafter, he amalgamated the sky with the total material energy, and the total material energy with spiritual knowledge. This spiritual knowledge is realization of one's self as part of the Supreme Lord. When the self-realized spiritual soul is engaged in

service to the Lord, he is eternally imperceptible and inconceivable. Thus established in spiritual knowledge, he is completely freed from material bondage. Thus end the Bhaktivedanta purports of the Ninth Canto, Seventh Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Descendants of King Māndhātā."

Chapter 8

9.8.1

śrī-śuka uvāca
harito rohita-sutaś
campas tasmād vinirmitā
campāpurī sudevo 'to
vijayo yasya cātmajaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *haritaḥ*—the king named Harita; *rohita-sutaḥ*—the son of King Rohita; *campaḥ*—by the name Campa; *tasmāt*—from Harita; *vinirmitā*—was constructed; *campā-purī*—the township known as Campāpurī; *sudevaḥ*—by the name Sudeva; *ataḥ*—thereafter (from Campa); *vijayaḥ*—by the name Vijaya; *yasya*—of whom (Sudeva); *ca*—also; *ātma-jaḥ*—the son.

TRANSLATION

Śukadeva Gosvāmī continued: The son of Rohita was Harita, and Harita's son was Campa, who constructed the town of Campāpurī. The son of Campa was Sudeva, and his son was Vijaya.

9.8.2

bharukas tat-sutas tasmād
vṛkas tasyāpi bāhukaḥ
so 'ribhir hṛta-bhū rājā
sabhāryo vanam āviśat

SYNONYMS

bharukaḥ—by the name Bharuka; *tat-sutaḥ*—the son of Vijaya; *tasmāt*—from him (Bharuka); *vṛkaḥ*—by the name Vṛka; *tasya*—his; *api*—also; *bāhukaḥ*—by the name Bāhuka; *saḥ*—he, the King; *aribhiḥ*—by his enemies; *hṛta-bhūḥ*—his land having been taken away; *rājā*—the King (Bāhuka); *sa-bhāryaḥ*—with his wife; *vanam*—the forest; *āviśat*—entered.

TRANSLATION

The son of Vijaya was Bharuka, Bharuka's son was Vṛka, and Vṛka's son was Bāhuka. The enemies of King Bāhuka took away all his possessions, and therefore the King entered the order of vānaprastha and went to the forest with his wife.

9.8.3

vṛddhaṁ taṁ pañcatāṁ prāptaṁ
mahiṣy anumariṣyatī

aurveṇa jānatātmānaṁ
prajāvantaṁ nivāritā

SYNONYMS

vṛddham—when he was old; *tam*—him; *pañcatām*—death; *prāptam*—who had obtained; *mahiṣī*—the queen; *anumariṣyatī*—who wanted to die with him and become *satī*; *aurveṇa*—by the great sage Aurva; *jānatā*—understanding that; *ātmānam*—the body of the queen; *prajā-vantam*—bore a son within the womb; *nivāritā*—was forbidden.

TRANSLATION

Bāhuka died when he was old, and one of his wives wanted to die with him, following the satī rite. At that time, however, Aurva Muni, knowing her to be pregnant, forbade her to die.

9.8.4

ājñāyāsyai sapatnībhir
garo datto 'ndhasā saha
saha tenaiva sañjātaḥ
sagarākhyo mahā-yaśāḥ
sagaraś cakravarty āsīt
sāgaro yat-sutaiḥ kṛtaḥ

SYNONYMS

ājñāya—knowing (this); *asyai*—unto that pregnant queen; *sapatnībhiḥ*—by the co-wives of the wife of Bāhuka; *garaḥ*—poison; *dattaḥ*—was given; *andhasā saha*—with her food; *saha tena*—with that poison; *eva*—also; *sañjātaḥ*—was born; *sagara-ākhyaḥ*—by the name Sagara; *mahā-yaśāḥ*—having a great reputation; *sagaraḥ*—King Sagara; *cakravartī*—the emperor; *āsīt*—became; *sāgaraḥ*—the place known as Gaṅgāsāgara; *yat-sutaiḥ*—by the sons of whom; *kṛtaḥ*—was excavated.

TRANSLATION

Knowing that she was pregnant, the co-wives of the wife of Bāhuka conspired to give her poison with her food, but it did not act. Instead, the son was born along with the poison. Therefore he became famous as Sagara ["one who is born with poison"]. Sagara later became the emperor. The place known as Gaṅgāsāgara was excavated by his sons.

9.8.5-6

yas tālajaṅghān yavanāñ
chakān haihaya-barbarān
nāvadhīd guru-vākyena
cakre vikṛta-veṣiṇaḥ

muṇḍāñ chmaśru-dharān kāṁścin
mukta-keśārdha-muṇḍitān
anantar-vāsasaḥ kāṁścid
abahir-vāsaso 'parān

SYNONYMS

yaḥ—Mahārāja Sagara who; *tālajaṅghān*—the uncivilized clan named Tālajaṅgha; *yavanān*—persons averse to the Vedic literature; *śakān*—another class of atheist; *haihaya*—the uncivilized; *barbarān*—and the Barbaras; *na*—not; *avadhīt*—did kill; *guru-vākyena*—by the order of his spiritual master; *cakre*—made them; *vikṛta-veṣiṇaḥ*—dressed awkwardly; *muṇḍān*—shaved clean; *śmaśru-dharān*—wearing mustaches; *kāṁścit*—some of them; *mukta-keśa*—loose hair; *ardha-muṇḍitān*—half-shaven; *anantaḥ-vāsasaḥ*—without underwear; *kāṁścit*—some of them; *abahiḥ-vāsasaḥ*—without covering garments; *aparān*—others.

TRANSLATION

Sagara Mahārāja, following the order of his spiritual master, Aurva, did not kill the uncivilized men like the Tālajaṅghas, Yavanas, Śakas, Haihayas and Barbaras. Instead, some of them he made dress awkwardly, some of them he shaved clean but allowed to wear mustaches, some of them he left wearing loose hair, some he half shaved, some he left without underwear, and some without external garments. Thus these different clans

were made to dress differently, but King Sagara did not kill them.

9.8.7

so 'śvamedhair ayajata
sarva-veda-surātmakam
aurvopadiṣṭa-yogena
harim ātmānam īśvaram
tasyotsṛṣṭaṁ paśuṁ yajñe
jahārāśvaṁ purandaraḥ

SYNONYMS

saḥ—he, Mahārāja Sagara; *aśvamedhaiḥ*—by performing *aśvamedha-yajñas*; *ayajata*—worshiped; *sarva-veda*—of all Vedic knowledge; *sura*—and of all learned sages; *ātmakam*—the Supersoul; *aurva-upadiṣṭa-yogena*—by the mystic *yoga* practice advised by Aurva; *harim*—unto the Supreme Personality of Godhead; *ātmānam*—unto the Supersoul; *īśvaram*—unto the supreme controller; *tasya*—of him (Sagara Mahārāja); *utsṛṣṭam*—which was meant for offering; *paśum*—the sacrificial animal; *yajñe*—in the sacrifice; *jahāra*—stole; *aśvam*—the horse; *purandaraḥ*—the King of heaven, Indra.

TRANSLATION

Following the instructions of the great sage Aurva, Sagara Mahārāja performed aśvamedha sacrifices and

thus satisfied the Supreme Lord, who is the supreme controller, the Supersoul of all learned scholars, and the knower of all Vedic knowledge, the Supreme Personality of Godhead. But Indra, the King of heaven, stole the horse meant to be offered at the sacrifice.

9.8.8

sumatyās tanayā dṛptāḥ
pitur ādeśa-kāriṇaḥ
hayam anveṣamāṇās te
samantān nyakhanan mahīm

SYNONYMS

sumatyāḥ tanayāḥ—the sons born of Queen Sumati; *dṛptāḥ*—very proud of their prowess and influence; *pituḥ*—of their father (Mahārāja Sagara); *ādeśa-kāriṇaḥ*—following the order; *hayam*—the horse (stolen by Indra); *anveṣamāṇāḥ*—while seeking; *te*—all of them; *samantāt*—everywhere; *nyakhanan*—dug; *mahīm*—the earth.

TRANSLATION

[King Sagara had two wives, Sumati and Keśinī.] The sons of Sumati, who were very proud of their prowess and influence, following the order of their father, searched for the lost horse. While doing so, they dug into the earth very extensively.

9.8.9-10

prāg-udīcyāṁ diśi hayaṁ
dadṛśuḥ kapilāntike
eṣa vāji-haraś caura
āste mīlita-locanaḥ

hanyatāṁ hanyatāṁ pāpa
iti ṣaṣṭi-sahasriṇaḥ
udāyudhā abhiyayur
unmimeṣa tadā muniḥ

SYNONYMS

prāk-udīcyām—in the northeastern; *diśi*—direction; *hayam*—the horse; *dadṛśuḥ*—they saw; *kapila-antike*—near the *āśrama* of Kapila; *eṣaḥ*—here is; *vāji-haraḥ*—the horse thief; *cauraḥ*—the thief; *āste*—existing; *mīlita-locanaḥ*—with closed eyes; *hanyatām hanyatām*—kill him, kill him; *pāpaḥ*—a most sinful person; *iti*—in this way; *ṣaṣṭi-sahasriṇaḥ*—the sixty thousand sons of Sagara; *udāyudhāḥ*—raising their respective weapons; *abhiyayuḥ*—they approached; *unmimeṣa*—opened His eyes; *tadā*—at that time; *muniḥ*—Kapila Muni.

TRANSLATION

Thereafter, in the northeastern direction, they saw the horse near the āśrama of Kapila Muni. "Here is the man

who has stolen the horse," they said. "He is staying there with closed eyes. Certainly he is very sinful. Kill him! Kill him!" Shouting like this, the sons of Sagara, sixty thousand all together, raised their weapons. When they approached the sage, the sage opened His eyes.

9.8.11

sva-śarīrāgninā tāvan
mahendra-hṛta-cetasaḥ
mahad-vyatikrama-hatā
bhasmasād abhavan kṣaṇāt

SYNONYMS

sva-śarīra-agninā—by the fire emanating from their own bodies; *tāvat*—immediately; *mahendra*—by the tricks of Indra, the King of heaven; *hṛta-cetasaḥ*—their consciousness having been taken away; *mahat*—a great personality; *vyatikrama-hatāḥ*—defeated by the fault of insulting; *bhasmasāt*—turned to ashes; *abhavan*—became; *kṣaṇāt*—immediately.

TRANSLATION

By the influence of Indra, the King of heaven, the sons of Sagara had lost their intelligence and disrespected a great personality. Consequently, fire emanated from their own bodies, and they were immediately burned to ashes.

PURPORT

The material body is a combination of earth, water, fire, air and ether. There is already fire within the body, and our practical experience is that the heat of this fire sometimes increases and sometimes decreases. The fire within the bodies of the sons of Sagara Mahārāja became so much hotter that all of them burned to ashes. The fire's increased heat was due to their misbehavior toward a great personality. Such misbehavior is called *mahad-vyatikrama*. They were killed by the fire of their own bodies because of insulting a great personality.

9.8.12

> *na sādhu-vādo muni-kopa-bharjitā*
> *nṛpendra-putrā iti sattva-dhāmani*
> *kathaṁ tamo roṣamayaṁ vibhāvyate*
> *jagat-pavitrātmani khe rajo bhuvaḥ*

SYNONYMS

na—not; *sādhu-vādaḥ*—the opinion of learned persons; *muni-kopa*—by the anger of Kapila Muni; *bharjitāḥ*—were burned to ashes; *nṛpendra-putrāḥ*—all the sons of Sagara Mahārāja; *iti*—thus; *sattva-dhāmani*—in Kapila Muni, in whom the mode of goodness was predominant; *katham*—how; *tamaḥ*—the mode of ignorance; *roṣa-mayam*—manifested in the form of anger; *vibhāvyate*—can be

manifested; *jagat-pavitra-ātmani*—in He whose body can purify the whole world; *khe*—in the sky; *rajaḥ*—dust; *bhuvaḥ*—earthly.

TRANSLATION

It is sometimes argued that the sons of King Sagara were burned to ashes by the fire emanating from the eyes of Kapila Muni. This statement, however, is not approved by great learned persons, for Kapila Muni's body is completely in the mode of goodness and therefore cannot manifest the mode of ignorance in the form of anger, just as the pure sky cannot be polluted by the dust of the earth.

9.8.13

> *yasyeritā sāṅkhyamayī dṛḍheha naur*
> *yayā mumukṣus tarate duratyayam*
> *bhavārṇavaṁ mṛtyu-pathaṁ vipaścitaḥ*
> *parātma-bhūtasya kathaṁ pṛthaṅ-matiḥ*

SYNONYMS

yasya—by whom; *īritā*—had been explained; *sāṅkhya-mayī*—having the form of the philosophy analyzing the material world (Sāṅkhya philosophy); *dṛḍhā*—very strong (to deliver people from this material world); *iha*—in this material world; *nauḥ*—a boat; *yayā*—by which; *mumukṣuḥ*—a person desiring to be liberated; *tarate*—can cross over; *duratyayam*—very difficult to cross; *bhava-*

arṇavam—the ocean of nescience; *mṛtyu-patham*—a material life of repeated birth and death; *vipaścitaḥ*—of a learned person; *parātma-bhūtasya*—who has been elevated to the transcendental platform; *katham*—how; *pṛthak-matiḥ*—a sense of distinction (between enemy and friend).

TRANSLATION

Kapila Muni enunciated in this material world the Sāṅkhya philosophy, which is a strong boat with which to cross over the ocean of nescience. Indeed, a person eager to cross the ocean of the material world may take shelter of this philosophy. In such a greatly learned person, situated on the elevated platform of transcendence, how can there be any distinction between enemy and friend?

PURPORT

One who is promoted to the transcendental position (*brahma-bhūta* [[sb/4/30/20|[SB 4.30.20]]]) is always jubilant (*prasannātmā*). He is unaffected by the false distinctions between good and bad in the material world. Therefore, such an exalted person is *samaḥ sarveṣu bhūteṣu;* that is to say, he is equal toward everyone, not distinguishing between friend and enemy. Because he is on the absolute platform, free from material contamination, he is called *parātma-bhūta* or *brahma-bhūta*. Kapila Muni, therefore, was not at all angry at the sons of

Sagara Mahārāja; rather, they were burnt to ashes by the heat of their own bodies.

9.8.14

yo 'samañjasa ity uktaḥ
sa keśinyā nṛpātmajaḥ
tasya putro 'ṁśumān nāma
pitāmaha-hite rataḥ

SYNONYMS

yaḥ—one of the sons of Sagara Mahārāja; *asamañjasaḥ*—whose name was Asamañjasa; *iti*—as such; *uktaḥ*—known; *saḥ*—he; *keśinyāḥ*—in the womb of Keśinī, the other queen of Sagara Mahārāja; *nṛpa-ātmajaḥ*—the son of the King; *tasya*—of him (Asamañjasa); *putraḥ*—the son; *aṁśumān nāma*—was known as Aṁśumān; *pitāmaha-hite*—in doing good for his grandfather, Sagara Mahārāja; *rataḥ*—always engaged.

TRANSLATION

Among the sons of Sagara Mahārāja was one named Asamañjasa, who was born from the King's second wife, Keśinī. The son of Asamañjasa was known as Aṁśumān, and he was always engaged in working for the good of Sagara Mahārāja, his grandfather.

9.8.15-16

asamañjasa ātmānaṁ
darśayann asamañjasam
jāti-smaraḥ purā saṅgād
yogī yogād vicālitaḥ

ācaran garhitaṁ loke
jñātīnāṁ karma vipriyam
sarayvāṁ krīḍato bālān
prāsyad udvejayañ janam

SYNONYMS

asamañjasaḥ—the son of Sagara Mahārāja; *ātmānam*—personally; *darśayan*—exhibiting; *asamañjasam*—very disturbing; *jāti-smaraḥ*—able to remember his past life; *purā*—formerly; *saṅgāt*—from bad association; *yogī*—although he was a great mystic *yogī*; *yogāt*—from the path of executing mystic *yoga*; *vicālitaḥ*—fell down; *ācaran*—behaving; *garhitam*—very badly; *loke*—in the society; *jñātīnām*—of his relatives; *karma*—activities; *vipriyam*—not very favorable; *sarayvām*—in the River Sarayū; *krīḍataḥ*—while engaged in sports; *bālān*—all the boys; *prāsyat*—would throw; *udvejayan*—giving trouble; *janam*—to people in general.

TRANSLATION

Formerly, in his previous birth, Asamañjasa had been a great mystic yogi, but by bad association he had fallen from his exalted position. Now, in this life, he was born in a royal family and was a jāti-smara; that is, he had the special advantage of being able to remember his past birth. Nonetheless, he wanted to display himself as a miscreant, and therefore he would do things that were abominable in the eyes of the public and unfavorable to his relatives. He would disturb the boys sporting in the River Sarayū by throwing them into the depths of the water.

9.8.17

evaṁ vṛttaḥ parityaktaḥ
pitrā sneham apohya vai
yogaiśvaryeṇa bālāṁs tān
darśayitvā tato yayau

SYNONYMS

evam vṛttaḥ—thus engaged (in abominable activities); *parityaktaḥ*—condemned; *pitrā*—by his father; *sneham*—affection; *apohya*—giving up; *vai*—indeed; *yoga-aiśvaryeṇa*—by mystic power; *bālān tān*—all those boys (thrown in the water and killed); *darśayitvā*—

after again showing them all to their parents; *tataḥ yayau*—he left that place.

TRANSLATION

Because Asamañjasa engaged in such abominable activities, his father gave up affection for him and had him exiled. Then Asamañjasa exhibited his mystic power by reviving the boys and showing them to the King and their parents. After this, Asamañjasa left Ayodhyā.

PURPORT

Asamañjasa was a *jāti-smara;* because of his mystic power, he did not forget his previous consciousness. Thus he could give life to the dead. By exhibiting wonderful activities in relation to the dead children, he certainly attracted the attention of the King and the people in general. Then he left that place immediately.

9.8.18

> *ayodhyā-vāsinaḥ sarve*
> *bālakān punar āgatān*
> *dṛṣṭvā visismire rājan*
> *rājā cāpy anvatapyata*

SYNONYMS

ayodhyā-vāsinaḥ—the inhabitants of Ayodhyā; *sarve*—all of them; *bālakān*—their sons; *punaḥ*—again; *āgatān*—having come back to life; *dṛṣṭvā*—after seeing this; *visismire*—became astounded; *rājan*—O King Parīkṣit; *rājā*—King Sagara; *ca*—also; *api*—indeed; *anvatapyata*—very much lamented (the absence of his son).

TRANSLATION

O King Parīkṣit, when all the inhabitants of Ayodhyā saw that their boys had come back to life, they were astounded, and King Sagara greatly lamented the absence of his son.

9.8.19

aṁśumāṁś codito rājñā
turagānveṣaṇe yayau
pitṛvya-khātānupathaṁ
bhasmānti dadṛśe hayam

SYNONYMS

aṁśumān—the son of Asamañjasa; *coditaḥ*—being ordered; *rājñā*—by the King; *turaga*—the horse; *anveṣaṇe*—to search for; *yayau*—went out; *pitṛvya-khāta*—as described by his father's brothers; *anupatham*—following that path; *bhasma-anti*—near the stack of ashes; *dadṛśe*—he saw; *hayam*—the horse.

TRANSLATION

Thereafter, Aṁśumān, the grandson of Mahārāja Sagara, was ordered by the King to search for the horse. Following the same path traversed by his uncles, Aṁśumān gradually reached the stack of ashes and found the horse nearby.

9.8.20

tatrāsīnaṁ muniṁ vīkṣya
kapilākhyam adhokṣajam
astaut samāhita-manāḥ
prāñjaliḥ praṇato mahān

SYNONYMS

tatra—there; *āsīnam*—seated; *munim*—the great sage; *vīkṣya*—seeing; *kapila-ākhyam*—known as Kapila Muni; *adhokṣajam*—the incarnation of Viṣṇu; *astaut*—offered prayers; *samāhita-manāḥ*—with great attention; *prāñjaliḥ*—with folded hands; *praṇataḥ*—falling down, offered obeisances; *mahān*—Aṁśumān, the great personality.

TRANSLATION

The great Aṁśumān saw the sage named Kapila, the saint who is an incarnation of Viṣṇu, sitting there by the horse. Aṁśumān offered Him respectful obeisances,

folded his hands and offered Him prayers with great attention.

9.8.21

aṁśumān uvāca
na paśyati tvāṁ param ātmano 'jano
na budhyate 'dyāpi samādhi-yuktibhiḥ
kuto 'pare tasya manaḥ-śarīra-dhī-
visarga-sṛṣṭā vayam aprakāśāḥ

SYNONYMS

aṁśumān uvāca—Aṁśumān said; *na*—not; *paśyati*—can see; *tvām*—Your Lordship; *param*—transcendental; *ātmanaḥ*—of us living beings; *ajanaḥ*—Lord Brahmā; *na*—not; *budhyate*—can understand; *adya api*—even today; *samādhi*—by meditation; *yuktibhiḥ*—or by mental speculation; *kutaḥ*—how; *apare*—others; *tasya*—his; *manaḥ-śarīra-dhī*—who consider the body or mind to be the self; *visarga-sṛṣṭāḥ*—created beings within the material world; *vayam*—we; *aprakāśāḥ*—without transcendental knowledge.

TRANSLATION

Aṁśumān said: My Lord, even Lord Brahmā is to this very day unable to understand Your position, which is far beyond himself, either by meditation or by mental speculation. So what to speak of others like us, who have been created by Brahmā in various forms as

demigods, animals, human beings, birds and beasts? We are completely in ignorance. Therefore, how can we know You, who are the Transcendence?

PURPORT

> *icchā-dveṣa-samutthena*
> *dvandva-mohena bhārata*
> *sarva-bhūtāni sammohaṁ*
> *sarge yānti parantapa*

"O scion of Bharata [Arjuna], O conqueror of the foe, all living entities are born into delusion, overcome by the dualities of desire and hate." (Bg. 7.27) All living beings in the material world are influenced by the three modes of material nature. Even Lord Brahmā is in the mode of goodness. Similarly, the demigods are generally in the mode of passion, and living entities lower than the demigods, such as human beings and animals, are in the mode of ignorance, or in mixed goodness, passion and ignorance. Therefore Aṁśumān wanted to explain that because his uncles, who had burnt to ashes, were under the modes of material nature, they could not understand Lord Kapiladeva. "Because You are beyond even the direct and indirect intelligence of Lord Brahmā," he prayed, "unless we are enlightened by Your Lordship it will not be possible for us to understand You."

> *athāpi te deva padāmbuja-dvaya-*
> *prasāda-leśānugṛhīta eva hi*

> *jānāti tattvaṁ bhagavan-mahimno*
> *na cānya eko 'pi ciraṁ vicinvan*

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years." (SB 10.14.29) The Lord, the Supreme Personality of Godhead, can be understood by one who is favored by the Lord; the Lord cannot be understood by others.

9.8.22

> *ye deha-bhājas tri-guṇa-pradhānā*
> *guṇān vipaśyanty uta vā tamaś ca*
> *yan-māyayā mohita-cetasas tvāṁ*
> *viduḥ sva-saṁsthaṁ na bahiḥ-prakāśāḥ*

SYNONYMS

ye—those persons who; *deha-bhājaḥ*—have accepted the material body; *tri-guṇa-pradhānāḥ*—influenced by the three modes of material nature; *guṇān*—the manifestation of the three modes of material nature; *vipaśyanti*—can see only; *uta*—it is so said; *vā*—either; *tamaḥ*—the mode of ignorance; *ca*—and; *yat-māyayā*—by the illusory energy of whom; *mohita*—has been bewildered; *cetasaḥ*—the core of whose heart; *tvām*—Your Lordship; *viduḥ*—know; *sva-*

saṁstham—situated in one's own body; *na*—not; *bahiḥ-prakāśāḥ*—those who can see only the products of external energy.

TRANSLATION

My Lord, You are fully situated in everyone's heart, but the living entities, covered by the material body, cannot see You, for they are influenced by the external energy, conducted by the three modes of material nature. Their intelligence being covered by sattva-guṇa, rajo-guṇa and tamo-guṇa, they can see only the actions and reactions of these three modes of material nature. Because of the actions and reactions of the mode of ignorance, whether the living entities are awake or sleeping, they can see only the workings of material nature; they cannot see Your Lordship.

PURPORT

Unless one is situated in the transcendental loving service of the Lord, one is unable to understand the Supreme Personality of Godhead. The Lord is situated in everyone's heart. However, because the conditioned souls are influenced by material nature, they can see only the actions and reactions of material nature, but not the Supreme Personality of Godhead. One therefore must purify himself internally and externally:

> *apavitraḥ pavitro vā*
> *sarvāvasthāṁ gato 'pi vā*

> *yaḥ smaret puṇḍarīkākṣaṁ*
> *sa bāhyābhyantaraḥ śuciḥ*

To keep ourselves externally clean we should bathe three times daily, and for internal cleanliness we must cleanse the heart by chanting the Hare Kṛṣṇa *mantra*. The members of the Kṛṣṇa consciousness movement must always follow this principle (*bāhyābhyantaraḥ śuciḥ*). Then it will one day be possible to see the Supreme Personality of Godhead face to face.

9.8.23

> *taṁ tvāṁ ahaṁ jñāna-ghanaṁ svabhāva-*
> *pradhvasta-māyā-guṇa-bheda-mohaiḥ*
> *sanandanādyair munibhir vibhāvyaṁ*
> *kathaṁ vimūḍhaḥ paribhāvayāmi*

SYNONYMS

tam—that personality; *tvām*—unto You; *aham*—I; *jñāna-ghanam*—Your Lordship, who are concentrated knowledge; *svabhāva*—by spiritual nature; *pradhvasta*—free from contamination; *māyā-guṇa*—caused by the three modes of material nature; *bheda-mohaiḥ*—by exhibition of the bewilderment of differentiation; *sanandana-ādyaiḥ*—by such personalities as the four Kumāras (Sanat-kumāra, Sanaka, Sanandana and Sanātana); *munibhiḥ*—by such great sages; *vibhāvyam*—worshipable; *katham*—how; *vimūḍhaḥ*—being fooled by the material nature; *paribhāvayāmi*—can I think of You.

TRANSLATION

O my Lord, sages freed from the influence of the three modes of material nature—sages such as the four Kumāras [Sanat, Sanaka, Sanandana and Sanātana]—are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You?

PURPORT

The word *svabhāva* refers to one's own spiritual nature or original constitutional position. When situated in this original position, the living entity is unaffected by the modes of material nature. *Sa guṇān samatītyaitān brahma-bhūyāya kalpate* (Bg. 14.26). As soon as one is freed from the influence of the three modes of material nature, he is situated on the Brahman platform. Vivid examples of personalities thus situated are the four Kumāras and Nārada. Such authorities can by nature understand the position of the Supreme Personality of Godhead, but a conditioned soul not freed from the influence of material nature is unable to realize the Supreme. In *Bhagavad-gītā* (Bg. 2.45), therefore, Kṛṣṇa advises Arjuna, *traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna:* one must rise above the influence of the three modes of material nature. One who stays within the influence of the three material modes is unable to understand the Supreme Personality of Godhead.

9.8.24

praśānta māyā-guṇa-karma-liṅgam
anāma-rūpaṁ sad-asad-vimuktam
jñānopadeśāya gṛhīta-dehaṁ
namāmahe tvāṁ puruṣaṁ purāṇam

SYNONYMS

praśānta—O completely peaceful one; *māyā-guṇa*—the modes of material nature; *karma-liṅgam*—symptomized by fruitive activities; *anāma-rūpam*—one who has no material name or form; *sat-asat-vimuktam*—transcendental to the manifested and nonmanifested modes of material nature; *jñāna-upadeśāya*—for distributing transcendental knowledge (as in *Bhagavad-gītā*); *gṛhīta-deham*—has assumed a form like a material body; *namāmahe*—I offer my respectful obeisances; *tvām*—unto You; *puruṣam*—the Supreme Person; *purāṇam*—the original.

TRANSLATION

O completely peaceful Lord, although material nature, fruitive activities and their consequent material names and forms are Your creation, You are unaffected by them. Therefore, Your transcendental name is different from material names, and Your form is different from material forms. You assume a form resembling a material body just to give us instructions like those of

Bhagavad-gītā, but actually You are the supreme original person. I therefore offer my respectful obeisances unto You.

PURPORT

Śrīla Yāmunācārya has recited this verse in his *Stotra-ratna* (43):

> *bhavantam evānucaran nirantaraḥ*
> *praśānta-niḥśeṣa-manorathāntaraḥ*
> *kadāham aikāntika-nitya-kiṅkaraḥ*
> *praharṣayiṣyāmi sanātha-jīvitam*

"By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?"

Manorathenāsati dhāvato bahiḥ: [[sb/5/18/12|[SB 5.18.12]]] one who acts on the mental platform must descend to material activities. Material contamination, however, is completely absent from the Supreme Personality of Godhead and His pure devotee. Therefore the Lord is addressed as *praśānta,* completely peaceful, free from the disturbances of material existence. The Supreme Lord has no material name or form; only the foolish think that the Lord's name and form are material (*avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam* [[bg/9/11|[Bg. 9.11]]]). The identity of the Supreme Lord is that He is the

original person. Nonetheless, those who have but a poor fund of knowledge think that the Lord is formless. The Lord is formless in the material sense, but He has His transcendental form (*sac-cid-ānanda-vigraha* [Bs. 5.1]).

9.8.25

tvan-māyā-racite loke
vastu-buddhyā gṛhādiṣu
bhramanti kāma-lobherṣyā-
moha-vibhrānta-cetasaḥ

SYNONYMS

tvat-māyā—through Your material energy; *racite*—which is manufactured; *loke*—in this world; *vastu-buddhyā*—accepting as factual; *gṛha-ādiṣu*—in hearth and home, etc.; *bhramanti*—wander; *kāma*—by lusty desires; *lobha*—by greed; *īrṣyā*—by envy; *moha*—and by illusion; *vibhrānta*—is bewildered; *cetasaḥ*—the cores of whose hearts.

TRANSLATION

O my Lord, those whose hearts are bewildered by the influence of lust, greed, envy and illusion are interested only in false hearth and home in this world created by Your māyā. Attached to home, wife and children, they wander in this material world perpetually.

9.8.26

adya naḥ sarva-bhūtātman
kāma-karmendriyāśayaḥ
moha-pāśo dṛḍhaś chinno
bhagavaṁs tava darśanāt

SYNONYMS

adya—today; *naḥ*—our; *sarva-bhūta-ātman*—O You, who are the Supersoul; *kāma-karma-indriya-āśayaḥ*—being under the influence of lusty desires and fruitive activities; *moha-pāśaḥ*—this hard knot of illusion; *dṛḍhaḥ*—very strong; *chinnaḥ*—broken; *bhagavan*—O my Lord; *tava darśanāt*—simply by seeing You.

TRANSLATION

O Supersoul of all living entities, O Personality of Godhead, simply by seeing You I have now been freed from all lusty desires, which are the root cause of insurmountable illusion and bondage in the material world.

9.8.27

śrī-śuka uvāca
itthaṁ gītānubhāvas taṁ
bhagavān kapilo muniḥ

aṁśumantam uvācedam
anugrāhya dhiyā nṛpa

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ittham*—in this way; *gīta-anubhāvaḥ*—whose glories are described; *tam*—unto Him; *bhagavān*—the Personality of Godhead; *kapilaḥ*—named Kapila Muni; *muniḥ*—the great sage; *aṁśumantam*—unto Aṁśumān; *uvāca*—said; *idam*—this; *anugrāhya*—being very merciful; *dhiyā*—with the path of knowledge; *nṛpa*—O King Parīkṣit.

TRANSLATION

O King Parīkṣit, when Aṁśumān had glorified the Lord in this way, the great sage Kapila, the powerful incarnation of Viṣṇu, being very merciful to him, explained to him the path of knowledge.

9.8.28

śrī-bhagavān uvāca
aśvo 'yaṁ nīyatāṁ vatsa
pitāmaha-paśus tava
ime ca pitaro dagdhā
gaṅgāmbho 'rhanti netarat

SYNONYMS

śrī-bhagavān uvāca—the great personality Kapila Muni said; *aśvaḥ*—horse; *ayam*—this; *nīyatām*—take; *vatsa*—O My son; *pitāmaha*—of your grandfather; *paśuḥ*—this animal; *tava*—your; *ime*—all these; *ca*—also; *pitaraḥ*—bodies of forefathers; *dagdhāḥ*—burnt to ashes; *gaṅgā-ambhaḥ*—the water of the Ganges; *arhanti*—can be saved; *na*—not; *itarat*—any other means.

TRANSLATION

The Personality of Godhead said: My dear Aṁśumān, here is the animal sought by your grandfather for sacrifice. Please take it. As for your forefathers, who have been burnt to ashes, they can be delivered only by Ganges water, and not by any other means.

9.8.29

taṁ parikramya śirasā
prasādya hayam ānayat
sagaras tena paśunā
yajña-śeṣaṁ samāpayat

SYNONYMS

tam—that great sage; *parikramya*—after circumambulating; *śirasā*—(by bowing down) with his head; *prasādya*—making Him fully satisfied; *hayam*—the horse; *ānayat*—brought back; *sagaraḥ*—King

Sagara; *tena*—by that; *paśunā*—animal; *yajña-śeṣam*—the last ritualistic ceremony of the sacrifice; *samāpayat*—executed.

TRANSLATION

Thereafter, Aṁśumān circumambulated Kapila Muni and offered Him respectful obeisances, bowing his head. After fully satisfying Him in this way, Aṁśumān brought back the horse meant for sacrifice, and with this horse Mahārāja Sagara performed the remaining ritualistic ceremonies.

9.8.30

rājyam aṁśumate nyasya
niḥspṛho mukta-bandhanaḥ
aurvopadiṣṭa-mārgeṇa
lebhe gatim anuttamām

SYNONYMS

rājyam—his kingdom; *aṁśumate*—unto Aṁśumān; *nyasya*—after delivering; *niḥspṛhaḥ*—without further material desires; *mukta-bandhanaḥ*—completely freed from material bondage; *aurva-upadiṣṭa*—instructed by the great sage Aurva; *mārgeṇa*—by following that path; *lebhe*—achieved; *gatim*—destination; *anuttamām*—supreme.

TRANSLATION

After delivering charge of his kingdom to Aṁśumān and thus being freed from all material anxiety and bondage, Sagara Mahārāja, following the means instructed by Aurva Muni, achieved the supreme destination. Thus end the Bhaktivedanta purports of the Ninth Canto, Eighth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Sons of Sagara Meet Lord Kapiladeva."

Chapter 9

9.9.1

śrī-śuka uvāca
aṁśumāṁś ca tapas tepe
gaṅgānayana-kāmyayā
kālaṁ mahāntaṁ nāśaknot
tataḥ kālena saṁsthitaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *aṁśumān*—the king named Aṁśumān; *ca*—also; *tapaḥ tepe*—executed austerity; *gaṅgā*—the Ganges; *ānayana-kāmyayā*—with a desire to bring the Ganges to this material world to deliver his forefathers; *kālam*—time; *mahāntam*—for a long duration; *na*—not; *aśaknot*—was successful; *tataḥ*—thereafter; *kālena*—in due course of time; *saṁsthitaḥ*—died.

TRANSLATION

Śukadeva Gosvāmī continued: King Aṁśumān, like his grandfather, performed austerities for a very long time. Nonetheless, he could not bring the Ganges to this

material world, and thereafter, in due course of time, he died.

9.9.2

dilīpas tat-sutas tadvad
aśaktaḥ kālam eyivān
bhagīrathas tasya sutas
tepe sa sumahat tapaḥ

SYNONYMS

dilīpaḥ—named Dilīpa; *tat-sutaḥ*—the son of Aṁśumān; *tat-vat*—like his father; *aśaktaḥ*—being unable to bring the Ganges to the material world; *kālam eyivān*—became a victim of time and died; *bhagīrathaḥ tasya sutaḥ*—his son Bhagīratha; *tepe*—executed penance; *saḥ*—he; *su-mahat*—very great; *tapaḥ*—austerity.

TRANSLATION

Like Aṁśumān himself, Dilīpa, his son, was unable to bring the Ganges to this material world, and he also became a victim of death in due course of time. Then Dilīpa's son, Bhagīratha, performed very severe austerities to bring the Ganges to this material world.

9.9.3

darśayām āsa taṁ devī
prasannā varadāsmi te
ity uktaḥ svam abhiprāyaṁ
śaśaṁsāvanato nṛpaḥ

SYNONYMS

darśayām āsa—appeared; *tam*—unto him, King Bhagīratha; *devī*—mother Ganges; *prasannā*—being very much satisfied; *varadā asmi*—I shall bless with my benediction; *te*—unto you; *iti uktaḥ*—thus being addressed; *svam*—his own; *abhiprāyam*—desire; *śaśaṁsa*—explained; *avanataḥ*—very respectfully bowing down; *nṛpaḥ*—the King (Bhagīratha).

TRANSLATION

Thereafter, mother Ganges appeared before King Bhagīratha and said, "I am very much satisfied with your austerities and am now prepared to give you benedictions as you desire." Being thus addressed by Gaṅgādevī, mother Ganges, the King bowed his head before her and explained his desire.

PURPORT

The King's desire was to deliver his forefathers, who had been burnt to ashes because of disrespecting Kapila Muni.

9.9.4

ko 'pi dhārayitā vegaṁ
patantyā me mahī-tale
anyathā bhū-talaṁ bhittvā
nṛpa yāsye rasātalam

SYNONYMS

kaḥ—who is that person; *api*—indeed; *dhārayitā*—who can sustain; *vegam*—the force of the waves; *patantyāḥ*—while falling down; *me*—of me; *mahī-tale*—upon this earth; *anyathā*—otherwise; *bhū-talam*—the surface of the earth; *bhittvā*—piercing; *nṛpa*—O King; *yāsye*—I shall go down; *rasātalam*—to Pātāla, the lower part of the universe.

TRANSLATION

Mother Ganges replied: When I fall from the sky to the surface of the planet earth, the water will certainly be very forceful. Who will sustain that force? If I am not sustained, I shall pierce the surface of the earth and go down to Rasātala, the Pātāla area of the universe.

9.9.5

kiṁ cāhaṁ na bhuvaṁ yāsye
narā mayy āmṛjanty agham

mṛjāmi tad aghaṁ kvāhaṁ
rājaṁs tatra vicintyatām

SYNONYMS

kim ca—also; *aham*—I; *na*—not; *bhuvam*—to the planet earth; *yāsye*—shall go; *narāḥ*—the people in general; *mayi*—in me, in my water; *āmṛjanti*—cleanse; *agham*—the reactions of their sinful activity; *mṛjāmi*—I shall wash; *tat*—that; *agham*—accumulation of sinful reactions; *kva*—unto whom; *aham*—I; *rājan*—O King; *tatra*—on this fact; *vicintyatām*—please consider carefully and decide.

TRANSLATION

O King, I do not wish to go down to the planet earth, for there the people in general will bathe in my water to cleanse themselves of the reactions of their sinful deeds. When all these sinful reactions accumulate in me, how shall I become free from them? You must consider this very carefully.

PURPORT

The Supreme Personality of Godhead says:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) The Supreme Personality of Godhead can accept the reactions of anyone's sinful deeds and neutralize them because He is *pavitra,* pure, like the sun, which is never contaminated by any worldly infection. *Tejīyasāṁ na doṣāya vahneḥ sama-bhujo yathā* (SB 10.33.29). One who is very powerful is not affected by any sinful activity. But here we see that mother Ganges fears being burdened with the sins of the people in general who would bathe in her waters. This indicates that no one but the Supreme Personality of Godhead is able to neutralize the reactions of sinful deeds, whether one's own or those of others. Sometimes the spiritual master, after accepting a disciple, must take charge of that disciple's past sinful activities and, being overloaded, must sometimes suffer—if not fully, then partially—for the sinful acts of the disciple. Every disciple, therefore, must be very careful not to commit sinful activities after initiation. The poor spiritual master is kind and merciful enough to accept a disciple and partially suffer for that disciple's sinful activities, but Kṛṣṇa, being merciful to His servant, neutralizes the reactions of sinful deeds for the servant who engages in preaching His glories. Even mother Ganges feared the sinful reactions of the people in general and was anxious about how she would counteract the burden of these sins.

9.9.6

śrī-bhagīratha uvāca
sādhavo nyāsinaḥ śāntā
brahmiṣṭhā loka-pāvanāḥ
haranty aghaṁ te 'ṅga-saṅgāt
teṣv āste hy agha-bhid dhariḥ

SYNONYMS

śrī-bhagīrathaḥ uvāca—Bhagīratha said; *sādhavaḥ*—saintly persons; *nyāsinaḥ—sannyāsīs*; *śāntāḥ*—peaceful, free from material disturbances; *brahmiṣṭhāḥ*—expert in following the regulative principles of Vedic scripture; *loka-pāvanāḥ*—who are engaged in delivering the entire world from a fallen condition; *haranti*—shall remove; *agham*—the reactions of sinful life; *te*—of you (mother Ganges); *aṅga-saṅgāt*—by bathing in the Ganges water; *teṣu*—within themselves; *āste*—there is; *hi*—indeed; *agha-bhit*—the Supreme Personality, who can vanquish all sinful activities; *hariḥ*—the Lord.

TRANSLATION

Bhagīratha said: Those who are saintly because of devotional service and are therefore in the renounced order, free from material desires, and who are pure devotees, expert in following the regulative principles mentioned in the Vedas, are always glorious and pure

in behavior and are able to deliver all fallen souls. When such pure devotees bathe in your water, the sinful reactions accumulated from other people will certainly be counteracted, for such devotees always keep in the core of their hearts the Supreme Personality of Godhead, who can vanquish all sinful reactions.

PURPORT

Mother Ganges is available to everyone for bathing. Therefore, not only will sinful persons bathe in the Ganges water, but in Hardwar and other holy places where the Ganges flows, saintly persons and devotees will also bathe in the waters of the Ganges. Devotees and saintly persons advanced in the renounced order can deliver even the Ganges. *Tīrthī-kurvanti tīrthāni svāntaḥ-sthena gadābhṛtā* (SB 1.13.10). Because saintly devotees always keep the Lord within the core of their hearts, they can perfectly cleanse the holy places of all sinful reactions. Therefore, people in general must always respectfully honor saintly persons. It is ordered that as soon as one sees a Vaiṣṇava, or even a *sannyāsī,* one should immediately offer respects to such a holy man. If one forgets to show respect in this way, one must observe a fast for that day. This is a Vedic injunction. One must be extremely careful to refrain from committing offenses at the lotus feet of a devotee or saintly person.

There are methods of *prāyaścitta,* or atonement, but they are inadequate to cleanse one of sinful reactions. One can be

cleansed of sinful reactions only by devotional service, as stated in regard to the history of Ajāmila:

> *kecit kevalayā bhaktyā*
> *vāsudeva-parāyaṇāḥ*
> *aghaṁ dhunvanti kārtsnyena*
> *nīhāram iva bhāskaraḥ*

"Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays." (SB 6.1.15) If one is under the protection of a devotee and sincerely renders service unto him, by this process of *bhakti-yoga* one is certainly able to counteract all sinful reactions.

9.9.7

> *dhārayiṣyati te vegaṁ*
> *rudras tv ātmā śarīriṇām*
> *yasminn otam idaṁ protaṁ*
> *viśvaṁ śāṭīva tantuṣu*

SYNONYMS

dhārayiṣyati—will sustain; *te*—your; *vegam*—force of the waves; *rudraḥ*—Lord Śiva; *tu*—indeed; *ātmā*—the Supersoul; *śarīriṇām*—

of all embodied souls; *yasmin*—in whom; *otam*—is situated in its longitude; *idam*—this whole universe; *protam*—latitude; *viśvam*—the whole universe; *śāṭī*—a cloth; *iva*—as; *tantuṣu*—in threads.

TRANSLATION

Like a cloth woven of threads extending for its length and breadth, this entire universe, in all its latitude and longitude, is situated under different potencies of the Supreme Personality of Godhead. Lord Śiva is the incarnation of the Lord, and thus he represents the Supersoul in the embodied soul. He can sustain your forceful waves on his head.

PURPORT

The water of the Ganges is supposed to rest on the head of Lord Śiva. Lord Śiva is an incarnation of the Supreme Personality of Godhead, who sustains the entire universe by different potencies. Lord Śiva is described in the *Brahma-saṁhitā* (5.45):

> *kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt*
> *sañjāyate na hi tataḥ pṛthag asti hetoḥ*
> *yaḥ śambhutām api tathā samupaiti kāryād*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"Milk changes into yogurt when mixed with a yogurt culture, but actually yogurt is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva for the special purpose of material

transactions. I offer my obeisances at Lord Govinda's lotus feet." Lord Śiva is the Supreme Personality of Godhead in the same sense that yogurt is also milk although at the same time it is not milk. For the maintenance of the material world there are three incarnations—Brahmā, Viṣṇu and Maheśvara (Lord Śiva). Lord Śiva is Viṣṇu in an incarnation for the mode of ignorance. The material world exists predominantly in the mode of ignorance. Therefore Lord Śiva is compared here to the longitude and latitude of the entire universe, which resembles a cloth woven of threads extending for both its length and breadth.

9.9.8

ity uktvā sa nṛpo devaṁ
tapasātoṣayac chivam
kālenālpīyasā rājaṁs
tasyeśaś cāśv atuṣyata

SYNONYMS

iti uktvā—after saying this; *saḥ*—he; *nṛpaḥ*—the King (Bhagīratha); *devam*—unto Lord Śiva; *tapasā*—by executing austerities; *atoṣayat*—pleased; *śivam*—Lord Śiva, the all-auspicious; *kālena*—by time; *alpīyasā*—which was not very long; *rājan*—O King; *tasya*—upon him (Bhagīratha); *īśaḥ*—Lord Śiva; *ca*—indeed; *āśu*—very soon; *atuṣyata*—became satisfied.

TRANSLATION

After saying this, Bhagīratha satisfied Lord Śiva by performing austerities. O King Parīkṣit, Lord Śiva was very quickly satisfied with Bhagīratha.

PURPORT

The words *āśv atuṣyata* indicate that Lord Śiva was satisfied very soon. Therefore another name for Lord Śiva is Āśutoṣa. Materialistic persons become attached to Lord Śiva because Lord Śiva bestows benedictions upon anyone and everyone very quickly, not caring to know how his devotees prosper or suffer. Although materialistic persons know that material happiness is nothing but another side of suffering, they want it, and to get it very quickly they worship Lord Śiva. We find that materialists are generally devotees of many demigods, especially Lord Śiva and mother Durgā. They do not actually want spiritual happiness, for it is almost unknown to them. But if one is serious about being happy spiritually, he must take shelter of Lord Viṣṇu, as the Lord personally demands:

> *sarva-dharmān parityajya*
> *mām ekaṁ śaraṇaṁ vraja*
> *ahaṁ tvāṁ sarva-pāpebhyo*
> *mokṣayiṣyāmi mā śucaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66)

9.9.9

tatheti rājñābhihitaṁ
sarva-loka-hitaḥ śivaḥ
dadhārāvahito gaṅgāṁ
pāda-pūta-jalāṁ hareḥ

SYNONYMS

tathā—(let it be) so; *iti*—thus; *rājñā abhihitam*—having been addressed by the King (Bhagīratha); *sarva-loka-hitaḥ*—the Personality of Godhead, who is always auspicious to everyone; *śivaḥ*—Lord Śiva; *dadhāra*—sustained; *avahitaḥ*—with great attention; *gaṅgām*—the Ganges; *pāda-pūta-jalām hareḥ*—whose water is transcendentally pure because of emanating from the toes of the Supreme Personality of Godhead Viṣṇu.

TRANSLATION

When King Bhagīratha approached Lord Śiva and requested him to sustain the forceful waves of the Ganges, Lord Śiva accepted the proposal by saying, "Let it be so." Then, with great attention, he sustained the Ganges on his head, for the water of the Ganges is

purifying, having emanated from the toes of Lord Viṣṇu.

9.9.10

bhagīrathaḥ sa rājarṣir
ninye bhuvana-pāvanīm
yatra sva-pitṝṇāṁ dehā
bhasmībhūtāḥ sma śerate

SYNONYMS

bhagīrathaḥ—King Bhagīratha; *saḥ*—he; *rāja-ṛṣiḥ*—the great saintly king; *ninye*—carried or brought; *bhuvana-pāvanīm*—mother Ganges, who can deliver the whole universe; *yatra*—in that place where; *sva-pitṝṇām*—of his forefathers; *dehāḥ*—the bodies; *bhasmībhūtāḥ*—having been burnt to ashes; *sma śerate*—were lying.

TRANSLATION

The great and saintly king Bhagīratha brought the Ganges, which can deliver all the fallen souls, to that place on earth where the bodies of his forefathers lay burnt to ashes.

9.9.11

rathena vāyu-vegena
prayāntam anudhāvatī
deśān punantī nirdagdhān
āsiñcat sagarātmajān

SYNONYMS

rathena—on a chariot; *vāyu-vegena*—driving at the speed of the wind; *prayāntam*—Mahārāja Bhagīratha, who was going in front; *anudhāvatī*—running after; *deśān*—all the countries; *punantī*—sanctifying; *nirdagdhān*—who had been burnt to ashes; *āsiñcat*—sprinkled over; *sagara-ātmajān*—the sons of Sagara.

TRANSLATION

Bhagīratha mounted a swift chariot and drove before mother Ganges, who followed him, purifying many countries, until they reached the ashes of Bhagīratha's forefathers, the sons of Sagara, who were thus sprinkled with water from the Ganges.

9.9.12

yaj-jala-sparśa-mātreṇa
brahma-daṇḍa-hatā api

sagarātmajā divaṁ jagmuḥ
kevalaṁ deha-bhasmabhiḥ

SYNONYMS

yat-jala—whose water; *sparśa-mātreṇa*—simply by touching; *brahma-daṇḍa-hatāḥ*—those who were condemned for offending *brahma,* the self; *api*—although; *sagara-ātmajāḥ*—the sons of Sagara; *divam*—to the heavenly planets; *jagmuḥ*—went; *kevalam*—only; *deha-bhasmabhiḥ*—by the remaining ashes of their burnt bodies.

TRANSLATION

Because the sons of Sagara Mahārāja had offended a great personality, the heat of their bodies had increased, and they were burnt to ashes. But simply by being sprinkled with water from the Ganges, all of them became eligible to go to the heavenly planets. What then is to be said of those who use the water of mother Ganges to worship her?

PURPORT

Mother Ganges is worshiped by the water of the Ganges: a devotee takes a little water from the Ganges and offers it back to the Ganges. When the devotee takes the water, mother Ganges does not lose anything, and when the water is offered back, mother Ganges does not increase, but in this way the worshiper of the Ganges is benefited. Similarly, a devotee of the Lord offers

the Lord *patraṁ puṣpaṁ phalaṁ toyam* [[bg/9/26|[Bg. 9.26]]] —a leaf, flower, fruit or water—in great devotion, but everything, including the leaf, flower, fruit and water, belongs to the Lord, and therefore there is nothing to renounce or to accept. One must simply take advantage of the *bhakti* process because by following this process one does not lose anything but one gains the favor of the Supreme Person.

9.9.13

> *bhasmībhūtāṅga-saṅgena*
> *svar yātāḥ sagarātmajāḥ*
> *kiṁ punaḥ śraddhayā devīṁ*
> *sevante ye dhṛta-vratāḥ*

SYNONYMS

bhasmībhūta-aṅga—by the body which had been burnt to ashes; *saṅgena*—by contacting the water of the Ganges; *svaḥ yātāḥ*—went to the heavenly planets; *sagara-ātmajāḥ*—the sons of Sagara; *kim*—what to speak of; *punaḥ*—again; *śraddhayā*—with faith and devotion; *devīm*—unto mother Ganges; *sevante*—worship; *ye*—those persons who; *dhṛta-vratāḥ*—with vows of determination.

TRANSLATION

Simply by having water from the Ganges come in contact with the ashes of their burnt bodies, the sons of Sagara Mahārāja were elevated to the heavenly planets.

Therefore, what is to be said of a devotee who worships mother Ganges faithfully with a determined vow? One can only imagine the benefit that accrues to such a devotee.

9.9.14

na hy etat param āścaryaṁ
svardhunyā yad ihoditam
ananta-caraṇāmbhoja-
prasūtāyā bhava-cchidaḥ

SYNONYMS

na—not; *hi*—indeed; *etat*—this; *param*—ultimate; *āścaryam*—wonderful thing; *svardhunyāḥ*—of the water of the Ganges; *yat*—which; *iha*—herewith; *uditam*—has been described; *ananta*—of the Supreme Lord; *caraṇa-ambhoja*—from the lotus of the feet; *prasūtāyāḥ*—of that which emanates; *bhava-chidaḥ*—which can liberate from material bondage.

TRANSLATION

Because mother Ganges emanates from the lotus toe of the Supreme Personality of Godhead, Anantadeva, she is able to liberate one from material bondage. Therefore whatever is described herewith about her is not at all wonderful.

PURPORT

It has actually been seen that anyone who regularly worships mother Ganges simply by bathing in her water keeps very good health and gradually becomes a devotee of the Lord. This is the effect of bathing in the water of the Ganges. Bathing in the Ganges is recommended in all Vedic *śāstras,* and one who takes to this path will certainly be completely freed from all sinful reactions. The practical example of this is that the sons of Mahārāja Sagara went to the heavenly planets when water from the Ganges merely touched the ashes of their burnt bodies.

9.9.15

> *sanniveśya mano yasmiñ*
> *chraddhayā munayo 'malāḥ*
> *traiguṇyaṁ dustyajaṁ hitvā*
> *sadyo yātās tad-ātmatām*

SYNONYMS

sanniveśya—giving full attention; *manaḥ*—the mind; *yasmin*—unto whom; *śraddhayā*—with faith and devotion; *munayaḥ*—great saintly persons; *amalāḥ*—freed from all contamination of sins; *traiguṇyam*—the three modes of material nature; *dustyajam*—very difficult to give up; *hitvā*—they can nonetheless give up; *sadyaḥ*—immediately; *yātāḥ*—achieved; *tat-ātmatām*—the spiritual quality of the Supreme.

TRANSLATION

Great sages, completely freed from material lusty desires, devote their minds fully to the service of the Lord. Such persons are liberated from material bondage without difficulty, and they become transcendentally situated, acquiring the spiritual quality of the Lord. This is the glory of the Supreme Personality of Godhead.

9.9.16-17

śruto bhagīrathāj jajñe
tasya nābho 'paro 'bhavat
sindhudvīpas tatas tasmād
ayutāyus tato 'bhavat

ṛtūparṇo nala-sakho
yo 'śva-vidyām ayān nalāt
dattvākṣa-hṛdayaṁ cāsmai
sarvakāmas tu tat-sutam

SYNONYMS

śrutaḥ—a son named Śruta; *bhagīrathāt*—from Bhagīratha; *jajñe*—was born; *tasya*—of Śruta; *nābhaḥ*—by the name Nābha; *aparaḥ*—different from the Nābha previously described; *abhavat*—was born; *sindhudvīpaḥ*—by the name Sindhudvīpa; *tataḥ*—from Nābha;

tasmāt—from Sindhudvīpa; *ayutāyuḥ*—a son named Ayutāyu; *tataḥ*—thereafter; *abhavat*—was born; *ṛtūparṇaḥ*—a son named Ṛtūparṇa; *nala-sakhaḥ*—who was a friend of Nala; *yaḥ*—one who; *aśva-vidyām*—the art of controlling horses; *ayāt*—achieved; *nalāt*—from Nala; *dattvā*—after giving in exchange; *akṣa-hṛdayam*—the secrets of the art of gambling; *ca*—and; *asmai*—unto Nala; *sarvakāmaḥ*—by the name Sarvakāma; *tu*—indeed; *tat-sutam*—his son (the son of Ṛtūparṇa).

TRANSLATION

Bhagīratha had a son named Śruta, whose son was Nābha. This son was different from the Nābha previously described. Nābha had a son named Sindhudvīpa, from Sindhudvīpa came Ayutāyu, and from Ayutāyu came Ṛtūparṇa, who became a friend of Nalarāja. Ṛtūparṇa taught Nalarāja the art of gambling, and Nalarāja gave Ṛtūparṇa lessons in controlling and maintaining horses. The son of Ṛtūparṇa was Sarvakāma.

PURPORT

Gambling is also an art. *Kṣatriyas* are allowed to exhibit talent in this art of gambling. By the grace of Kṛṣṇa, the Pāṇḍavas lost everything by gambling and were deprived of their kingdom, wife, family and home because they were not expert in the gambling art. In other words, a devotee may not be expert in materialistic activities. It is therefore advised in the *śāstra* that

materialistic activities are not at all suitable for the living entities, especially the devotees. A devotee should therefore be satisfied to eat whatever is sent as *prasāda* by the Supreme Lord. A devotee remains pure because he does not take to sinful activities such as gambling, intoxication, meat-eating and illicit sex.

9.9.18

tataḥ sudāsas tat-putro
damayantī-patir nṛpaḥ
āhur mitrasahaṁ yaṁ vai
kalmāṣāṅghrim uta kvacit
vasiṣṭha-śāpād rakṣo 'bhūd
anapatyaḥ sva-karmaṇā

SYNONYMS

tataḥ—from Sarvakāma; *sudāsaḥ*—Sudāsa was born; *tat-putraḥ*—the son of Sudāsa; *damayantī-patiḥ*—the husband of Damayantī; *nṛpaḥ*—he became king; *āhuḥ*—it is said; *mitrasaham*—Mitrasaha; *yam vai*—also; *kalmāṣāṅghrim*—by Kalmāṣapāda; *uta*—known; *kvacit*—sometimes; *vasiṣṭha-śāpāt*—being cursed by Vasiṣṭha; *rakṣaḥ*—a man-eater; *abhūt*—became; *anapatyaḥ*—without any son; *sva-karmaṇā*—by his own sinful act.

TRANSLATION

Sarvakāma had a son named Sudāsa, whose son, known as Saudāsa, was the husband of Damayantī. Saudāsa is sometimes known as Mitrasaha or Kalmāṣapāda. Because of his own misdeed, Mitrasaha was sonless and was cursed by Vasiṣṭha to become a man-eater [Rākṣasa].

9.9.19

śrī-rājovāca
kiṁ nimitto guroḥ śāpaḥ
saudāsasya mahātmanaḥ
etad veditum icchāmaḥ
kathyatāṁ na raho yadi

SYNONYMS

śrī-rājā uvāca—King Parīkṣit said; *kim nimittaḥ*—for what reason; *guroḥ*—of the spiritual master; *śāpaḥ*—curse; *saudāsasya*—of Saudāsa; *mahā-ātmanaḥ*—of the great soul; *etat*—this; *veditum*—to know; *icchāmaḥ*—I wish; *kathyatām*—please tell me; *na*—not; *rahaḥ*—confidential; *yadi*—if.

TRANSLATION

King Parīkṣit said: O Śukadeva Gosvāmī, why did Vasiṣṭha, the spiritual master of Saudāsa, curse that

great soul? I wish to know of this. If it is not a confidential matter, please describe it to me.

9.9.20-21

śrī-śuka uvāca
saudāso mṛgayāṁ kiñcic
caran rakṣo jaghāna ha
mumoca bhrātaraṁ so 'tha
gataḥ praticikīrṣayā

sañcintayann aghaṁ rājñaḥ
sūda-rūpa-dharo gṛhe
gurave bhoktu-kāmāya
paktvā ninye narāmiṣam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *saudāsaḥ*—King Saudāsa; *mṛgayām*—in hunting; *kiñcit*—sometimes; *caran*—wandering; *rakṣaḥ*—a Rākṣasa, or man-eater; *jaghāna*—killed; *ha*—in the past; *mumoca*—released; *bhrātaram*—the brother of that Rākṣasa; *saḥ*—that brother; *atha*—thereafter; *gataḥ*—went; *praticikīrṣayā*—for taking revenge; *sañcintayan*—he thought; *agham*—to do some harm; *rājñaḥ*—of the King; *sūda-rūpa-dharaḥ*—disguised himself as a cook; *gṛhe*—in the house; *gurave*—unto the King's spiritual master; *bhoktu-kāmāya*—who came there to take

dinner; *paktvā*—after cooking; *ninye*—gave him; *nara-āmiṣam*—the flesh of a human being.

TRANSLATION

Śukadeva Gosvāmī said: Once Saudāsa went to live in the forest, where he killed a man-eater [Rākṣasa] but forgave and released the man-eater's brother. That brother, however, decided to take revenge. Thinking to harm the King, he became the cook at the King's house. One day, the King's spiritual master, Vasiṣṭha Muni, was invited for dinner, and the Rākṣasa cook served him human flesh.

9.9.22

> *parivekṣyamāṇaṁ bhagavān*
> *vilokyābhakṣyam añjasā*
> *rājānam aśapat kruddho*
> *rakṣo hy evaṁ bhaviṣyasi*

SYNONYMS

parivekṣyamāṇam—while examining the eatables; *bhagavān*—the most powerful; *vilokya*—when he saw; *abhakṣyam*—unfit for consumption; *añjasā*—very easily by his mystic power; *rājānam*—unto the King; *aśapat*—cursed; *kruddhaḥ*—being very angry; *rakṣaḥ*—a man-eater; *hi*—indeed; *evam*—in this way; *bhaviṣyasi*—you shall become.

TRANSLATION

While examining the food given to him, Vasiṣṭha Muni, by his mystic power, could understand that it was unfit to eat, being the flesh of a human being. He was very angry at this and immediately cursed Saudāsa to become a man-eater.

9.9.23-24

rakṣaḥ-kṛtaṁ tad viditvā
cakre dvādaśa-vārṣikam
so 'py apo-'ñjalim ādāya
guruṁ śaptuṁ samudyataḥ

vārito madayantyāpo
ruśatīḥ pādayor jahau
diśaḥ kham avanīṁ sarvaṁ
paśyañ jīvamayaṁ nṛpaḥ

SYNONYMS

rakṣaḥ-kṛtam—having been done by the Rākṣasa only; *tat*—that serving of human flesh; *viditvā*—after understanding; *cakre*—(Vasiṣṭha) performed; *dvādaśa-vārṣikam*—twelve years of penance for atonement; *saḥ*—that Saudāsa; *api*—also; *apaḥ-añjalim*—a palmful of water; *ādāya*—taking; *gurum*—his spiritual master, Vasiṣṭha; *śaptum*—to curse; *samudyataḥ*—was preparing; *vāritaḥ*—

being forbidden; *madayantyā*—by his wife, who was also known as Madayantī; *apaḥ*—water; *ruśatīḥ*—strong by chanting of a *mantra*; *pādayoḥ jahau*—threw on his legs; *diśaḥ*—all directions; *kham*—in the sky; *avanīm*—on the surface of the world; *sarvam*—everywhere; *paśyan*—seeing; *jīva-mayam*—full of living entities; *nṛpaḥ*—the King.

TRANSLATION

When Vasiṣṭha understood that the human flesh had been served by the Rākṣasa, not by the King, he undertook twelve years of austerity to cleanse himself for having cursed the faultless King. Meanwhile, King Saudāsa took water and chanted the śapa-mantra, preparing to curse Vasiṣṭha, but his wife, Madayantī, forbade him to do so. Then the King saw that the ten directions, the sky and the surface of the globe were full of living entities everywhere.

9.9.25

rākṣasaṁ bhāvam āpannaḥ
pāde kalmāṣatāṁ gataḥ
vyavāya-kāle dadṛśe
vanauko-dampatī dvijau

SYNONYMS

rākṣasam—man-eating; *bhāvam*—propensity; *āpannaḥ*—having gotten; *pāde*—on the leg; *kalmāṣatām*—a black spot; *gataḥ*—obtained; *vyavāya-kāle*—at the time of sexual intercourse; *dadṛśe*—he saw; *vana-okaḥ*—living in the forest; *dam-patī*—a husband and wife; *dvijau*—who were *brāhmaṇas*.

TRANSLATION

Saudāsa thus acquired the propensity of a man-eater and received on his leg a black spot, for which he was known as Kalmāṣapāda. Once King Kalmāṣapāda saw a brāhmaṇa couple engaged in sexual intercourse in the forest.

9.9.26-27

kṣudhārto jagṛhe vipraṁ
tat-patny āhākṛtārthavat
na bhavān rākṣasaḥ sākṣād
ikṣvākūṇāṁ mahā-rathaḥ

madayantyāḥ patir vīra
nādharmaṁ kartum arhasi
dehi me 'patya-kāmāyā
akṛtārthaṁ patiṁ dvijam

SYNONYMS

kṣudhā-ārtaḥ—being aggrieved by hunger; *jagṛhe*—caught; *vipram*—the *brāhmaṇa*; *tat-patnī*—his wife; *āha*—said; *akṛta-artha-vat*—being unsatisfied, poor and hungry; *na*—not; *bhavān*—yourself; *rākṣasaḥ*—a man-eater; *sākṣāt*—directly or factually; *ikṣvākūṇām*—among the descendants of Mahārāja Ikṣvāku; *mahā-rathaḥ*—a great fighter; *madayantyāḥ*—of Madayantī; *patiḥ*—the husband; *vīra*—O hero; *na*—not; *adharmam*—irreligious act; *kartum*—to do; *arhasi*—you deserve; *dehi*—please deliver; *me*—my; *apatya-kāmāyāḥ*—desiring to get a son; *akṛta-artham*—whose desire has not been fulfilled; *patim*—husband; *dvijam*—who is a *brāhmaṇa*.

TRANSLATION

Being influenced by the propensity of a Rākṣasa and being very hungry, King Saudāsa seized the brāhmaṇa. Then the poor woman, the brāhmaṇa's wife, said to the King: O hero, you are not actually a man-eater; rather, you are among the descendants of Mahārāja Ikṣvāku. Indeed, you are a great fighter, the husband of Madayantī. You should not act irreligiously in this way. I desire to have a son. Please, therefore, return my husband, who has not yet impregnated me.

9.9.28

deho 'yaṁ mānuṣo rājan
puruṣasyākhilārthadaḥ

tasmād asya vadho vīra
sarvārtha-vadha ucyate

SYNONYMS

dehaḥ—body; *ayam*—this; *mānuṣaḥ*—human; *rājan*—O King; *puruṣasya*—of the living being; *akhila*—universal; *artha-daḥ*—beneficial; *tasmāt*—therefore; *asya*—of the body of my husband; *vadhaḥ*—the killing; *vīra*—O hero; *sarva-artha-vadhaḥ*—killing all beneficial opportunities; *ucyate*—it is said.

TRANSLATION

O King, O hero, this human body is meant for universal benefits. If you kill this body untimely, you will kill all the benefits of human life.

PURPORT

Śrīla Narottama dāsa Ṭhākura has sung:

hari hari viphale janama goṅāinu \|\|
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, \|\|
jāniyā śuniyā viṣa khāinu

The body of a human being is extremely valuable because in this body one can understand the instructions of Kṛṣṇa and attain the ultimate destination of the living entity. The living entity is within the material world to fulfill the mission of going back home, back to Godhead. In the material world, one hankers

for happiness, but because one does not know the ultimate destination, one changes bodies one after another. However, if one gets the opportunity to possess a human form of body, in this body he can fulfill the four principles of *dharma, artha, kāma* and *mokṣa,* and if one is properly regulated he makes further progress, after liberation, to engage in the service of Rādhā and Kṛṣṇa. This is the success of life: to stop the process of repeated birth and death and go back home, back to Godhead (*mām eti*), to be engaged in the service of Rādhā and Kṛṣṇa. Therefore, taking a human body is meant for completing one's progress in life. Throughout human society, killing of a human being is taken very seriously. Hundreds and thousands of animals are killed in slaughterhouses, and no one cares about them, but the killing of even one human being is taken very seriously. Why? Because the human form of body is extremely important in executing the mission of life.

9.9.29

eṣa hi brāhmaṇo vidvāṁs
tapaḥ-śīla-guṇānvitaḥ
ārirādhayiṣur brahma
mahā-puruṣa-saṁjñitam
sarva-bhūtātma-bhāvena
bhūteṣv antarhitaṁ guṇaiḥ

SYNONYMS

eṣaḥ—this; *hi*—indeed; *brāhmaṇaḥ*—a qualified *brāhmaṇa*; *vidvān*—learned in Vedic knowledge; *tapaḥ*—austerity; *śīla*—good behavior; *guṇa-anvitaḥ*—endowed with all good qualities; *ārirādhayiṣuḥ*—desiring to be engaged in worshiping; *brahma*—the Supreme Brahman; *mahā-puruṣa*—the Supreme Person, Kṛṣṇa; *saṁjñitam*—known as; *sarva-bhūta*—of all living entities; *ātma-bhāvena*—as the Supersoul; *bhūteṣu*—in every living entity; *antarhitam*—within the core of the heart; *guṇaiḥ*—by qualities.

TRANSLATION

Here is a learned, highly qualified brāhmaṇa, engaged in performing austerity and eagerly desiring to worship the Supreme Lord, the Supersoul who lives within the core of the heart in all living entities.

PURPORT

The wife of the *brāhmaṇa* did not regard her husband as a superficial *brāhmaṇa* who was called a *brāhmaṇa* merely because he was born of a *brāhmaṇa* family. Rather, this *brāhmaṇa* was actually qualified with the brahminical symptoms. *Yasya yal lakṣaṇaṁ proktam* (SB 7.11.35). The symptoms of a *brāhmaṇa* are stated in the *śāstra:*

> *śamo damas tapaḥ śaucaṁ*
> *kṣāntir ārjavam eva ca*

> *jñānaṁ vijñānam āstikyaṁ*
> *brahma-karma svabhāvajam*

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness-these are the qualities by which the *brāhmaṇas* work." (Bg. 18.42) Not only must a *brāhmaṇa* be qualified, but he must also engage in actual brahminical activities. Simply to be qualified is not enough; one must engage in a *brāhmaṇa's* duties. The duty of a *brāhmaṇa* is to know the *paraṁ brahma,* Kṛṣṇa (*paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān* [[bg/10/12-13|[Bg. 10.12]]]). Because this *brāhmaṇa* was actually qualified and was also engaged in brahminical activities (*brahma-karma* [[bg/18/42|[Bg. 18.42]]]), killing him would be a greatly sinful act, and the *brāhmaṇa's* wife requested that he not be killed.

9.9.30

> *so 'yaṁ brahmarṣi-varyas te*
> *rājarṣi-pravarād vibho*
> *katham arhati dharma-jña*
> *vadhaṁ pitur ivātmajaḥ*

SYNONYMS

saḥ—he, the *brāhmaṇa*; *ayam*—this; *brahma-ṛṣi-varyaḥ*—not only a *brāhmaṇa* but the best of great sages, or *brahmarṣis*; *te*—also from you; *rāja-ṛṣi-pravarāt*—who are the best of all saintly kings,

or *rājarṣis*; *vibho*—O master of the state; *katham*—how; *arhati*—he deserves; *dharma-jña*—O you, who are quite aware of religious principles; *vadham*—killing; *pituḥ*—from the father; *iva*—like; *ātmajaḥ*—the son.

TRANSLATION

My lord, you are completely aware of the religious principles. As a son never deserves to be killed by his father, here is a brāhmaṇa who should be protected by the king, and never killed. How does he deserve to be killed by a rājarṣi like you?

PURPORT

The word *rājarṣi* refers to a king who behaves like a *ṛṣi,* or sage. Such a king is also called *naradeva* because he is considered a representative of the Supreme Lord. Because his duty is to rule the kingdom to maintain brahminical culture, he never desires to kill a *brāhmaṇa*. Generally, a *brāhmaṇa,* woman, child, old man or cow is never regarded as punishable. Thus the wife of the *brāhmaṇa* requested the King to refrain from this sinful act.

9.9.31

tasya sādhor apāpasya
bhrūṇasya brahma-vādinaḥ
kathaṁ vadhaṁ yathā babhror
manyate san-mato bhavān

SYNONYMS

tasya—of him; *sādhoḥ*—of the great saintly person; *apāpasya*—of one who has no sinful life; *bhrūṇasya*—of the embryo; *brahma-vādinaḥ*—of one who is well versed in Vedic knowledge; *katham*—how; *vadham*—the killing; *yathā*—as; *babhroḥ*—of a cow; *manyate*—you are thinking; *sat-mataḥ*—well recognized by higher circles; *bhavān*—your good self.

TRANSLATION

You are well known and worshiped in learned circles. How dare you kill this brāhmaṇa, who is a saintly, sinless person, well versed in Vedic knowledge? Killing him would be like destroying the embryo within the womb or killing a cow.

PURPORT

As stated in the *Amara-kośa* dictionary, *bhrūṇo 'rbhake bāla-garbhe:* the word *bhrūṇa* refers either to the cow or to the living entity in embryo. According to Vedic culture, destroying the undeveloped embryo of the soul in the womb is as sinful as killing a cow or a *brāhmaṇa*. In the embryo, the living entity is present in an undeveloped stage. The modern scientific theory that life is a combination of chemicals is nonsense; scientists cannot manufacture living beings, even like those born from eggs. The idea that scientists can develop a chemical situation resembling that of an egg and bring life from it is nonsensical. Their theory that a chemical combination can have life may be

accepted, but these rascals cannot create such a combination. This verse refers to *bhrūṇasya vadham*—the killing of a *bhrūṇa* or destruction of the embryo. Here is a challenge from the Vedic literature. The crude, atheistic understanding that the living entity is a combination of matter belongs to the grossest ignorance.

9.9.32

yady ayaṁ kriyate bhakṣyas
tarhi māṁ khāda pūrvataḥ
na jīviṣye vinā yena
kṣaṇaṁ ca mṛtakaṁ yathā

SYNONYMS

yadi—if; *ayam*—this *brāhmaṇa*; *kriyate*—is accepted; *bhakṣyaḥ*—as eatable; *tarhi*—then; *mām*—me; *khāda*—eat; *pūrvataḥ*—before that; *na*—not; *jīviṣye*—I shall live; *vinā*—without; *yena*—whom (my husband); *kṣaṇam ca*—even for a moment; *mṛtakam*—a dead body; *yathā*—like.

TRANSLATION

Without my husband, I cannot live for a moment. If you want to eat my husband, it would be better to eat me first, for without my husband I am as good as a dead body.

PURPORT

In the Vedic culture there is a system known as *satī* or *saha-maraṇa,* in which a woman dies with her husband. According to this system, if the husband dies, the wife will voluntarily die by falling in the blazing funeral pyre of her husband. Here, in this verse, the feelings inherent in this culture are expressed by the wife of the *brāhmaṇa*. A woman without a husband is like a dead body. Therefore according to Vedic culture a girl must be married. This is the responsibility of her father. A girl may be given in charity, and a husband may have more than one wife, but a girl must be married. This is Vedic culture. A woman is supposed to be always dependent—in her childhood she is dependent on her father, in youth on her husband, and in old age on her elderly sons. According to *Manu-saṁhitā,* she is never independent. Independence for a woman means miserable life. In this age, so many girls are unmarried and falsely imagining themselves free, but their life is miserable. Here is an instance in which a woman felt that without her husband she was nothing but a dead body.

9.9.33

evaṁ karuṇa-bhāṣiṇyā
vilapantyā anāthavat
vyāghraḥ paśum ivākhādat
saudāsaḥ śāpa-mohitaḥ

SYNONYMS

evam—in this way; *karuṇa-bhāṣiṇyāḥ*—while the *brāhmaṇa's* wife was speaking very pitiably; *vilapantyāḥ*—lamenting severely; *anātha-vat*—exactly like a woman who has no protector; *vyāghraḥ*—a tiger; *paśum*—prey animal; *iva*—like; *akhādat*—ate up; *saudāsaḥ*—King Saudāsa; *śāpa*—by the curse; *mohitaḥ*—because of being condemned.

TRANSLATION

Being condemned by the curse of Vasiṣṭha, King Saudāsa devoured the brāhmaṇa, exactly as a tiger eats its prey. Even though the brāhmaṇa's wife spoke so pitiably, Saudāsa was unmoved by her lamentation.

PURPORT

This is an example of destiny. King Saudāsa was condemned by the curse of Vasiṣṭha, and therefore even though he was well qualified he could not restrain himself from becoming a tigerlike Rākṣasa, for this was his destiny. *Tal labhyate duḥkhavad anyataḥ sukham* (SB 1.5.18). As one is put into distress by destiny, destiny can also put one in a happy situation. Destiny is extremely strong, but one can change destiny if one comes to the platform of Kṛṣṇa consciousness. *Karmāṇi nirdahati kintu ca bhakti-bhājām* (Bs. 5.54).

9.9.34

brāhmaṇī vīkṣya didhiṣuṁ
puruṣādena bhakṣitam
śocanty ātmānam urvīśam
aśapat kupitā satī

SYNONYMS

brāhmaṇī—the wife of the *brāhmaṇa*; *vīkṣya*—after seeing; *didhiṣum*—her husband, who was about to give the seed of a child; *puruṣa-adena*—by the man-eater (Rākṣasa); *bhakṣitam*—having been eaten up; *śocantī*—lamenting very much; *ātmānam*—for her body or her self; *urvīśam*—unto the King; *aśapat*—cursed; *kupitā*—being angry; *satī*—the chaste woman.

TRANSLATION

When the chaste wife of the brāhmaṇa saw that her husband, who was about to discharge semen, had been eaten by the man-eater, she was overwhelmed with grief and lamentation. Thus she angrily cursed the King.

9.9.35

yasmān me bhakṣitaḥ pāpa
kāmārtāyāḥ patis tvayā

tavāpi mṛtyur ādhānād
akṛta-prajña darśitaḥ

SYNONYMS

yasmāt—because; *me*—my; *bhakṣitaḥ*—was eaten up; *pāpa*—O sinful one; *kāma-ārtāyāḥ*—of a woman very much bereaved because of sexual desire; *patiḥ*—husband; *tvayā*—by you; *tava*—your; *api*—also; *mṛtyuḥ*—death; *ādhānāt*—when you try to discharge semen in your wife; *akṛta-prajña*—O foolish rascal; *darśitaḥ*—this curse is placed upon you.

TRANSLATION

O foolish, sinful person, because you have eaten my husband when I was sexually inclined and desiring to have the seed of a child, I shall also see you die when you attempt to discharge semen in your wife. In other words, whenever you attempt to sexually unite with your wife, you shall die.

9.9.36

evaṁ mitrasahaṁ śaptvā
pati-loka-parāyaṇā
tad-asthīni samiddhe 'gnau
prāsya bhartur gatiṁ gatā

SYNONYMS

evam—in this way; *mitrasaham*—King Saudāsa; *śaptvā*—after cursing; *pati-loka-parāyaṇā*—because of being inclined to go with her husband; *tat-asthīni*—her husband's bones; *samiddhe agnau*—in the burning fire; *prāsya*—after placing; *bhartuḥ*—of her husband; *gatim*—to the destination; *gatā*—she also went.

TRANSLATION

Thus the wife of the brāhmaṇa cursed King Saudāsa, known as Mitrasaha. Then, being inclined to go with her husband, she set fire to her husband's bones, fell into the fire herself, and went with him to the same destination.

9.9.37

viśāpo dvādaśābdānte
maithunāya samudyataḥ
vijñāpya brāhmaṇī-śāpaṁ
mahiṣyā sa nivāritaḥ

SYNONYMS

viśāpaḥ—being released from the period of the curse; *dvādaśa-abda-ante*—after twelve years; *maithunāya*—for sexual intercourse with his wife; *samudyataḥ*—when Saudāsa was prepared to do it; *vijñāpya*—reminding him about; *brāhmaṇī-śāpam*—the curse given

by the *brāhmaṇī*; *mahiṣyā*—by the Queen; *saḥ*—he (the King); *nivāritaḥ*—checked.

TRANSLATION

After twelve years, when King Saudāsa was released from the curse by Vasiṣṭha, he wanted to have sexual intercourse with his wife. But the Queen reminded him about the curse by the brāhmaṇī, and thus he was checked from sexual intercourse.

9.9.38

ata ūrdhvaṁ sa tatyāja
strī-sukhaṁ karmaṇāprajāḥ
vasiṣṭhas tad-anujñāto
madayantyāṁ prajām adhāt

SYNONYMS

ataḥ—in this way; *ūrdhvam*—in the near future; *saḥ*—he, the King; *tatyāja*—gave up; *strī-sukham*—the happiness of sexual intercourse; *karmaṇā*—by destiny; *aprajāḥ*—remained sonless; *vasiṣṭhaḥ*—the great saint Vasiṣṭha; *tat-anujñātaḥ*—being permitted by the King to beget a son; *madayantyām*—in the womb of Madayantī, King Saudāsa's wife; *prajām*—a child; *adhāt*—begot.

TRANSLATION

After being thus instructed, the King gave up the future happiness of sexual intercourse and by destiny remained sonless. Later, with the King's permission, the great saint Vasiṣṭha begot a child in the womb of Madayantī.

9.9.39

sā vai sapta samā garbham
abibhran na vyajāyata
jaghne 'śmanodaraṁ tasyāḥ
so 'śmakas tena kathyate

SYNONYMS

sā—she, Queen Madayantī; *vai*—indeed; *sapta*—seven; *samāḥ*—years; *garbham*—the child within the womb; *abibhrat*—continued to bear; *na*—not; *vyajāyata*—gave delivery; *jaghne*—struck; *aśmanā*—by a stone; *udaram*—abdomen; *tasyāḥ*—of her; *saḥ*—a son; *aśmakaḥ*—by the name Aśmaka; *tena*—because of this; *kathyate*—was called.

TRANSLATION

Madayantī bore the child within the womb for seven years and did not give birth. Therefore Vasiṣṭha struck her abdomen with a stone, and then the child was born.

Consequently, the child was known as Aśmaka ["the child born of a stone"].

9.9.40

aśmakād bāliko jajñe
yaḥ strībhiḥ parirakṣitaḥ
nārī-kavaca ity ukto
niḥkṣatre mūlako 'bhavat

SYNONYMS

aśmakāt—from that son named Aśmaka; *bālikaḥ*—a son named Bālika; *jajñe*—was born; *yaḥ*—this child Bālika; *strībhiḥ*—by women; *parirakṣitaḥ*—was protected; *nārī-kavacaḥ*—having a shield of women; *iti uktaḥ*—was known as such; *niḥkṣatre*—when there were no *kṣatriyas* (all *kṣatriyas* having been vanquished by Paraśurāma); *mūlakaḥ*—Mūlaka, the progenitor of the *kṣatriyas*; *abhavat*—he became.

TRANSLATION

From Aśmaka, Bālika took birth. Because Bālika was surrounded by women and was therefore saved from the anger of Paraśurāma, he was known as Nārīkavaca ["one who is protected by women"]. When Paraśurāma vanquished all the kṣatriyas, Bālika became the progenitor of more kṣatriyas. Therefore he was known as Mūlaka, the root of the kṣatriya dynasty.

9.9.41

tato daśarathas tasmāt
putra aiḍaviḍis tataḥ
rājā viśvasaho yasya
khaṭvāṅgaś cakravarty abhūt

SYNONYMS

tataḥ—from Bālika; *daśarathaḥ*—a son named Daśaratha; *tasmāt*—from him; *putraḥ*—a son; *aiḍaviḍiḥ*—named Aiḍaviḍi; *tataḥ*—from him; *rājā viśvasahaḥ*—the famous King Viśvasaha was born; *yasya*—of whom; *khaṭvāṅgaḥ*—the king named Khaṭvāṅga; *cakravartī*—emperor; *abhūt*—became.

TRANSLATION

From Bālika came a son named Daśaratha, from Daśaratha came a son named Aiḍaviḍi, and from Aiḍaviḍi came King Viśvasaha. The son of King Viśvasaha was the famous Mahārāja Khaṭvāṅga.

9.9.42

yo devair arthito daityān
avadhīd yudhi durjayaḥ
muhūrtam āyur jñātvaitya
sva-puraṁ sandadhe manaḥ

SYNONYMS

yaḥ—King Khaṭvāṅga who; *devaiḥ*—by the demigods; *arthitaḥ*—being requested; *daityān*—the demons; *avadhīt*—killed; *yudhi*—in a fight; *durjayaḥ*—very fierce; *muhūrtam*—for a second only; *āyuḥ*—duration of life; *jñātvā*—knowing; *etya*—approached; *sva-puram*—his own abode; *sandadhe*—fixed; *manaḥ*—the mind.

TRANSLATION

King Khaṭvāṅga was unconquerable in any fight. Requested by the demigods to join them in fighting the demons, he won victory, and the demigods, being very pleased, wanted to give him a benediction. The King inquired from them about the duration of his life and was informed that he had only one moment more. Thus he immediately left his palace and went to his own residence, where he engaged his mind fully on the lotus feet of the Lord.

PURPORT

The example of Mahārāja Khaṭvāṅga in performing devotional service is brilliant. Mahārāja Khaṭvāṅga engaged himself for only a moment in devotional service to the Lord, but he was promoted back to Godhead. Therefore, if one practices devotional service from the beginning of his life, surely he will return home, back to Godhead, without a doubt (*asaṁśaya*).

In *Bhagavad-gītā* the word *asaṁśaya* is used to describe the devotee. There the Lord Himself gives this instruction:

> *mayy āsakta-manāḥ pārtha*
> *yogaṁ yuñjan mad-āśrayaḥ*
> *asaṁśayaṁ samagraṁ māṁ*
> *yathā jñāsyasi tac chṛṇu*

"Now hear, O son of Pṛthā [Arjuna], how by practicing *yoga* in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." (Bg. 7.1)

The Lord also instructs:

> *janma karma ca me divyam*
> *evaṁ yo vetti tattvataḥ*
> *tyaktvā dehaṁ punar janma*
> *naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." (Bg. 4.9)

Therefore, from the very beginning of one's life one should practice *bhakti-yoga,* which increases one's attachment for Kṛṣṇa. If one daily sees the Deity in the temple, makes offerings by worshiping the Deity, chants the holy name of the Personality of Godhead, and preaches about the glorious activities of the

Lord as much as possible, he thus becomes attached to Kṛṣṇa. This attachment is called *āsakti*. When one's mind is attached to Kṛṣṇa (*mayy āsakta-manāḥ*), one can fulfill the mission of life in one human birth. If one misses this opportunity, one does not know where he is going, how long he will remain in the cycle of birth and death, and when he will again achieve the human form of life and the chance to return home, back to Godhead. The most intelligent person, therefore, uses every moment of his life to render loving service to the Lord.

9.9.43

na me brahma-kulāt prāṇāḥ
kula-daivān na cātmajāḥ
na śriyo na mahī rājyaṁ
na dārāś cātivallabhāḥ

SYNONYMS

na—not; *me*—my; *brahma-kulāt*—than the groups of *brāhmaṇas*; *prāṇāḥ*—life; *kula-daivāt*—than the personalities worshipable for my family; *na*—not; *ca*—also; *ātmajāḥ*—sons and daughters; *na*—nor; *śriyaḥ*—opulence; *na*—nor; *mahī*—the earth; *rājyam*—kingdom; *na*—nor; *dārāḥ*—wife; *ca*—also; *ati-vallabhāḥ*—extremely dear.

TRANSLATION

Mahārāja Khaṭvāṅga thought: Not even my life is dearer to me than the brahminical culture and the brāhmaṇas, who are worshiped by my family. What then is to be said of my kingdom, land, wife, children and opulence? Nothing is dearer to me than the brāhmaṇas.

PURPORT

Mahārāja Khaṭvāṅga, being in favor of the brahminical culture, wanted to utilize one moment's time by fully surrendering unto the Supreme Personality of Godhead. The Lord is worshiped with this prayer:

> *namo brāhmaṇya-devāya*
> *go brāhmaṇa-hitāya ca*
> *jagad-dhitāya kṛṣṇāya*
> *govindāya namo namaḥ*

"I offer my respectful obeisances to the Supreme Absolute Truth, Kṛṣṇa, who is the well-wisher of the cows and the *brāhmaṇas* as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses." A devotee of Kṛṣṇa is very much attached to brahminical culture. Indeed, an expert personality who knows who Kṛṣṇa is and what He wants is a real *brāhmaṇa*. *Brahma jānātīti brāhmaṇaḥ*. Kṛṣṇa is the Parabrahman, and therefore all Kṛṣṇa conscious persons, or devotees of Kṛṣṇa, are exalted

brāhmaṇas. Khaṭvāṅga Mahārāja regarded the devotees of Kṛṣṇa as the real *brāhmaṇas* and the real light for human society. One who desires to advance in Kṛṣṇa consciousness and spiritual understanding must give the utmost importance to brahminical culture and must understand Kṛṣṇa (*kṛṣṇāya govindāya*). Then his life will be successful.

9.9.44

na bālye 'pi matir mahyam
adharme ramate kvacit
nāpaśyam uttamaślokād
anyat kiñcana vastv aham

SYNONYMS

na—not; *bālye*—in childhood; *api*—indeed; *matiḥ*—attraction; *mahyam*—of me; *adharme*—in irreligious principles; *ramate*—enjoys; *kvacit*—at any time; *na*—nor; *apaśyam*—I saw; *uttamaślokāt*—than the Personality of Godhead; *anyat*—anything else; *kiñcana*—anything; *vastu*—substance; *aham*—I.

TRANSLATION

I was never attracted, even in my childhood, by insignificant things or irreligious principles. I did not find anything more substantial than the Supreme Personality of Godhead.

PURPORT

Mahārāja Khaṭvāṅga provides a typical example of a Kṛṣṇa conscious person. A Kṛṣṇa conscious person does not see anything to be important but the Supreme Personality of Godhead, nor does he accept anything within this material world as being unconnected to the Supreme Lord. As stated in *Caitanya-caritāmṛta* (Madhya 8.274):

> *sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti*
> *sarvatra haya nija iṣṭa-deva-sphūrti*

"The *mahā-bhāgavata,* the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord." Although a devotee is within the material world, he has no connection with it. *Nirbandhaḥ kṛṣṇa-sambandhe*. He accepts this material world in relationship with the Supreme Personality of Godhead. A devotee may be engaged in earning money, but he uses that money for propagating the Kṛṣṇa consciousness movement by constructing large temples and establishing worship of the Supreme Personality of Godhead. Khaṭvāṅga Mahārāja, therefore, was not a materialist. A materialist is always attached to wife, children, home, property and many other things for sense gratification, but, as stated above, Khaṭvāṅga Mahārāja was not attached to such things, nor could he think of anything existing without the purpose of the Supreme Lord. *Īśāvāsyam idaṁ sarvam: [Īśo mantra 1]* everything is related to the Supreme Personality of Godhead. Of

course, this consciousness is not for the ordinary person, but if one takes to the path of devotional service, as prescribed in *The Nectar of Devotion,* he can be trained in this consciousness and attain perfect understanding. For a Kṛṣṇa conscious person, nothing is palatable without a relationship with Kṛṣṇa.

9.9.45

> *devaiḥ kāma-varo datto*
> *mahyaṁ tri-bhuvaneśvaraiḥ*
> *na vṛṇe tam ahaṁ kāmaṁ*
> *bhūtabhāvana-bhāvanaḥ*

SYNONYMS

devaiḥ—by the demigods; *kāma-varaḥ*—the benediction to have whatever he wanted; *dattaḥ*—was given; *mahyam*—unto me; *tri-bhuvana-īśvaraiḥ*—by the demigods, the protectors of the three worlds (who can do whatever they like within this material world); *na vṛṇe*—did not accept; *tam*—that; *aham*—I; *kāmam*—everything desirable within this material world; *bhūtabhāvana-bhāvanaḥ*—being fully absorbed in the Supreme Personality of Godhead (and therefore not interested in anything material).

TRANSLATION

The demigods, the directors of the three worlds, wanted to give me whatever benediction I desired. I did not want their benedictions, however, because I am

interested in the Supreme Personality of Godhead, who created everything in this material world. I am more interested in the Supreme Personality of Godhead than in all material benedictions.

PURPORT

A devotee is always transcendentally situated. *paraṁ dṛṣṭvā nivartate:* [[bg/2/59|[Bg. 9.59]]] one who has seen the Supreme Personality of Godhead is no longer interested in material sense enjoyment. Even such an exalted devotee as Dhruva Mahārāja went to the forest for the sake of material benefit, but when he actually saw the Supreme Personality of Godhead, he refused to accept any material benediction. He said, *svāmin kṛtārtho 'smi varaṁ na yāce/ [[cc/madhya/22/42|[Cc. Madhya 22.42]]]* "My dear Lord, I am fully satisfied with whatever You have given me or not given me. I have nothing to ask from You, for I am fully satisfied to be engaged in Your service." This is the mentality of a pure devotee, who does not want anything, material or spiritual, from the Personality of Godhead. Our Kṛṣṇa consciousness movement is therefore called *kṛṣṇa-bhāvanāmṛta-saṅgha,* the association of persons who are simply satisfied in thoughts of Kṛṣṇa. Being absorbed in thoughts of Kṛṣṇa is neither expensive nor troublesome. Kṛṣṇa says, *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru:* [[bg/18/65|[Bg. 18.65]]] "Engage your mind always in thinking of Me, offer obeisances and worship Me." (Bg. 9.34) Anyone can always think of Kṛṣṇa, without difficulties or obstacles. This is called *kṛṣṇa-bhāvanāmṛta*. One who is absorbed in *kṛṣṇa-bhāvanāmṛta* has

no material benefits to ask from Kṛṣṇa. Instead, such a person prays to the Lord for the benediction of being able to spread His glories all over the world. *Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi* [[cc/antya/20/29|[Cc. Antya 20.29, Śikṣāṣṭaka 4]]]. A Kṛṣṇa conscious person does not even want to stop his cycle of birth and death. He simply prays, "I may take birth as You like, but my only prayer is that I may be engaged in Your service."

9.9.46

> *ye vikṣiptendriya-dhiyo*
> *devās te sva-hṛdi sthitam*
> *na vindanti priyaṁ śaśvad*
> *ātmānaṁ kim utāpare*

SYNONYMS

ye—which personalities; *vikṣipta-indriya-dhiyaḥ*—whose senses, mind and intelligence are always agitated because of material conditions; *devāḥ*—like the demigods; *te*—such persons; *sva-hṛdi*—in the core of the heart; *sthitam*—situated; *na*—not; *vindanti*—know; *priyam*—the dearmost Personality of Godhead; *śaśvat*—constantly, eternally; *ātmānam*—the Supreme Personality of Godhead; *kim uta*—what to speak of; *apare*—others (like human beings).

TRANSLATION

Even though the demigods have the advantages of being situated in the higher planetary system, their minds, senses and intelligence are agitated by material conditions. Therefore, even such elevated persons fail to realize the Supreme Personality of Godhead, who is eternally situated in the core of the heart. What then is to be said of others, such as human beings, who have fewer advantages?

PURPORT

It is a fact that the Supreme Personality of Godhead is always situated in everyone's heart (*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati* [[bg/18/61|[Bg. 18.61]]]). But because of our material anxieties, which are inevitable in this material world, we cannot understand the Supreme Lord, although He is situated so near to us. For those always agitated by material conditions, the yogic process is recommended so that one may concentrate his mind upon the Supreme Personality of Godhead within the heart. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Because in material conditions the mind and senses are always agitated, by the yogic procedures like *dhāraṇā, āsana* and *dhyāna* one must quiet the mind and concentrate it upon the Supreme Personality of Godhead. In other words, the yogic process is a material attempt to realize the Lord, whereas *bhakti,* devotional service, is the spiritual process by which to realize Him. Mahārāja Khaṭvāṅga accepted the

spiritual path, and therefore he was no longer interested in anything material. Kṛṣṇa says in *Bhagavad-gītā* (Bg. 18.55), *bhaktyā mām abhijānāti:* "Only by devotional service can I be understood." One can understand Kṛṣṇa, the Parabrahman, the Supreme Personality of Godhead, only through devotional service. The Lord never says that one can understand Him by performing mystic *yoga* or by philosophically speculating. *Bhakti* is above all such material attempts. *Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam* [*Bhakti-rasāmṛta-sindhu* 1.1.11]. *Bhakti* is uncontaminated, being unalloyed even by *jñāna* or pious activities.

9.9.47

atheśa-māyā-raciteṣu saṅgaṁ
guṇeṣu gandharva-puropameṣu
rūḍhaṁ prakṛtyātmani viśva-kartur
bhāvena hitvā tam ahaṁ prapadye

SYNONYMS

atha—therefore; *īśa-māyā*—by the external potency of the Supreme Personality of Godhead; *raciteṣu*—in things manufactured; *saṅgam*—attachment; *guṇeṣu*—in the modes of material nature; *gandharva-pura-upameṣu*—which are compared to the illusion of a *gandharva-pura,* a town or houses seen in the forest or on a hill; *rūḍham*—very powerful; *prakṛtyā*—by material nature; *ātmani*—unto the Supersoul; *viśva-kartuḥ*—of the creator of the whole

universe; *bhāvena*—by devotional service; *hitvā*—giving up; *tam*—unto Him (the Lord); *aham*—I; *prapadye*—surrender.

TRANSLATION

Therefore I should now give up my attachment for things created by the external energy of the Supreme Personality of Godhead. I should engage in thought of the Lord and should thus surrender unto Him. This material creation, having been created by the external energy of the Lord, is like an imaginary town visualized on a hill or in a forest. Every conditioned soul has a natural attraction and attachment for material things, but one must simply give up this attachment and surrender unto the Supreme Personality of Godhead.

PURPORT

When passing through a mountainous region in an airplane, one may sometimes see a city in the sky with towers and palaces, or one may see similar things in a big forest. This is called a *gandharva-pura,* a phantasmagoria. This entire world resembles such a phantasmagoria, and every materially situated person has attachment for it. But Khaṭvāṅga Mahārāja, because of his advanced Kṛṣṇa consciousness, was not interested in such things. Even though a devotee may engage in apparently materialistic activities, he knows his position very well. *Nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate.* If one engages all material things in relation with the loving service of the Lord,

one is situated in *yukta-vairāgya,* proper renunciation. In this material world, nothing should be accepted for one's sense gratification: everything should be accepted for the service of the Lord. This is the mentality of the spiritual world. Mahārāja Khaṭvāṅga advises that one give up material attachments and surrender unto the Supreme Personality of Godhead. Thus one achieves success in life. This is pure *bhakti-yoga,* which involves *vairāgya-vidyā*—renunciation and knowledge.

> *vairāgya-vidyā-nija-bhakti-yoga-*
> *śikṣārtham ekaḥ puruṣaḥ purāṇaḥ*
> *śrī-kṛṣṇa-caitanya-śarīra-dhārī*
> *kṛpāmbudhir yas tam ahaṁ prapadye*
> *[[cc/madhya/6/254\|[Cc. Madhya 6.254]]]*

"Let me surrender unto the Personality of Godhead who has appeared now as Lord Śrī Caitanya Mahāprabhu. He is the ocean of all mercy and has come down to teach us material detachment, learning and devotional service to Himself." (*Caitanya-candrodaya-nāṭaka* 6.74) Śrī Kṛṣṇa Caitanya Mahāprabhu inaugurated this movement of *vairāgya-vidyā,* by which one detaches himself from material existence and engages in loving devotional service. The Kṛṣṇa consciousness movement of devotional service is the only process by which to counteract our false prestige in this material world.

9.9.48

iti vyavasito buddhyā
nārāyaṇa-gṛhītayā
hitvānya-bhāvam ajñānaṁ
tataḥ svaṁ bhāvam āsthitaḥ

SYNONYMS

iti—thus; *vyavasitaḥ*—having firmly decided; *buddhyā*—by proper intelligence; *nārāyaṇa-gṛhītayā*—completely controlled by the mercy of Nārāyaṇa, the Supreme Personality of Godhead; *hitvā*—giving up; *anya-bhāvam*—consciousness other than Kṛṣṇa consciousness; *ajñānam*—which is nothing but constant ignorance and darkness; *tataḥ*—thereafter; *svam*—his original position as an eternal servant of Kṛṣṇa; *bhāvam*—devotional service; *āsthitaḥ*—situated.

TRANSLATION

Thus Mahārāja Khaṭvāṅga, by his advanced intelligence in rendering service to the Lord, gave up false identification with the body full of ignorance. In his original position of eternal servitorship, he engaged himself in rendering service to the Lord.

PURPORT

When one actually becomes purely Kṛṣṇa conscious, no one has any right to rule over him. When situated in Kṛṣṇa consciousness, one is no longer in the darkness of ignorance, and when freed from all such darkness, one is situated in his original position. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.'* [[cc/madhya/20/108-109|[Cc. Madhya 20.108]]]. The living entity is eternally the servant of the Lord, and thus when he engages himself in the service of the Lord in all respects, he enjoys the perfection of life.

9.9.49

yat tad brahma paraṁ sūkṣmam
aśūnyaṁ śūnya-kalpitam
bhagavān vāsudeveti
yaṁ gṛṇanti hi sātvatāḥ

SYNONYMS

yat—that which; *tat*—such; *brahma param*—Parabrahman, the Supreme Personality of Godhead, Kṛṣṇa; *sūkṣmam*—spiritual, beyond all material conceptions; *aśūnyam*—not impersonal or void; *śūnya-kalpitam*—imagined to be void by less intelligent men; *bhagavān*—the Supreme Personality of Godhead; *vāsudeva*—Kṛṣṇa; *iti*—thus; *yam*—whom; *gṛṇanti*—sing about; *hi*—indeed; *sātvatāḥ*—pure devotees.

TRANSLATION

The Supreme Personality of Godhead, Vāsudeva, Kṛṣṇa, is extremely difficult to understand for unintelligent men who accept Him as impersonal or void, which He is not. The Lord is therefore understood and sung about by pure devotees.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (1.2.11):

> *vadanti tat tattva-vidas*
> *tattvaṁ yaj jñānam advayam*
> *brahmeti paramātmeti*
> *bhagavān iti śabdyate*

The Absolute Truth is realized in three phases-as Brahman, Paramātmā and Bhagavān. Bhagavān is the origin of everything. Brahman is a partial representation of Bhagavān, and Vāsudeva, the Supersoul living everywhere and in everyone's heart, is also an advanced realization of the Supreme Personality of Godhead. But when one comes to understand the Supreme Personality of Godhead (*vāsudevaḥ sarvam iti*), when one realizes that Vāsudeva is both Paramātmā and the impersonal Brahman, he is then in perfect knowledge. Kṛṣṇa is therefore described by Arjuna as *paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān* [[bg/10/12-13|[Bg. 10.12]]]. The words *paraṁ brahma* refer to the shelter of the impersonal Brahman and also of the

all-pervading Supersoul. When Kṛṣṇa says *tyaktvā dehaṁ punar janma naiti mām eti* [[bg/4/9|[Bg. 4.9]]], this means that the perfect devotee, after perfect realization, returns home, back to Godhead. Mahārāja Khaṭvāṅga accepted the shelter of the Supreme Personality of Godhead, and because of his full surrender he achieved perfection.

Thus end the Bhaktivedanta purports of the Ninth Canto, Ninth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Dynasty of Aṁśumān."

Chapter 10

9.10.1

śrī-śuka uvāca
khaṭvāṅgād dīrghabāhuś ca
raghus tasmāt pṛthu-śravāḥ
ajas tato mahā-rājas
tasmād daśaratho 'bhavat

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *khaṭvāṅgāt*—from Mahārāja Khaṭvāṅga; *dīrghabāhuḥ*—the son named Dīrghabāhu; *ca*—and; *raghuḥ tasmāt*—from him Raghu was born; *pṛthu-śravāḥ*—saintly and celebrated; *ajaḥ*—the son named Aja; *tataḥ*—from him; *mahā-rājaḥ*—the great king called Mahārāja Daśaratha; *tasmāt*—from Aja; *daśarathaḥ*—by the name Daśaratha; *abhavat*—was born.

TRANSLATION

Śukadeva Gosvāmī said: The son of Mahārāja Khaṭvāṅga was Dīrghabāhu, and his son was the celebrated Mahārāja Raghu. From Mahārāja Raghu came Aja, and from Aja was born the great personality Mahārāja Daśaratha.

9.10.2

tasyāpi bhagavān eṣa
sākṣād brahmamayo hariḥ
aṁśāṁśena caturdhāgāt
putratvaṁ prārthitaḥ suraiḥ
rāma-lakṣmaṇa-bharata-
śatrughnā iti saṁjñayā

SYNONYMS

tasya—of him, Mahārāja Daśaratha; *api*—also; *bhagavān*—the Supreme Personality of Godhead; *eṣaḥ*—all of them; *sākṣāt*—directly; *brahma-mayaḥ*—the Supreme Parabrahman, the Absolute Truth; *hariḥ*—the Supreme Personality of Godhead; *aṁśa-aṁśena*—by an expansion of a plenary portion; *caturdhā*—by fourfold expansions; *agāt*—accepted; *putratvam*—sonhood; *prārthitaḥ*—being prayed for; *suraiḥ*—by the demigods; *rāma*—Lord Rāmacandra; *lakṣmaṇa*—Lord Lakṣmaṇa; *bharata*—Lord Bharata; *śatrughnāḥ*—and Lord Śatrughna; *iti*—thus; *saṁjñayā*—by different names.

TRANSLATION

Being prayed for by the demigods, the Supreme Personality of Godhead, the Absolute Truth Himself, directly appeared with His expansion and expansions of the expansion. Their holy names were Rāma,

Lakṣmaṇa, Bharata and Śatrughna. These celebrated incarnations thus appeared in four forms as the sons of Mahārāja Daśaratha.

PURPORT

Lord Rāmacandra and His brothers, Lakṣmaṇa, Bharata and Śatrughna, are all *viṣṇu-tattva,* not *jīva-tattva*. The Supreme Personality of Godhead expands into many, many forms. *Advaitam acyutam anādim ananta-rūpam* [Bs. 5.33]. Although they are one and the same, *viṣṇu-tattva* has many forms and incarnations. As confirmed in the *Brahma-saṁhitā* (5.39), *rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan*. The Lord is situated in many forms, such as Rāma, Lakṣmaṇa, Bharata and Śatrughna, and these forms may exist in any part of His creation. All these forms exist permanently, eternally, as individual Personalities of Godhead, and they resemble many candles, all equally powerful. Lord Rāmacandra, Lakṣmaṇa, Bharata and Śatrughna, who, being *viṣṇu-tattva,* are all equally powerful, became the sons of Mahārāja Daśaratha in response to prayers by the demigods.

9.10.3

tasyānucaritaṁ rājann
ṛṣibhis tattva-darśibhiḥ
śrutaṁ hi varṇitaṁ bhūri
tvayā sītā-pater muhuḥ

SYNONYMS

tasya—of Him, the Supreme Personality of Godhead Lord Rāmacandra and His brothers; *anucaritam*—transcendental activities; *rājan*—O King (Mahārāja Parīkṣit); *ṛṣibhiḥ*—by great sages or saintly persons; *tattva-darśibhiḥ*—by persons who know the Absolute Truth; *śrutam*—have all been heard; *hi*—indeed; *varṇitam*—as they have been so nicely described; *bhūri*—many; *tvayā*—by you; *sītā-pateḥ*—of Lord Rāmacandra, the husband of mother Sītā; *muhuḥ*—more than often.

TRANSLATION

O King Parīkṣit, the transcendental activities of Lord Rāmacandra have been described by great saintly persons who have seen the truth. Because you have heard again and again about Lord Rāmacandra, the husband of mother Sītā, I shall describe these activities only in brief. Please listen.

PURPORT

Modern Rākṣasas, posing as educationally advanced merely because they have doctorates, have tried to prove that Lord Rāmacandra is not the Supreme Personality of Godhead but an ordinary person. But those who are learned and spiritually advanced will never accept such notions; they will accept the descriptions of Lord Rāmacandra and His activities only as presented by *tattva-darśīs,* those who know the Absolute Truth.

In *Bhagavad-gītā* (Bg. 4.34) the Supreme Personality of Godhead advises:

> *tad viddhi praṇipātena*
> *paripraśnena sevayā*
> *upadekṣyanti te jñānaṁ*
> *jñāninas tattva-darśinaḥ*

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Unless one is *tattva-darśī,* in complete knowledge of the Absolute Truth, one cannot describe the activities of the Personality of Godhead. Therefore although there are many so-called *Rāmāyaṇas,* or histories of Lord Rāmacandra's activities, some of them are not actually authoritative. Sometimes Lord Rāmacandra's activities are described in terms of one's own imaginations, speculations or material sentiments. But the characteristics of Lord Rāmacandra should not be handled as something imaginary. While describing the history of Lord Rāmacandra, Śukadeva Gosvāmī told Mahārāja Parīkṣit, "You have already heard about the activities of Lord Rāmacandra." Apparently, therefore, five thousand years ago there were many *Rāmāyaṇas,* or histories of Lord Rāmacandra's activities, and there are many still. But we must select only those books written by *tattva-darśīs* (*jñāninas tattva-darśinaḥ* [[bg/4/34|[Bg. 4.34]]]), not the books of so-called scholars who claim knowledge only on the basis of a

doctorate. This is a warning by Śukadeva Gosvāmī. *Ṛṣibhis tattva-darśibhiḥ*. Although the *Rāmāyaṇa* composed by Vālmīki is a huge literature, the same activities are summarized here by Śukadeva Gosvāmī in a few verses.

9.10.4

> *guru-arthe tyakta-rājyo vyacarad anuvanaṁ padma-padbhyāṁ priyāyāḥ*
> *pāṇi-sparśākṣamābhyāṁ mṛjita-patha-rujo yo harīndrānujābhyām*
> *vairūpyāc chūrpaṇakhyāḥ priya-viraha-ruṣāropita-bhrū-vijṛmbha-*
> *trastābdhir baddha-setuḥ khala-dava-dahanaḥ kosalendro 'vatān naḥ*

SYNONYMS

guru-arthe—for the sake of keeping the promise of His father; *tyakta-rājyaḥ*—giving up the position of king; *vyacarat*—wandered; *anuvanam*—from one forest to another; *padma-padbhyām*—by His two lotus feet; *priyāyāḥ*—with His very dear wife, mother Sītā; *pāṇi-sparśa-akṣamābhyām*—which were so delicate that they were unable to bear even the touch of Sītā's palm; *mṛjita-patha-rujaḥ*—whose fatigue due to walking on the street was diminished; *yaḥ*—the Lord who; *harīndra-anujābhyām*—accompanied by the king of the monkeys, Hanumān, and His younger brother Lakṣmaṇa; *vairūpyāt*—because of being

disfigured; *śūrpaṇakhyāḥ*—of the Rākṣasī (demoness) named Śūrpaṇakhā; *priya-viraha*—being aggrieved by separation from His very dear wife; *ruṣā āropita-bhrū-vijṛmbha*—by flickering of His raised eyebrows in anger; *trasta*—fearing; *abdhiḥ*—the ocean; *baddha-setuḥ*—one who constructed a bridge over the ocean; *khala-dava-dahanaḥ*—killer of envious persons like Rāvaṇa, like a fire devouring a forest; *kosala-indraḥ*—the King of Ayodhyā; *avatāt*—be pleased to protect; *naḥ*—us.

TRANSLATION

To keep the promise of His father intact, Lord Rāmacandra immediately gave up the position of king and, accompanied by His wife, mother Sītā, wandered from one forest to another on His lotus feet, which were so delicate that they were unable to bear even the touch of Sītā's palms. The Lord was also accompanied by Hanumān [or by another monkey, Sugrīva], king of the monkeys, and by His own younger brother Lord Lakṣmaṇa, both of whom gave Him relief from the fatigue of wandering in the forest. Having cut off the nose and ears of Śūrpaṇakhā, thus disfiguring her, the Lord was separated from mother Sītā. He therefore became angry, moving His eyebrows and thus frightening the ocean, who then allowed the Lord to construct a bridge to cross the ocean. Subsequently, the Lord entered the kingdom of Rāvaṇa to kill him, like a

fire devouring a forest. May that Supreme Lord, Rāmacandra, give us all protection.

9.10.5

viśvāmitrādhvare yena
mārīcādyā niśā-carāḥ
paśyato lakṣmaṇasyaiva
hatā nairṛta-puṅgavāḥ

SYNONYMS

viśvāmitra-adhvare—in the sacrificial arena of the great sage Viśvāmitra; *yena*—by whom (Lord Rāmacandra); *mārīca-ādyāḥ*—headed by Mārīca; *niśā-carāḥ*—the uncivilized persons wandering at night in the darkness of ignorance; *paśyataḥ lakṣmaṇasya*—being seen by Lakṣmaṇa; *eva*—indeed; *hatāḥ*—were killed; *nairṛta-puṅgavāḥ*—the great chiefs of the Rākṣasas.

TRANSLATION

In the arena of the sacrifice performed by Viśvāmitra, Lord Rāmacandra, the King of Ayodhyā, killed many demons, Rākṣasas and uncivilized men who wandered at night in the mode of darkness. May Lord Rāmacandra, who killed these demons in the presence of Lakṣmaṇa, be kind enough to give us protection.

9.10.6-7

yo loka-vīra-samitau dhanur aiśam ugraṁ
sītā-svayaṁvara-gṛhe triśatopanītam
ādāya bāla-gaja-līla ivekṣu-yaṣṭiṁ
sajjyī-kṛtaṁ nṛpa vikṛṣya babhañja madhye

jitvānurūpa-guṇa-śīla-vayo 'ṅga-rūpāṁ
sītābhidhāṁ śriyam urasy abhilabdhamānām
mārge vrajan bhṛgupater vyanayat prarūḍhaṁ
darpaṁ mahīm akṛta yas trir arāja-bījām

SYNONYMS

yaḥ—Lord Rāmacandra who; *loka-vīra-samitau*—in the society or in the midst of many heroes of this world; *dhanuḥ*—the bow; *aiśam*—of Lord Śiva; *ugram*—very fierce; *sītā-svayaṁvara-gṛhe*—in the hall where mother Sītā stood to select her husband; *triśata-upanītam*—the bow carried by three hundred men; *ādāya*—taking (that bow); *bāla-gaja-līlaḥ*—acting like a baby elephant in a forest of sugarcane; *iva*—like that; *ikṣu-yaṣṭim*—a stick of sugarcane; *sajjyī-kṛtam*—fastened the string of the bow; *nṛpa*—O King; *vikṛṣya*—by bending; *babhañja*—broke it; *madhye*—in the middle; *jitvā*—gaining by victory; *anurūpa*—just befitting His position and beauty; *guṇa*—qualities; *śīla*—behavior; *vayaḥ*—age; *aṅga*—body; *rūpām*—beauty; *sītā-abhidhām*—the girl named Sītā; *śriyam*—the goddess of fortune; *urasi*—on the chest; *abhilabdhamānām*—had gotten her

previously; *mārge*—on the way; *vrajan*—while walking; *bhṛgupateḥ*—of Bhṛgupati; *vyanayat*—destroyed; *prarūḍham*—rooted very deep; *darpam*—pride; *mahīm*—the earth; *akṛta*—finished; *yaḥ*—one who; *triḥ*—three times (seven); *arāja*—without a royal dynasty; *bījām*—seed.

TRANSLATION

O King, the pastimes of Lord Rāmacandra were wonderful, like those of a baby elephant. In the assembly where mother Sītā was to choose her husband, in the midst of the heroes of this world, He broke the bow belonging to Lord Śiva. This bow was so heavy that it was carried by three hundred men, but Lord Rāmacandra bent and strung it and broke it in the middle, just as a baby elephant breaks a stick of sugarcane. Thus the Lord achieved the hand of mother Sītā, who was equally as endowed with transcendental qualities of form, beauty, behavior, age and nature. Indeed, she was the goddess of fortune who constantly rests on the chest of the Lord. While returning from Sītā's home after gaining her at the assembly of competitors, Lord Rāmacandra met Paraśurāma. Although Paraśurāma was very proud, having rid the earth of the royal order twenty-one times, he was defeated by the Lord, who appeared to be a kṣatriya of the royal order.

9.10.8

yaḥ satya-pāśa-parivīta-pitur nideśaṁ
straiṇasya cāpi śirasā jagṛhe sabhāryaḥ
rājyaṁ śriyaṁ praṇayinaḥ suhṛdo nivāsaṁ
tyaktvā yayau vanam asūn iva mukta-saṅgaḥ

SYNONYMS

yaḥ—Lord Rāmacandra who; *satya-pāśa-parivīta-pituḥ*—of His father, who was bound by the promise to his wife; *nideśam*—the order; *straiṇasya*—of the father who was very much attached to his wife; *ca*—also; *api*—indeed; *śirasā*—on His head; *jagṛhe*—accepted; *sa-bhāryaḥ*—with His wife; *rājyam*—the kingdom; *śriyam*—opulence; *praṇayinaḥ*—relatives; *suhṛdaḥ*—friends; *nivāsam*—residence; *tyaktvā*—giving up; *yayau*—went; *vanam*—to the forest; *asūn*—life; *iva*—like; *mukta-saṅgaḥ*—a liberated soul.

TRANSLATION

Carrying out the order of His father, who was bound by a promise to his wife, Lord Rāmacandra left behind His kingdom, opulence, friends, well-wishers, residence and everything else, just as a liberated soul gives up his life, and went to the forest with Sītā.

PURPORT

Mahārāja Daśaratha had three wives. One of them, Kaikeyī, served him very pleasingly, and he therefore wanted to give her a benediction. Kaikeyī, however, said that she would ask for the benediction when it was necessary. At the time of the coronation of Prince Rāmacandra, Kaikeyī requested her husband to enthrone her son Bharata and send Rāmacandra to the forest. Mahārāja Daśaratha, being bound by his promise, ordered Rāmacandra to go to the forest, according to the dictation of his beloved. And the Lord, as an obedient son, accepted the order immediately. He left everything without hesitation, just as a liberated soul or great *yogī* gives up his life without material attraction.

9.10.9

> *rakṣaḥ-svasur vyakṛta rūpam aśuddha-buddhes*
> *tasyāḥ khara-triśira-dūṣaṇa-mukhya-bandhūn*
> *jaghne caturdaśa-sahasram apāraṇīya-*
> *kodaṇḍa-pāṇir aṭamāna uvāsa kṛcchram*

SYNONYMS

rakṣaḥ-svasuḥ—of Śūrpaṇakhā, the sister of the Rākṣasa (Rāvaṇa); *vyakṛta*—(Lord Rāma) deformed; *rūpam*—the form; *aśuddha-buddheḥ*—because her intelligence was polluted by lusty desires; *tasyāḥ*—of her; *khara-triśira-dūṣaṇa-mukhya-bandhūn*—many

friends, headed by Khara, Triśira and Dūṣaṇa; *jaghne*—He (Lord Rāmacandra) killed; *caturdaśa-sahasram*—fourteen thousand; *apāraṇīya*—invincible; *kodaṇḍa*—bows and arrows; *pāṇiḥ*—in His hand; *aṭamānaḥ*—wandering in the forest; *uvāsa*—lived there; *kṛcchram*—with great difficulties.

TRANSLATION

While wandering in the forest, where He accepted a life of hardship, carrying His invincible bow and arrows in His hand, Lord Rāmacandra deformed Rāvaṇa's sister, who was polluted with lusty desires, by cutting off her nose and ears. He also killed her fourteen thousand Rākṣasa friends, headed by Khara, Triśira and Dūṣaṇa.

9.10.10

sītā-kathā-śravaṇa-dīpita-hṛc-chayena
sṛṣṭaṁ vilokya nṛpate daśa-kandhareṇa
jaghne 'dbhutaiṇa-vapuṣāśramato 'pakṛṣṭo
mārīcam āśu viśikhena yathā kam ugraḥ

SYNONYMS

sītā-kathā—topics about Sītādevī; *śravaṇa*—by hearing; *dīpita*—agitated; *hṛt-śayena*—lusty desires within the mind of Rāvaṇa; *sṛṣṭam*—created; *vilokya*—seeing that; *nṛpate*—O King Parīkṣit; *daśa-kandhareṇa*—by Rāvaṇa, who had ten heads; *jaghne*—the Lord killed; *adbhuta-eṇa-vapuṣā*—by a deer made of gold;

āśramataḥ—from His residence; *apakṛṣṭaḥ*—distracted to a distance; *mārīcam*—the demon Mārīca, who assumed the form of a golden deer; *āśu*—immediately; *viśikhena*—by a sharp arrow; *yathā*—as; *kam*—Dakṣa; *ugraḥ*—Lord Śiva.

TRANSLATION

O King Parīkṣit, when Rāvaṇa, who had ten heads on his shoulders, heard about the beautiful and attractive features of Sītā, his mind was agitated by lusty desires, and he went to kidnap her. To distract Lord Rāmacandra from His āśrama, Rāvaṇa sent Mārīca in the form of a golden deer, and when Lord Rāmacandra saw that wonderful deer, He left His residence and followed it and finally killed it with a sharp arrow, just as Lord Śiva killed Dakṣa.

9.10.11

rakṣo-'dhamena vṛkavad vipine 'samakṣaṁ
vaideha-rāja-duhitary apayāpitāyām
bhrātrā vane kṛpaṇavat priyayā viyuktaḥ
strī-saṅgināṁ gatim iti prathayaṁś cacāra

SYNONYMS

rakṣaḥ-adhamena—by the most wicked among Rākṣasas, Rāvaṇa; *vṛka-vat*—like a tiger; *vipine*—in the forest; *asamakṣam*—unprotected; *vaideha-rāja-duhitari*—by this condition of mother

Sītā, the daughter of the King of Videha; *apayāpitāyām*—having been kidnapped; *bhrātrā*—with His brother; *vane*—in the forest; *kṛpaṇa-vat*—as if a very distressed person; *priyayā*—by his dear wife; *viyuktaḥ*—separated; *strī-saṅginām*—of persons attracted to or connected with women; *gatim*—destination; *iti*—thus; *prathayan*—giving an example; *cacāra*—wandered.

TRANSLATION

When Rāmacandra entered the forest and Lakṣmaṇa was also absent, the worst of the Rākṣasas, Rāvaṇa, kidnapped Sītādevī, the daughter of the King of Videha, just as a tiger seizes unprotected sheep when the shepherd is absent. Then Lord Rāmacandra wandered in the forest with His brother Lakṣmaṇa as if very much distressed due to separation from His wife. Thus He showed by His personal example the condition of a person attached to women.

PURPORT

In this verse the words *strī-saṅginām gatim iti* indicate that the condition of a person attached to women was shown by the Lord Himself. According to moral instructions, *gṛhe nārīṁ vivarjayet:* when one goes on a tour, one should not bring his wife. Formerly men used to travel without conveyances, but still, as far as possible, when one leaves home one should not take his wife with him, especially if one is in such a condition as Lord Rāmacandra when banished by the order of His father. Whether

in the forest or at home, if one is attached to women this attachment is always troublesome, as shown by the Supreme Personality of Godhead by His personal example.

Of course, this is the material side of *strī-saṅgī,* but the situation of Lord Rāmacandra is spiritual, for He does not belong to the material world. *Nārāyaṇaḥ paro 'vyaktāt:* Nārāyaṇa is beyond the material creation. Because He is the creator of the material world, He is not subject to the conditions of the material world. The separation of Lord Rāmacandra from Sītā is spiritually understood as *vipralambha,* which is an activity of the *hlādinī* potency of the Supreme Personality of Godhead belonging to the *śṛṅgāra-rasa,* the mellow of conjugal love in the spiritual world. In the spiritual world the Supreme Personality of Godhead has all the dealings of love, displaying the symptoms called *sāttvika, sañcārī, vilāpa, mūrcchā* and *unmāda*. Thus when Lord Rāmacandra was separated from Sītā, all these spiritual symptoms were manifested. The Lord is neither impersonal nor impotent. Rather, He is *sac-cid-ānanda-vigraha* [Bs. 5.1], the eternal form of knowledge and bliss. Thus He has all the symptoms of spiritual bliss. Feeling separation from one's beloved is also an item of spiritual bliss. As explained by Śrīla Svarūpa Dāmodara Gosvāmī, *rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktiḥ:* the dealings of love between Rādhā and Kṛṣṇa are displayed as the pleasure potency of the Lord. The Lord is the original source of all pleasure, the reservoir of all pleasure. Lord Rāmacandra, therefore, manifested the truth both spiritually and materially. Materially those who are attached to women suffer,

but spiritually when there are feelings of separation between the Lord and His pleasure potency the spiritual bliss of the Lord increases. This is further explained in *Bhagavad-gītā* (Bg. 9.11):

> *avajānanti māṁ mūḍhā*
> *mānuṣīṁ tanum āśritam*
> *paraṁ bhāvam ajānanto*
> *mama bhūta-maheśvaram*

One who does not know the spiritual potency of the Supreme Personality of Godhead thinks of the Lord as an ordinary human being. But the Lord's mind, intelligence and senses can never be affected by material conditions. This fact is further explained in the *Skanda Purāṇa,* as quoted by Madhvācārya:

> *nitya-pūrṇa-sukha-jñāna-*
> *svarūpo 'sau yato vibhuḥ*
> *ato 'sya rāma ity ākhyā*
> *tasya duḥkhaṁ kuto 'ṇv api*

> *tathāpi loka-śikṣārtham*
> *aduḥkho duḥkha-vartivat*
> *antarhitāṁ loka-dṛṣṭyā*
> *sītām āsīt smarann iva*

> *jñāpanārthaṁ punar nitya-*
> *sambandhaḥ svātmanaḥ śriyāḥ*
> *ayodhyāyā vinirgacchan*
> *sarva-lokasya ceśvaraḥ*

pratyakṣaṁ tu śriyā sārdhaṁ
jagāmānādir avyayaḥ

nakṣatra-māsa-gaṇitaṁ
trayodaśa-sahasrakam
brahmaloka-samaṁ cakre
samastaṁ kṣiti-maṇḍalam

rāmo rāmo rāma iti
sarveṣām abhavat tadā
sarvoramamayo loko
yadā rāmas tv apālayat

It was actually impossible for Rāvaṇa to take away Sītā. The form of Sītā taken by Rāvaṇa was an illusory representation of mother Sītā—*maya-sītā*. When Sītā was tested in the fire, this *māyā-sītā* was burnt, and the real Sītā came out of the fire.

A further understanding to be derived from this example is that a woman, however powerful she may be in the material world, must be given protection, for as soon as she is unprotected she will be exploited by Rākṣasas like Rāvaṇa. Here the words *vaideha-rāja-duhitari* indicate that before mother Sītā was married to Lord Rāmacandra she was protected by her father, Vaideha-rāja. And when she was married she was protected by her husband. Therefore the conclusion is that a woman should always be protected. According to the Vedic rule, there is no scope for a woman's being independent (*asamakṣam*), for a woman cannot protect herself independently.

9.10.12

> *dagdhvātma-kṛtya-hata-kṛtyam ahan kabandhaṁ*
> *sakhyaṁ vidhāya kapibhir dayitā-gatiṁ taiḥ*
> *buddhvātha vālini hate plavagendra-sainyair*
> *velām agāt sa manujo 'ja-bhavārcitāṅghriḥ*

SYNONYMS

dagdhvā—by burning; *ātma-kṛtya-hata-kṛtyam*—after performing religious rituals required after the death of Jaṭāyu, who died for the Lord's cause; *ahan*—killed; *kabandham*—the demon Kabandha; *sakhyam*—friendship; *vidhāya*—after creating; *kapibhiḥ*—with the monkey chiefs; *dayitā-gatim*—the arrangement for delivering Sītā; *taiḥ*—by them; *buddhvā*—knowing; *atha*—thereafter; *vālini hate*—when Vāli had been killed; *plavaga-indra-sainyaiḥ*—with the help of the soldiers of the monkeys; *velām*—to the beach of the ocean; *agāt*—went; *saḥ*—He, Lord Rāmacandra; *manu-jaḥ*—appearing as a human being; *aja*—by Lord Brahmā; *bhava*—and by Lord Śiva; *arcita-aṅghriḥ*—whose lotus feet are worshiped.

TRANSLATION

Lord Rāmacandra, whose lotus feet are worshiped by Lord Brahmā and Lord Śiva, had assumed the form of a human being. Thus He performed the funeral ceremony of Jaṭāyu, who was killed by Rāvaṇa. The Lord then killed the demon named Kabandha, and after making

friends with the monkey chiefs, killing Vāli and arranging for the deliverance of mother Sītā, He went to the beach of the ocean.

PURPORT

When Rāvaṇa kidnapped Sītā, he was obstructed on the way by Jaṭāyu, a large bird. But the powerful Rāvaṇa defeated Jaṭāyu in the fight and cut his wing. When Rāmacandra was searching for Sītā, He found Jaṭāyu almost dead and was informed that Sītā has been carried off by Rāvaṇa. When Jaṭāyu died, Lord Rāmacandra did the duty of a son by performing the funeral ceremony, and then He made friends with the monkeys to deliver Sītādevī.

9.10.13

> *yad-roṣa-vibhrama-vivṛtta-kaṭākṣa-pāta-*
> *sambhrānta-nakra-makaro bhaya-gīrṇa-ghoṣaḥ*
> *sindhuḥ śirasy arhaṇaṁ parigṛhya rūpī*
> *pādāravindam upagamya babhāṣa etat*

SYNONYMS

yat-roṣa—whose anger; *vibhrama*—induced by; *vivṛtta*—turned; *kaṭākṣa-pāta*—by the glance; *sambhrānta*—agitated; *nakra*—crocodiles; *makaraḥ*—and sharks; *bhaya-gīrṇa-ghoṣaḥ*—whose loud sound was silenced through fear; *sindhuḥ*—the ocean; *śirasi*—on his head; *arhaṇam*—all paraphernalia for worshiping the Lord;

parigṛhya—carrying; *rūpī*—taking form; *pāda-aravindam*—the lotus feet of the Lord; *upagamya*—reaching; *babhāṣa*—said; *etat*—the following.

TRANSLATION

After reaching the beach, Lord Rāmacandra fasted for three days, awaiting the arrival of the ocean personified. When the ocean did not come, the Lord exhibited His pastimes of anger, and simply by His glancing over the ocean, all the living entities within it, including the crocodiles and sharks, were agitated by fear. Then the personified ocean fearfully approached Lord Rāmacandra, taking all paraphernalia to worship Him. Falling at the Lord's lotus feet, the personified ocean spoke as follows.

9.10.14

> *na tvāṁ vayaṁ jaḍa-dhiyo nu vidāma bhūman*
> *kūṭa-stham ādi-puruṣaṁ jagatām adhīśam*
> *yat-sattvataḥ sura-gaṇā rajasaḥ prajeśā*
> *manyoś ca bhūta-patayaḥ sa bhavān guṇeśaḥ*

SYNONYMS

na—not; *tvām*—Your Lordship; *vayam*—we; *jaḍa-dhiyaḥ*—dull-minded, possessing blunt intelligence; *nu*—indeed; *vidāmaḥ*—can know; *bhūman*—O Supreme; *kūṭa-stham*—within the core of the

heart; *ādi-puruṣam*—the original Personality of Godhead; *jagatām*—of the universes, which progressively go on; *adhīśam*—the supreme master; *yat*—fixed under Your direction; *sattvataḥ*—infatuated with *sattva-guṇa*; *sura-gaṇāḥ*—such demigods; *rajasaḥ*—infatuated with *rajo-guṇa*; *prajā-īśāḥ*—the Prajāpatis; *manyoḥ*—influenced by *tamo-guṇa*; *ca*—and; *bhūta-patayaḥ*—rulers of ghosts; *saḥ*—such a personality; *bhavān*—Your Lordship; *guṇa-īśaḥ*—the master of all three modes of material nature.

TRANSLATION

O all-pervading Supreme Person, we are dull-minded and did not understand who You are, but now we understand that You are the Supreme Person, the master of the entire universe, the unchanging and original Personality of Godhead. The demigods are infatuated with the mode of goodness, the Prajāpatis with the mode of passion, and the lord of ghosts with the mode of ignorance, but You are the master of all these qualities.

PURPORT

The word *jaḍa-dhiyaḥ* refers to intelligence like that of an animal. A person with such intelligence cannot understand the Supreme Personality of Godhead. Without being beaten, an animal cannot understand the purpose of a man. Similarly, those who are dull-minded cannot understand the Supreme Personality of Godhead, but when punished severely by the

modes of material nature, they begin to understand Him. A Hindi poet has said:

> *duḥkha se saba hari bhaje*
> *sukha se bhaje koī*
> *sukha se agar hari bhaje*
> *duḥkha kāthāṅ se haya*

When one is distressed he goes to the church or temple to worship the Lord, but when opulent he forgets the Lord. Therefore, punishment by the Lord through material nature is necessary in human society, for without it men forget the supremacy of the Lord due to their dull, blunt intelligence.

9.10.15

> *kāmaṁ prayāhi jahi viśravaso 'vameha*ṁ
> *trailokya-rāvaṇam avāpnuhi vīra patnīm*
> *badhnīhi setum iha te yaśaso vitatyai*
> *gāyanti dig-vijayino yam upetya bhūpāḥ*

SYNONYMS

kāmam—as You like; *prayāhi*—You may go over my water; *jahi*—just conquer; *viśravasaḥ*—of Viśravā Muni; *avameham*—pollution, like urine; *trailokya*—for the three worlds; *rāvaṇam*—the person known as Rāvaṇa, the cause of weeping; *avāpnuhi*—regain; *vīra*—O great hero; *patnīm*—Your wife; *badhnīhi*—just construct; *setum*—a

bridge; *iha*—here (on this water); *te*—of Your good self; *yaśasaḥ*—fame; *vitatyai*—to expand; *gāyanti*—will glorify; *dik-vijayinaḥ*—great heroes who have conquered all directions; *yam*—which (bridge); *upetya*—coming near; *bhūpāḥ*—great kings.

TRANSLATION

My Lord, You may use my water as You like. Indeed, You may cross it and go to the abode of Rāvaṇa, who is the great source of disturbance and crying for the three worlds. He is the son of Viśravā, but is condemned like urine. Please go kill him and thus regain Your wife, Sītādevī. O great hero, although my water presents no impediment to Your going to Laṅkā, please construct a bridge over it to spread Your transcendental fame. Upon seeing this wonderfully uncommon deed of Your Lordship, all the great heroes and kings in the future will glorify You.

PURPORT

It is said that a son and urine emanate from the same source—the genitals. When a son is a devotee or a great learned person, the seminal discharge for begetting a son is successful, but if the son is unqualified and brings no glory to his family, he is no better than urine. Here Rāvaṇa is compared to urine because he was a cause of disturbances to the three worlds. Thus the ocean personified wanted him killed by Lord Rāmacandra.

One feature of the Supreme Personality of Godhead Lord Rāmacandra is omnipotence. The Lord can act without regard to material impediments or inconveniences, but to prove that He is the Supreme Personality of Godhead and was not merely advertised as Godhead or elected by popular vote, He constructed a wonderful bridge over the ocean. Nowadays it has become fashionable to create some artificial God who performs no uncommon activities; a little magic will bewilder a foolish person into selecting an artificial God because he does not understand how powerful God is. Lord Rāmacandra, however, constructed a bridge over the water with stone by making the stone float. This is proof of God's uncommonly wonderful power. Why should someone be accepted as God without displaying extraordinary potency by doing something never to be done by any common man? We accept Lord Rāmacandra as the Supreme Personality of Godhead because He constructed this bridge, and we accept Lord Kṛṣṇa as the Supreme Personality of Godhead because He lifted Govardhana Hill when He was only seven years old. We should not accept any rascal as God or an incarnation of God, for God displays special features in His various activities. Therefore, the Lord Himself says in *Bhagavad-gītā* (Bg. 4.9):

> *janma karma ca me divyam*
> *evaṁ yo vetti tattvataḥ*
> *tyaktvā dehaṁ punar janma*
> *naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." The activities of the Lord are not common; they are all transcendentally wonderful and not able to be performed by any other living being. The symptoms of the Lord's activities are all mentioned in the *śāstras,* and after one understands them one can accept the Lord as He is.

9.10.16

> *baddhvodadhau raghu-patir vividhādri-kūṭaiḥ*
> *setuṁ kapīndra-kara-kampita-bhūruhāṅgaiḥ*
> *sugrīva-nīla-hanumat-pramukhair anīkair*
> *laṅkāṁ vibhīṣaṇa-dṛśāviśad agra-dagdhām*

SYNONYMS

baddhvā—after constructing; *udadhau*—in the water of the ocean; *raghu-patiḥ*—Lord Rāmacandra; *vividha*—varieties of; *adri-kūṭaiḥ*—with peaks of great mountains; *setum*—a bridge; *kapi-indra*—of powerful monkeys; *kara-kampita*—moved by the great hands; *bhūruha-aṅgaiḥ*—with the trees and plants; *sugrīva*—Sugrīva; *nīla*—Nīla; *hanumat*—Hanumān; *pramukhaiḥ*—led by; *anīkaiḥ*—with such soldiers; *laṅkām*—Laṅkā, the kingdom of Rāvaṇa; *vibhīṣaṇa-dṛśā*—by the direction of Vibhīṣaṇa, the brother of Rāvaṇa; *āviśat*—entered; *agra-dagdhām*—which was previously burnt (by the monkey soldier Hanumān).

TRANSLATION

Śukadeva Gosvāmī said: After constructing a bridge over the ocean by throwing into the water the peaks of mountains whose trees and other vegetation had been shaken by the hands of great monkeys, Lord Rāmacandra went to Laṅkā to release Sītādevī from the clutches of Rāvaṇa. With the direction and help of Vibhīṣaṇa, Rāvaṇa's brother, the Lord, along with the monkey soldiers, headed by Sugrīva, Nīla and Hanumān, entered Rāvaṇa's kingdom, Laṅkā, which had previously been burnt by Hanumān.

PURPORT

Great mountain peaks covered with trees and plants were thrown into the sea by the monkey soldiers and began to float by the supreme will of the Lord. By the supreme will of the Lord, many great planets float weightlessly in space like swabs of cotton. If this is possible, why should great mountain peaks not be able to float on water? This is the omnipotence of the Supreme Personality of Godhead. He can do anything and everything He likes, because He is not under the control of the material nature; indeed, material nature is controlled by Him. *Mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram: [[bg/9/10|[Bg. 9.10]]]* only under His direction does *prakṛti,* or material nature, work. Similar information is given in the *Brahma-saṁhitā* (5.52):

yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Describing how material nature works, the *Brahma-saṁhitā* says that the sun moves as desired by the Supreme Personality of Godhead. Consequently, for Lord Rāmacandra to construct a bridge over the Indian Ocean with the help of monkey soldiers who threw great mountain peaks into the water is not at all wonderful; it is wonderful only in the sense that it has kept the name and fame of Lord Rāmacandra eternally celebrated.

9.10.17

sā vānarendra-bala-ruddha-vihāra-koṣṭha-
śrī-dvāra-gopura-sado-valabhī-viṭaṅkā
nirbhajyamāna-dhiṣaṇa-dhvaja-hema-kumbha-
śṛṅgāṭakā gaja-kulair hradinīva ghūrṇā

SYNONYMS

sā—the place known as Laṅkā; *vānara-indra*—of the great chiefs of the monkeys; *bala*—by the strength; *ruddha*—stopped, encircled; *vihāra*—pleasure houses; *koṣṭha*—the places where food grains were stocked; *śrī*—the treasury houses; *dvāra*—the doors of palaces; *gopura*—the gates of the city; *sadaḥ*—the assembly houses; *valabhī* —the frontage of great palaces; *viṭaṅkā*—the rest houses for the pigeons; *nirbhajyamāna*—in the process of being dismantled; *dhiṣaṇa*—platforms; *dhvaja*—the flags; *hema-kumbha*—golden

waterpots on the domes; *śṛṅgāṭakā*—and the crossroads; *gaja-kulaiḥ*—by herds of elephants; *hradinī*—a river; *iva*—like; *ghūrṇā*—agitated.

TRANSLATION

After entering Laṅkā, the monkey soldiers, led by chiefs like Sugrīva, Nīla and Hanumān, occupied all the sporting houses, granaries, treasuries, palace doorways, city gates, assembly houses, palace frontages and even the resting houses of the pigeons. When the city's crossroads, platforms, flags and golden waterpots on its domes were all destroyed, the entire city of Laṅkā appeared like a river disturbed by a herd of elephants.

9.10.18

> *rakṣaḥ-patis tad avalokya nikumbha-kumbha-*
> *dhūmrākṣa-durmukha-surāntaka-narāntakādīn*
> *putraṁ prahastam atikāya-vikampanādīn*
> *sarvānugān samahinod atha kumbhakarṇam*

SYNONYMS

rakṣaḥ-patiḥ—the master of the Rākṣasas (Rāvaṇa); *tat*—such disturbances; *avalokya*—after seeing; *nikumbha*—Nikumbha; *kumbha*—Kumbha; *dhūmrākṣa*—Dhūmrākṣa; *durmukha*—Durmukha; *surāntaka*—Surāntaka; *narāntaka*—Narāntaka; *ādīn*—all of them together; *putram*—his son, Indrajit; *prahastam*—

Prahasta; *atikāya*—Atikāya; *vikampana*—Vikampana; *ādīn*—all of them together; *sarva-anugān*—all followers of Rāvaṇa; *samahinot*—ordered (to fight with the enemies); *atha*—at last; *kumbhakarṇam*—Kumbhakarṇa, the most important brother.

TRANSLATION

When Rāvaṇa, the master of the Rākṣasas, saw the disturbances created by the monkey soldiers, he called for Nikumbha, Kumbha, Dhūmrākṣa, Durmukha, Surāntaka, Narāntaka and other Rākṣasas and also his son Indrajit. Thereafter he called for Prahasta, Atikāya, Vikampana and finally Kumbhakarṇa. Then he induced all his followers to fight against the enemies.

9.10.19

> *tāṁ yātudhāna-pṛtanām asi-śūla-cāpa-*
> *prāsarṣṭi-śaktiśara-tomara-khaḍga-durgām*
> *sugrīva-lakṣmaṇa-marutsuta-gandhamāda-*
> *nīlāṅgadarkṣa-panasādibhir anvito 'gāt*

SYNONYMS

tām—all of them; *yātudhāna-pṛtanām*—the soldiers of the Rākṣasas; *asi*—by swords; *śūla*—by lances; *cāpa*—by bows; *prāsa-ṛṣṭi*—*prāsa* weapons and *ṛṣṭi* weapons; *śakti-śara*—*śakti* arrows; *tomara*—*tomara* weapons; *khaḍga*—by a type of sword; *durgām*—all invincible; *sugrīva*—by the monkey named Sugrīva; *lakṣmaṇa*—

by Lord Rāmacandra's younger brother; *marut-suta*—by Hanumān; *gandhamāda*—by Gandhamāda, another monkey; *nīla*—by the monkey named Nīla; *aṅgada*—Aṅgada; *ṛkṣa*—Ṛkṣa; *panasa*—Panasa; *ādibhiḥ*—and by other soldiers; *anvitaḥ*—being surrounded, Lord Rāmacandra; *agāt*—came in front of (for the sake of fighting).

TRANSLATION

Lord Rāmacandra, surrounded by Lakṣmaṇa and monkey soldiers like Sugrīva, Hanumān, Gandhamāda, Nīla, Aṅgada, Jāmbavān and Panasa, attacked the soldiers of the Rākṣasas, who were fully equipped with various invincible weapons like swords, lances, bows, prāsas, ṛṣṭis, śakti arrows, khaḍgas and tomaras.

9.10.20

> *te 'nīkapā raghupater abhipatya sarve*
> *dvandvaṁ varūtham ibha-patti-rathāśva-yodhaiḥ*
> *jaghnur drumair giri-gadeṣubhir aṅgadādyāḥ*
> *sītābhimarṣa-hata-maṅgala-rāvaṇeśān*

SYNONYMS

te—all of them; *anīka-pāḥ*—the commanders of the soldiers; *raghupateḥ*—of Lord Śrī Rāmacandra; *abhipatya*—chasing the enemy; *sarve*—all of them; *dvandvam*—fighting; *varūtham*—the soldiers of Rāvaṇa; *ibha*—by elephants; *patti*—by infantry; *ratha*—

by chariots; *aśva*—by horses; *yodhaiḥ*—by such warriors; *jaghnuḥ*—killed them; *drumaiḥ*—by throwing big trees; *giri*—by peaks of mountains; *gadā*—by clubs; *iṣubhiḥ*—by arrows; *aṅgada-ādyāḥ*—all the soldiers of Lord Rāmacandra, headed by Aṅgada and others; *sītā*—of mother Sītā; *abhimarṣa*—by the anger; *hata*—had been condemned; *maṅgala*—whose auspiciousness; *rāvaṇa-īśān*—the followers or dependents of Rāvaṇa.

TRANSLATION

Aṅgada and the other commanders of the soldiers of Rāmacandra faced the elephants, infantry, horses and chariots of the enemy and hurled against them big trees, mountain peaks, clubs and arrows. Thus the soldiers of Lord Rāmacandra killed Rāvaṇa's soldiers, who had lost all good fortune because Rāvaṇa had been condemned by the anger of mother Sītā.

PURPORT

The soldiers Lord Rāmacandra recruited in the jungle were all monkeys and did not have proper equipment with which to fight the soldiers of Rāvaṇa, for Rāvaṇa's soldiers were equipped with weapons of modern warfare whereas the monkeys could only throw stones, mountain peaks and trees. It was only Lord Rāmacandra and Lakṣmaṇa who shot some arrows. But because the soldiers of Rāvaṇa were condemned by the curse of mother Sītā, the monkeys were able to kill them simply by throwing stones and trees. There are two kinds of strength—*daiva* and

puruṣākāra. *Daiva* refers to the strength achieved from the Transcendence, and *puruṣākāra* refers to the strength organized by one's own intelligence and power. Transcendental power is always superior to the power of the materialist. Depending on the mercy of the Supreme Lord, one must fight one's enemies even though one may not be equipped with modern weapons. Therefore Kṛṣṇa instructed Arjuna, *mām anusmara yudhya ca:* [[bg/8/7|[Bg. 8.7]]] "Think of Me and fight." We should fight our enemy to the best of our ability, but for victory we must depend on the mercy of the Supreme Personality of Godhead.

9.10.21

> *rakṣaḥ-patiḥ sva-bala-naṣṭim avekṣya ruṣṭa*
> *āruhya yānakam athābhisasāra rāmam*
> *svaḥ-syandane dyumati mātalinopanīte*
> *vibhrājamānam ahanan niśitaiḥ kṣurapraiḥ*

SYNONYMS

rakṣaḥ-patiḥ—the leader of the Rākṣasas, Rāvaṇa; *sva-bala-naṣṭim*—the destruction of his own soldiers; *avekṣya*—after observing; *ruṣṭaḥ*—became very angry; *āruhya*—riding on; *yānakam*—his beautiful airplane decorated with flowers; *atha*—thereafter; *abhisasāra*—proceeded toward; *rāmam*—Lord Rāmacandra; *svaḥ-syandane*—in the celestial chariot of Indra; *dyumati*—glittering; *mātalinā*—by Mātali, the chariot driver of Indra; *upanīte*—having been brought; *vibhrājamānam*—Lord Rāmacandra, as if brilliantly

illuminating; *ahanat*—Rāvaṇa struck him; *niśitaiḥ*—very sharp; *kṣurapraiḥ*—with arrows.

TRANSLATION

Thereafter, when Rāvaṇa, the king of the Rākṣasas, observed that his soldiers had been lost, he was extremely angry. Thus he mounted his airplane, which was decorated with flowers, and proceeded toward Lord Rāmacandra, who sat on the effulgent chariot brought by Mātali, the chariot driver of Indra. Then Rāvaṇa struck Lord Rāmacandra with sharp arrows.

9.10.22

> *rāmas tam āha puruṣāda-purīṣa yan naḥ*
> *kāntāsamakṣam asatāpahṛtā śvavat te*
> *tyakta-trapasya phalam adya jugupsitasya*
> *yacchāmi kāla iva kartur alaṅghya-vīryaḥ*

SYNONYMS

rāmaḥ—Lord Rāmacandra; *tam*—unto him, Rāvaṇa; *āha*—said; *puruṣa-ada-purīṣa*—you are the stool of the man-eaters (Rākṣasas); *yat*—because; *naḥ*—My; *kāntā*—wife; *asamakṣam*—helpless because of My absence; *asatā*—by you, the most sinful; *apahṛtā*—was kidnapped; *śva-vat*—like a dog who takes food from the kitchen in the absence of the proprietor; *te*—of you; *tyakta-trapasya*—because you are shameless; *phalam adya*—I shall give you the result

today; *jugupsitasya*—of you, the most abominable; *yacchāmi*—I shall punish you; *kālaḥ iva*—like death; *kartuḥ*—of you, who are the performer of all sinful activities; *alaṅghya-vīryaḥ*—but I, being omnipotent, never fail in My attempt.

TRANSLATION

Lord Rāmacandra said to Rāvaṇa: You are the most abominable of the man-eaters. Indeed, you are like their stool. You resemble a dog, for as a dog steals eatables from the kitchen in the absence of the householder, in My absence you kidnapped My wife, Sītādevī. Therefore as Yamarāja punishes sinful men, I shall also punish you. You are most abominable, sinful and shameless. Today, therefore, I, whose attempt never fails, shall punish you.

PURPORT

Na ca daivāt paraṁ balam: no one can surpass the strength of the Transcendence. Rāvaṇa was so sinful and shameless that he did not know what the result would be of kidnapping mother Sītā, the pleasure potency of Rāmacandra. This is the disqualification of the Rākṣasas. *Asatyam apratiṣṭhaṁ te jagad āhur anīśvaram [[bg/16/8|[Bg. 16.8]]].* The Rākṣasas are unaware that the Supreme Lord is the ruler of the creation. They think that everything has come about by chance or accident and that there is no ruler, king or controller. Therefore the Rākṣasas act independently, as they like, going even so far as to kidnap the

goddess of fortune. This policy of Rāvaṇa's is extremely dangerous for the materialist; indeed, it brings ruin to the materialistic civilization. Nonetheless, because atheists are Rākṣasas, they dare to do things that are most abominable, and thus they are punished without fail. Religion consists of the orders of the Supreme Lord, and one who carries out these orders is religious. One who fails to carry out the Lord's orders is irreligious, and he is to be punished.

9.10.23

> *evaṁ kṣipan dhanuṣi sandhitam utsasarja*
> *bāṇaṁ sa vajram iva tad-dhṛdayaṁ bibheda*
> *so 'sṛg vaman daśa-mukhair nyapatad vimānād*
> *dhāheti jalpati jane sukṛtīva riktaḥ*

SYNONYMS

evam—in this way; *kṣipan*—chastising (Rāvaṇa); *dhanuṣi*—on the bow; *sandhitam*—fixed an arrow; *utsasarja*—released (toward him); *bāṇam*—the arrow; *saḥ*—that arrow; *vajram iva*—like a thunderbolt; *tat-hṛdayam*—the heart of Rāvaṇa; *bibheda*—pierced; *saḥ*—he, Rāvaṇa; *asṛk*—blood; *vaman*—vomiting; *daśa-mukhaiḥ*—through the ten mouths; *nyapatat*—fell down; *vimānāt*—from his airplane; *hāhā*—alas, what happened; *iti*—thus; *jalpati*—roaring; *jane*—when all the people present there; *sukṛtī iva*—like a pious man; *riktaḥ*—when the results of his pious activities are finished.

TRANSLATION

After thus rebuking Rāvaṇa, Lord Rāmacandra fixed an arrow to His bow, aimed at Rāvaṇa, and released the arrow, which pierced Rāvaṇa's heart like a thunderbolt. Upon seeing this, Rāvaṇa's followers raised a tumultuous sound, crying, "Alas! Alas! What has happened? What has happened?" as Rāvaṇa, vomiting blood from his ten mouths, fell from his airplane, just as a pious man falls to earth from the heavenly planets when the results of his pious activities are exhausted.

PURPORT

In *Bhagavad-gītā* (Bg. 9.21) it is said, *kṣīṇe puṇye martya-lokaṁ viśanti*/ "When the results of their pious activities are exhausted, those who have enjoyed in the heavenly planets fall again to earth." The fruitive activities of this material world are such that whether one acts piously or impiously one must remain within the material world according to different conditions, for neither pious nor impious actions can relieve one from *māyā's* clutches of repeated birth and death. Somehow or other, Rāvaṇa was raised to an exalted position as the king of a great kingdom with all material opulences, but because of his sinful act of kidnapping mother Sītā, all the results of his pious activities were destroyed. If one offends an exalted personality, especially the Supreme Personality of Godhead, one certainly becomes most abominable; bereft of the results of pious activities, one must fall down like Rāvaṇa and other demons. It is therefore advised that

one transcend both pious and impious activities and remain in the pure state of freedom from all designations (*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam* [[cc/madhya/19/170|[Cc. Madhya 19.170]]]). When one is fixed in devotional service, he is above the material platform. On the material platform there are higher and lower positions, but when one is above the material platform he is always fixed in a spiritual position (*sa guṇān samatītyaitān brahma-bhūyāya kalpate* [[bg/14/26|[Bg. 14.26]]]). Rāvaṇa or those like him may be very powerful and opulent in this material world, but theirs is not a secure position, because, after all, they are bound by the results of their *karma* (*karmaṇā daiva-netreṇa* [[sb/3/31/1|[SB 3.31.1]]]). We should not forget that we are completely dependent on the laws of nature.

> *prakṛteḥ kriyamāṇāni*
> *guṇaiḥ karmāṇi sarvaśaḥ*
> *ahaṅkāra-vimūḍhātmā*
> *kartāham iti manyate*

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27) One should not be proud of one's exalted position and act like Rāvaṇa, thinking oneself independent of material nature's laws.

9.10.24

tato niṣkramya laṅkāyā
yātudhānyaḥ sahasraśaḥ
mandodaryā samaṁ tatra
prarudantya upādravan

SYNONYMS

tataḥ—thereafter; *niṣkramya*—coming out; *laṅkāyāḥ*—from Laṅkā; *yātudhānyaḥ*—the wives of the Rākṣasas; *sahasraśaḥ*—by thousands and thousands; *mandodaryā*—headed by Mandodarī, the wife of Rāvaṇa; *samam*—with; *tatra*—there; *prarudantyaḥ*—crying in lamentation; *upādravan*—came near (their dead husbands).

TRANSLATION

Thereafter, all the women whose husbands had fallen in the battle, headed by Mandodarī, the wife of Rāvaṇa, came out of Laṅkā. Continuously crying, they approached the dead bodies of Rāvaṇa and the other Rākṣasas.

9.10.25

svān svān bandhūn pariṣvajya
lakṣmaṇeṣubhir arditān

ruruduḥ susvaraṁ dīnā
ghnantya ātmānam ātmanā

SYNONYMS

svān svān—their own respective husbands; *bandhūn*—friends; *pariṣvajya*—embracing; *lakṣmaṇa-iṣubhiḥ*—by the arrows of Lakṣmaṇa; *arditān*—who were killed; *ruruduḥ*—all the wives cried piteously; *su-svaram*—it was very sweet to hear; *dīnāḥ*—very poor; *ghnantyaḥ*—striking; *ātmānam*—their breasts; *ātmanā*—by themselves.

TRANSLATION

Striking their breasts in affliction because their husbands had been killed by the arrows of Lakṣmaṇa, the women embraced their respective husbands and cried piteously in voices appealing to everyone.

9.10.26

hā hatāḥ sma vayaṁ nātha
loka-rāvaṇa rāvaṇa
kaṁ yāyāc charaṇaṁ laṅkā
tvad-vihīnā parārditā

SYNONYMS

hā—alas; *hatāḥ*—killed; *sma*—in the past; *vayam*—all of us; *nātha*—O protector; *loka-rāvaṇa*—O husband, who created the crying of so many other people; *rāvaṇa*—O Rāvaṇa, one who can cause crying of others; *kam*—unto whom; *yāyāt*—will go; *śaraṇam*—shelter; *laṅkā*—the state of Laṅkā; *tvat-vihīnā*—being bereft of your good self; *para-arditā*—being defeated by the enemies.

TRANSLATION

O my lord, O master! You epitomized trouble for others, and therefore you were called Rāvaṇa. But now that you have been defeated, we also are defeated, for without you the state of Laṅkā has been conquered by the enemy. To whom will it go for shelter?

PURPORT

Rāvaṇa's wife Mandodarī and the other wives knew very well how cruel a person Rāvaṇa was. The very word "Rāvaṇa" means "one who causes crying for others." Rāvaṇa continuously caused trouble for others, but when his sinful activities culminated in giving trouble to Sītādevī, he was killed by Lord Rāmacandra.

9.10.27

na vai veda mahā-bhāga
bhavān kāma-vaśaṁ gataḥ

tejo 'nubhāvaṁ sītāyā
yena nīto daśām imām

SYNONYMS

na—not; *vai*—indeed; *veda*—did know; *mahā-bhāga*—O greatly fortunate one; *bhavān*—yourself; *kāma-vaśam*—influenced by lusty desires; *gataḥ*—having become; *tejaḥ*—by influence; *anubhāvam*—as a result of such influence; *sītāyāḥ*—of mother Sītā; *yena*—by which; *nītaḥ*—brought into; *daśām*—condition; *imām*—like this (destruction).

TRANSLATION

O greatly fortunate one, you came under the influence of lusty desires, and therefore you could not understand the influence of mother Sītā. Now, because of her curse, you have been reduced to this state, having been killed by Lord Rāmacandra.

PURPORT

Not only was mother Sītā powerful, but any woman who follows in the footsteps of mother Sītā can also become similarly powerful. There are many instances of this in the history of Vedic literature. Whenever we find a description of ideal chaste women, mother Sītā is among them. Mandodarī, the wife of Rāvaṇa, was also very chaste. Similarly, Draupadī was one of five exalted chaste women. As a man must follow great personalities like Brahmā and Nārada, a woman must follow the path of such

ideal women as Sītā, Mandodarī and Draupadī. By staying chaste and faithful to her husband, a woman enriches herself with supernatural power. It is a moral principle that one should not be influenced by lusty desires for another's wife. *Mātṛvat para-dāreṣu:* an intelligent person must look upon another's wife as being like his mother. This is a moral injunction from *Cāṇakya-śloka* (10).

> *mātṛvat para-dāreṣu*
> *para-dravyeṣu loṣṭravat*
> *ātmavat sarva-bhūteṣu*
> *yaḥ paśyati sa paṇḍitaḥ*

"One who considers another's wife as his mother, another's possessions as a lump of dirt and treats all other living beings as he would himself, is considered to be learned." Thus Rāvaṇa was condemned not only by Lord Rāmacandra but even by his own wife, Mandodarī. Because she was a chaste woman, she knew the power of another chaste woman, especially such a wife as mother Sītādevī.

9.10.28

> *kṛtaiṣā vidhavā laṅkā*
> *vayaṁ ca kula-nandana*
> *dehaḥ kṛto 'nnaṁ gṛdhrāṇām*
> *ātmā naraka-hetave*

SYNONYMS

kṛtā—made by you; *eṣā*—all of this; *vidhavā*—without a protector; *laṅkā*—the state of Laṅkā; *vayam ca*—and us; *kula-nandana*—O pleasure of the Rākṣasas; *dehaḥ*—the body; *kṛtaḥ*—made by you; *annam*—eatable; *gṛdhrāṇām*—of the vultures; *ātmā*—and your soul; *naraka-hetave*—for going to hell.

TRANSLATION

O pleasure of the Rākṣasa dynasty, because of you the state of Laṅkā and also we ourselves now have no protector. By your deeds you have made your body fit to be eaten by vultures and your soul fit to go to hell.

PURPORT

One who follows the path of Rāvaṇa is condemned in two ways: his body is fit to be eaten by dogs and vultures, and the soul goes to hell. As stated by the Lord Himself in *Bhagavad-gītā* (Bg. 16.19):

> *tān ahaṁ dviṣataḥ krūrān*
> *saṁsāreṣu narādhamān*
> *kṣipāmy ajasram aśubhān*
> *āsurīṣv eva yoniṣu*

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." Thus the destination of

godless atheists such as Rāvaṇa, Hiraṇyakaśipu, Kaṁsa and Dantavakra is a hellish condition of life. Mandodarī, the wife of Rāvaṇa, could understand all this because she was a chaste woman. Although lamenting for the death of her husband, she knew what would happen to his body and soul, for although one cannot see directly with one's material eyes, one can see with eyes of knowledge (*paśyanti jñāna-cakṣuṣaḥ*). In Vedic history there are many instances of how one becomes godless and is condemned by the laws of nature.

9.10.29

śrī-śuka uvāca
svānāṁ vibhīṣaṇaś cakre
kosalendrānumoditaḥ
pitṛ-medha-vidhānena
yad uktaṁ sāmparāyikam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *svānām*—of his own family members; *vibhīṣaṇaḥ*—Vibhīṣaṇa, the brother of Rāvaṇa and devotee of Lord Rāmacandra; *cakre*—executed; *kosala-indra-anumoditaḥ*—approved by the King of Kosala, Lord Rāmacandra; *pitṛ-medha-vidhānena*—by the funeral ceremony performed by the son after the death of his father or some family member; *yat uktam*—which have been prescribed; *sāmparāyikam*—duties to be performed after a person's death to save him from the path to hell.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Vibhīṣaṇa, the pious brother of Rāvaṇa and devotee of Lord Rāmacandra, received approval from Lord Rāmacandra, the King of Kosala. Then he performed the prescribed funeral ceremonies for his family members to save them from the path to hell.

PURPORT

After giving up the body, one is transferred to another body, but sometimes, if one is too sinful, he is checked from transmigrating to another body, and thus he becomes a ghost. To save a diseased person from ghostly life, the funeral ceremony, or *śrāddha* ceremony, as prescribed in authorized *śāstra,* must be performed. Rāvaṇa was killed by Lord Rāmacandra and was destined for hellish life, but by Lord Rāmacandra's advice, Vibhīṣaṇa, Rāvaṇa's brother, performed all the duties prescribed in relation to the dead. Thus Lord Rāmacandra was kind to Rāvaṇa even after Rāvaṇa's death.

9.10.30

tato dadarśa bhagavān
aśoka-vanikāśrame
kṣāmāṁ sva-viraha-vyādhiṁ
śiṁśapā-mūlam-āśritām

SYNONYMS

tataḥ—thereafter; *dadarśa*—saw; *bhagavān*—the Supreme Personality of Godhead; *aśoka-vanika-āśrame*—in a small cottage in the forest of Aśoka trees; *kṣāmām*—very lean and thin; *sva-viraha-vyādhim*—suffering from the disease of separation from Lord Rāmacandra; *śiṁśapā*—of the tree known as Siṁśapā; *mūlam*—the root; *āśritām*—taking shelter of.

TRANSLATION

Thereafter, Lord Rāmacandra found Sītādevī sitting in a small cottage beneath the tree named Siṁśapā in a forest of Aśoka trees. She was lean and thin, being aggrieved because of separation from Him.

9.10.31

rāmaḥ priyatamāṁ bhāryāṁ
dīnāṁ vīkṣyānvakampata
ātma-sandarśanāhlāda-
vikasan-mukha-paṅkajām

SYNONYMS

rāmaḥ—Lord Rāmacandra; *priya-tamām*—upon His dearmost; *bhāryām*—wife; *dīnām*—so poorly situated; *vīkṣya*—looking; *anvakampata*—became very compassionate; *ātma-sandarśana*—

when one sees his beloved; *āhlāda*—an ecstasy of joyful life; *vikasat*—manifesting; *mukha*—mouth; *paṅkajām*—like a lotus.

TRANSLATION

Seeing His wife in that condition, Lord Rāmacandra was very compassionate. When Rāmacandra came before her, she was exceedingly happy to see her beloved, and her lotuslike mouth showed her joy.

9.10.32

āropyāruruhe yānaṁ
bhrātṛbhyāṁ hanumad-yutaḥ
vibhīṣaṇāya bhagavān
dattvā rakṣo-gaṇeśatām
laṅkām āyuś ca kalpāntaṁ
yayau cīrṇa-vrataḥ purīm

SYNONYMS

āropya—keeping or placing; *āruruhe*—got up; *yānam*—on the airplane; *bhrātṛbhyām*—with His brother Lakṣmaṇa and the commander Sugrīva; *hanumat-yutaḥ*—accompanied by Hanumān; *vibhīṣaṇāya*—unto Vibhīṣaṇa, the brother of Rāvaṇa; *bhagavān*—the Lord; *dattvā*—gave charge; *rakṣaḥ-gaṇa-īśatām*—the power to rule over the Rākṣasa population of Laṅkā; *laṅkām*—the state of Laṅkā; *āyuḥ ca*—and the duration of life; *kalpa-antam*—for many, many years, until the end of one *kalpa*; *yayau*—returned home;

cīrṇa-vrataḥ—finishing the duration of time living in the forest; *purīm*—to Ayodhyā-purī.

TRANSLATION

After giving Vibhīṣaṇa the power to rule the Rākṣasa population of Laṅkā for the duration of one kalpa, Lord Rāmacandra, the Supreme Personality of Godhead [Bhagavān], placed Sītādevī on an airplane decorated with flowers and then got on the plane Himself. The period for His living in the forest having ended, the Lord returned to Ayodhyā, accompanied by Hanumān, Sugrīva and His brother Lakṣmaṇa.

9.10.33

avakīryamāṇaḥ sukusumair
lokapālārpitaiḥ pathi
upagīyamāna-caritaḥ
śatadhṛty-ādibhir mudā

SYNONYMS

avakīryamāṇaḥ—being overflooded; *su-kusumaiḥ*—by fragrant and beautiful flowers; *loka-pāla-arpitaiḥ*—offered by the princely order; *pathi*—on the road; *upagīyamāna-caritaḥ*—being glorified for His uncommon activities; *śatadhṛti-ādibhiḥ*—by personalities like Lord Brahmā and other demigods; *mudā*—with great jubilation.

TRANSLATION

When Lord Rāmacandra returned to His capital, Ayodhyā, He was greeted on the road by the princely order, who showered His body with beautiful, fragrant flowers, while great personalities like Lord Brahmā and other demigods glorified the activities of the Lord in great jubilation.

9.10.34

go-mūtra-yāvakaṁ śrutvā
bhrātaraṁ valkalāmbaram
mahā-kāruṇiko 'tapyaj
jaṭilaṁ sthaṇḍile-śayam

SYNONYMS

go-mūtra-yāvakam—eating barley boiled in the urine of a cow; *śrutvā*—hearing; *bhrātaram*—His brother Bharata; *valkala-ambaram*—covered with the bark of trees; *mahā-kāruṇikaḥ*—the supremely merciful Lord Rāmacandra; *atapyat*—lamented very much; *jaṭilam*—wearing matted locks of hair; *sthaṇḍile-śayam*—lying down on a grass mattress, or *kuśāsana*.

TRANSLATION

Upon reaching Ayodhyā, Lord Rāmacandra heard that in His absence His brother Bharata was eating barley

cooked in the urine of a cow, covering His body with the bark of trees, wearing matted locks of hair, and lying on a mattress of kuśa. The most merciful Lord very much lamented this.

9.10.35-38

bharataḥ prāptam ākarṇya
paurāmātya-purohitaiḥ
pāduke śirasi nyasya
rāmaṁ pratyudyato 'grajam

nandigrāmāt sva-śibirād
gīta-vāditra-niḥsvanaiḥ
brahma-ghoṣeṇa ca muhuḥ
paṭhadbhir brahmavādibhiḥ

svarṇa-kakṣa-patākābhir
haimaiś citra-dhvajai rathaiḥ
sad-aśvai rukma-sannāhair
bhaṭaiḥ puraṭa-varmabhiḥ

śreṇībhir vāra-mukhyābhir
bhṛtyaiś caiva padānugaiḥ
pārameṣṭhyāny upādāya
paṇyāny uccāvacāni ca

pādayor nyapatat premṇā
praklinna-hṛdayekṣaṇaḥ

SYNONYMS

bharataḥ—Lord Bharata; *prāptam*—coming back home; *ākarṇya*—hearing; *paura*—all kinds of citizens; *amātya*—all the ministers; *purohitaiḥ*—accompanied by all the priests; *pāduke*—the two wooden shoes; *śirasi*—on the head; *nyasya*—keeping; *rāmam*—unto Lord Rāmacandra; *pratyudyataḥ*—going forward to receive; *agrajam*—His eldest brother; *nandigrāmāt*—from His residence, known as Nandigrāma; *sva-śibirāt*—from His own camp; *gīta-vāditra*—songs and vibrations of drums and other musical instruments; *niḥsvanaiḥ*—accompanied by such sounds; *brahma-ghoṣeṇa*—by the sound of chanting of Vedic *mantras*; *ca*—and; *muhuḥ*—always; *paṭhadbhiḥ*—reciting from the *Vedas*; *brahma-vādibhiḥ*—by first-class *brāhmaṇas*; *svarṇa-kakṣa-patākābhiḥ*—decorated with flags with golden embroidery; *haimaiḥ*—golden; *citra-dhvajaiḥ*—with decorated flags; *rathaiḥ*—with chariots; *sat-aśvaiḥ*—having very beautiful horses; *rukma*—golden; *sannāhaiḥ*—with harnesses; *bhaṭaiḥ*—by soldiers; *puraṭa-varmabhiḥ*—covered with armor made of gold; *śreṇībhiḥ*—by such a line or procession; *vāra-mukhyābhiḥ*—accompanied by beautiful, well-dressed prostitutes; *bhṛtyaiḥ*—by servants; *ca*—also; *eva*—indeed; *pada-anugaiḥ*—by infantry; *pārameṣṭhyāni*—other paraphernalia befitting a royal reception; *upādāya*—taking all together; *paṇyāni*—valuable jewels, etc.; *ucca-avacāni*—of different values; *ca*—also; *pādayoḥ*—at the lotus feet of the Lord; *nyapatat*—fell down;

premṇā—in ecstatic love; *praklinna*—softened, moistened; *hṛdaya*—the core of the heart; *īkṣaṇaḥ*—whose eyes.

TRANSLATION

When Lord Bharata understood that Lord Rāmacandra was returning to the capital, Ayodhyā, He immediately took upon His own head Lord Rāmacandra's wooden shoes and came out from His camp at Nandigrāma. Lord Bharata was accompanied by ministers, priests and other respectable citizens, by professional musicians vibrating pleasing musical sounds, and by learned brāhmaṇas loudly chanting Vedic hymns. Following in the procession were chariots drawn by beautiful horses with harnesses of golden rope. These chariots were decorated by flags with golden embroidery and by other flags of various sizes and patterns. There were soldiers bedecked with golden armor, servants bearing betel nut, and many well-known and beautiful prostitutes. Many servants followed on foot, bearing an umbrella, whisks, different grades of precious jewels, and other paraphernalia befitting a royal reception. Accompanied in this way, Lord Bharata, His heart softened in ecstasy and His eyes full of tears, approached Lord Rāmacandra and fell at His lotus feet with great ecstatic love.

9.10.39-40

pāduke nyasya purataḥ
prāñjalir bāṣpa-locanaḥ
tam āśliṣya ciraṁ dorbhyāṁ
snāpayan netrajair jalaiḥ

rāmo lakṣmaṇa-sītābhyāṁ
viprebhyo ye 'rha-sattamāḥ
tebhyaḥ svayaṁ namaścakre
prajābhiś ca namaskṛtaḥ

SYNONYMS

pāduke—the two wooden shoes; *nyasya*—after placing; *purataḥ*—before Lord Rāmacandra; *prāñjaliḥ*—with folded hands; *bāṣpa-locanaḥ*—with tears in the eyes; *tam*—unto Him, Bharata; *āśliṣya*—embracing; *ciram*—for a long time; *dorbhyām*—with His two arms; *snāpayan*—bathing; *netra-jaiḥ*—coming from His eyes; *jalaiḥ*—with the water; *rāmaḥ*—Lord Rāmacandra; *lakṣmaṇa-sītābhyām*—with Lakṣmaṇa and mother Sītā; *viprebhyaḥ*—unto the learned *brāhmaṇas*; *ye*—also others who; *arha-sattamāḥ*—worthy of being worshiped; *tebhyaḥ*—unto them; *svayam*—personally; *namaḥ-cakre*—offered respectful obeisances; *prajābhiḥ*—by the citizens; *ca*—and; *namaḥ-kṛtaḥ*—was offered obeisances.

TRANSLATION

After offering the wooden shoes before Lord Rāmacandra, Lord Bharata stood with folded hands, His eyes full of tears, and Lord Rāmacandra bathed Bharata with tears while embracing Him with both arms for a long time. Accompanied by mother Sītā and Lakṣmaṇa, Lord Rāmacandra then offered His respectful obeisances unto the learned brāhmaṇas and the elderly persons in the family, and all the citizens of Ayodhyā offered their respectful obeisances unto the Lord.

9.10.41

dhunvanta uttarāsaṅgān
patiṁ vīkṣya cirāgatam
uttarāḥ kosalā mālyaiḥ
kiranto nanṛtur mudā

SYNONYMS

dhunvantaḥ—waving; *uttara-āsaṅgān*—the upper cloths covering the body; *patim*—the Lord; *vīkṣya*—seeing; *cira-āgatam*—returned after many years of banishment; *uttarāḥ kosalāḥ*—the citizens of Ayodhyā; *mālyaiḥ kirantaḥ*—offering Him garlands; *nanṛtuḥ*—began to dance; *mudā*—in great jubilation.

TRANSLATION

The citizens of Ayodhyā, upon seeing their King return after a long absence, offered Him flower garlands, waved their upper cloths, and danced in great jubilation.

9.10.42-43

pāduke bharato 'gṛhṇāc
cāmara-vyajanottame
vibhīṣaṇaḥ sasugrīvaḥ
śveta-cchatraṁ marut-sutaḥ

dhanur-niṣaṅgāñ chatrughnaḥ
sītā tīrtha-kamaṇḍalum
abibhrad aṅgadaḥ khaḍgaṁ
haimaṁ carmarkṣa-rāṇ nṛpa

SYNONYMS

pāduke—the two wooden shoes; *bharataḥ*—Lord Bharata; *agṛhṇāt*—carried; *cāmara*—whisk; *vyajana*—fan; *uttame*—very opulent; *vibhīṣaṇaḥ*—the brother of Rāvaṇa; *sa-sugrīvaḥ*—with Sugrīva; *śveta-chatram*—a white umbrella; *marut-sutaḥ*—Hanumān, the son of the wind-god; *dhanuḥ*—the bow; *niṣaṅgān*—with two quivers; *śatrughnaḥ*—one of the brothers of Lord Rāmacandra; *sītā*—mother Sītā; *tīrtha-kamaṇḍalum*—the waterpot filled with water from holy

places; *abibhrat*—carried; *aṅgadaḥ*—the monkey commander named Aṅgada; *khaḍgam*—the sword; *haimam*—made of gold; *carma*—shield; *ṛkṣa-rāṭ*—the King of the Ṛkṣas, Jāmbavān; *nṛpa*—O King.

TRANSLATION

O King, Lord Bharata carried Lord Rāmacandra's wooden shoes, Sugrīva and Vibhīṣaṇa carried a whisk and an excellent fan, Hanumān carried a white umbrella, Śatrughna carried a bow and two quivers, and Sītādevī carried a waterpot filled with water from holy places. Aṅgada carried a sword, and Jāmbavān, King of the Ṛkṣas, carried a golden shield.

9.10.44

puṣpaka-stho nutaḥ strībhiḥ
stūyamānaś ca vandibhiḥ
vireje bhagavān rājan
grahaiś candra ivoditaḥ

SYNONYMS

puṣpaka-sthaḥ—seated on the airplane made of flowers; *nutaḥ*—worshiped; *strībhiḥ*—by the women; *stūyamānaḥ*—being offered prayers; *ca*—and; *vandibhiḥ*—by the reciters; *vireje*—beautified; *bhagavān*—the Supreme Personality of Godhead, Lord

Rāmacandra; *rājan*—O King Parīkṣit; *grahaiḥ*—among the planets; *candraḥ*—the moon; *iva*—like; *uditaḥ*—risen.

TRANSLATION

O King Parīkṣit, as the Lord sat on His airplane of flowers, with women offering Him prayers and reciters chanting about His characteristics, He appeared like the moon with the stars and planets.

9.10.45-46

bhrātrābhinanditaḥ so 'tha
sotsavāṁ prāviśat purīm
praviśya rāja-bhavanaṁ
guru-patnīḥ sva-mātaram

gurūn vayasyāvarajān
pūjitaḥ pratyapūjayat
vaidehī lakṣmaṇaś caiva
yathāvat samupeyatuḥ

SYNONYMS

bhrātrā—by His brother (Bharata); *abhinanditaḥ*—being welcomed properly; *saḥ*—He, Lord Rāmacandra; *atha*—thereafter; *sa-utsavām*—in the midst of a festival; *prāviśat*—entered; *purīm*—the city of Ayodhyā; *praviśya*—after entering; *rāja-bhavanam*—the royal palace; *guru-patnīḥ*—Kaikeyī and other stepmothers; *sva-*

mātaram—His own mother (Kauśalyā); *gurūn*—the spiritual masters (Śrī Vasiṣṭha and others); *vayasya*—unto friends of the same age; *avara-jān*—and those who were younger than He; *pūjitaḥ*—being worshiped by them; *pratyapūjayat*—He returned the obeisances; *vaidehī*—mother Sītā; *lakṣmaṇaḥ*—Lakṣmaṇa; *ca eva*—and; *yathā-vat*—in a befitting way; *samupeyatuḥ*—being welcomed, entered the palace.

TRANSLATION

Thereafter, having been welcomed by His brother Bharata, Lord Rāmacandra entered the city of Ayodhyā in the midst of a festival. When He entered the palace, He offered obeisances to all the mothers, including Kaikeyī and the other wives of Mahārāja Daśaratha, and especially His own mother, Kauśalyā. He also offered obeisances to the spiritual preceptors, such as Vasiṣṭha. Friends of His own age and younger friends worshiped Him, and He returned their respectful obeisances, as did Lakṣmaṇa and mother Sītā. In this way they all entered the palace.

9.10.47

putrān sva-mātaras tās tu
prāṇāṁs tanva ivotthitāḥ
āropyāṅke 'bhiṣiñcantyo
bāṣpaughair vijahuḥ śucaḥ

SYNONYMS

putrān—the sons; *sva-mātaraḥ*—Their mothers; *tāḥ*—they, headed by Kauśalyā and Kaikeyī; *tu*—but; *prāṇān*—life; *tanvaḥ*—bodies; *iva*—like; *utthitāḥ*—arisen; *āropya*—keeping; *aṅke*—on the lap; *abhiṣiñcantyaḥ*—moistening (the bodies of their sons); *bāṣpa*—by tears; *oghaiḥ*—continuously pouring; *vijahuḥ*—gave up; *śucaḥ*—lamentation due to separation from their sons.

TRANSLATION

Upon seeing their sons, the mothers of Rāma, Lakṣmaṇa, Bharata and Śatrughna immediately arose, like unconscious bodies returning to consciousness. The mothers placed their sons on their laps and bathed Them with tears, thus relieving themselves of the grief of long separation.

9.10.48

jaṭā nirmucya vidhivat
kula-vṛddhaiḥ samaṁ guruḥ
abhyaṣiñcad yathaivendraṁ
catuḥ-sindhu-jalādibhiḥ

SYNONYMS

jaṭāḥ—the matted locks of hair on the head; *nirmucya*—shaving clean; *vidhi-vat*—according to regulative principles; *kula-vṛddhaiḥ*

—the elderly persons in the family; *samam*—with; *guruḥ*—the family priest or spiritual master, Vasiṣṭha; *abhyaṣiñcat*—performed the *abhiṣeka* ceremony of Lord Rāmacandra; *yathā*—as; *eva*—like; *indram*—unto King Indra; *catuḥ-sindhu-jala*—with the water of the four oceans; *ādibhiḥ*—and with other paraphernalia for bathing.

TRANSLATION

The family priest or spiritual master, Vasiṣṭha, had Lord Rāmacandra cleanly shaved, freeing Him from His matted locks of hair. Then, with the cooperation of the elderly members of the family, he performed the bathing ceremony [abhiṣeka] for Lord Rāmacandra with the water of the four seas and with other substances, just as it was performed for King Indra.

9.10.49

evaṁ kṛta-śiraḥ-snānaḥ
suvāsāḥ sragvy-alaṅkṛtaḥ
svalaṅkṛtaiḥ suvāsobhir
bhrātṛbhir bhāryayā babhau

SYNONYMS

evam—thus; *kṛta-śiraḥ-snānaḥ*—having completely bathed, washing the head; *su-vāsāḥ*—being nicely dressed; *sragvi-alaṅkṛtaḥ*—being decorated with a garland; *su-alaṅkṛtaiḥ*—decorated nicely; *su-vāsobhiḥ*—dressed nicely; *bhrātṛbhiḥ*—with

His brothers; *bhāryayā*—and with His wife, Sītā; *babhau*—the Lord became very brilliant.

TRANSLATION

Lord Rāmacandra, fully bathed and His head clean-shaven, dressed Himself very nicely and was decorated with a garland and ornaments. Thus He shone brightly, surrounded by His brothers and wife, who were similarly dressed and ornamented.

9.10.50

agrahīd āsanaṁ bhrātrā
praṇipatya prasāditaḥ
prajāḥ sva-dharma-niratā
varṇāśrama-guṇānvitāḥ
jugopa pitṛvad rāmo
menire pitaraṁ ca tam

SYNONYMS

agrahīt—accepted; *āsanam*—the throne of the state; *bhrātrā*—by His brother (Bharata); *praṇipatya*—after fully surrendering unto Him; *prasāditaḥ*—having been pleased; *prajāḥ*—and the citizens; *sva-dharma-niratāḥ*—fully engaged in their respective occupational duties; *varṇāśrama*—according to the system of *varṇa* and *āśrama*; *guṇa-anvitāḥ*—all of them being qualified in that process; *jugopa*—the Lord protected them; *pitṛ-vat*—exactly like a father;

rāmaḥ—Lord Rāmacandra; *menire*—they considered; *pitaram*—exactly like a father; *ca*—also; *tam*—Him, Lord Rāmacandra.

TRANSLATION

Being pleased by the full surrender and submission of Lord Bharata, Lord Rāmacandra then accepted the throne of the state. He cared for the citizens exactly like a father, and the citizens, being fully engaged in their occupational duties of varṇa and āśrama, accepted Him as their father.

PURPORT

People are very fond of the pattern of Rāma-rājya, and even today politicians sometimes form a party called Rāma-rājya, but unfortunately they have no obedience to Lord Rāma. It is sometimes said that people want the kingdom of God without God. Such an aspiration, however, is never to be fulfilled. Good government can exist when the relationship between the citizens and the government is like that exemplified by Lord Rāmacandra and His citizens. Lord Rāmacandra ruled His kingdom exactly as a father takes care of his children, and the citizens, being obliged to the good government of Lord Rāmacandra, accepted the Lord as their father. Thus the relationship between the citizens and the government should be exactly like that between father and son. When the sons in a family are well trained, they are obedient to the father and mother, and when the father is well qualified, he takes good care of the children. As indicated here by the

words *sva-dharma-niratā varṇāśrama-guṇān-vitāḥ,* the people were good citizens because they accepted the institution of *varṇa* and *āśrama,* which arranges society in the *varṇa* divisions of *brāhmaṇa, kṣatriya, vaiśya* and *śūdra* and the *āśrama* divisions of *brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*. This is actual human civilization. People must be trained according to the different *varṇāśrama* occupational duties. As confirmed in *Bhagavad-gītā* (Bg. 4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*/ the four *varṇas* must be established according to varying qualities and work. The first principle for good government is that it must institute this *varṇāśrama* system. The purpose of *varṇāśrama* is to enable people to become God conscious. *Varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate* [[cc/madhya/8/58|[Cc. Madhya 8.58]]]. The entire *varṇāśrama* scheme is intended to enable people to become Vaiṣṇavas. *Viṣṇur asya devatā*. When people worship Lord Viṣṇu as the Supreme Lord, they become Vaiṣṇavas. Thus people should be trained to become Vaiṣṇavas through the system of *varṇa* and *āśrama,* as they were during the reign of Lord Rāmacandra, when everyone was fully trained to follow the *varṇāśrama* principles.

Simply enforcing laws and ordinances cannot make the citizens obedient and lawful. That is impossible. Throughout the entire world there are so many states, legislative assemblies and parliaments, but still the citizens are rogues and thieves. Good citizenship, therefore, cannot be enforced; the citizens must be trained. As there are schools and colleges to train students to

become chemical engineers, lawyers or specialists in many other departments of knowledge, there must be schools and colleges to train students to become *brāhmaṇas, kṣatriyas, vaiśyas, śūdras, brahmacārīs, gṛhasthas, vānaprasthas* and *sannyāsīs*. This will provide the preliminary condition for good citizenship (*varṇāśrama-guṇān-vitāḥ*). Generally speaking, if the king or president is a *rājarṣi,* the relationship between the citizens and the chief executive will be clear, and there will be no possibility of disruption in the state, because the number of thieves and rogues will decrease. In Kali-yuga, however, because the *varṇāśrama* system is neglected, people are generally thieves and rogues. In the system of democracy, such thieves and rogues naturally collect money from other thieves and rogues, and thus there is chaos in every government, and no one is happy. But here the example of good government is to be found in the reign of Lord Rāmacandra. If people follow this example, there will be good government all over the world.

9.10.51

tretāyāṁ vartamānāyāṁ
kālaḥ kṛta-samo 'bhavat
rāme rājani dharma-jñe
sarva-bhūta-sukhāvahe

SYNONYMS

tretāyām—in the Tretā-yuga; *vartamānāyām*—although situated in that period; *kālaḥ*—the period; *kṛta*—with Satya-yuga; *samaḥ*—equal; *abhavat*—it so became; *rāme*—because of Lord Rāmacandra's being present; *rājani*—as the ruling king; *dharma-jñe*—because He was fully religious; *sarva-bhūta*—of all living entities; *sukha-āvahe*—giving full happiness.

TRANSLATION

Lord Rāmacandra became King during Tretā-yuga, but because of His good government, the age was like Satya-yuga. Everyone was religious and completely happy.

PURPORT

Among the four *yugas*-Satya, Tretā, Dvāpara and Kali-the Kali-yuga is the worst, but if the process of *varṇāśrama-dharma* is introduced, even in this age of Kali, the situation of Satya-yuga can be invoked. The Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, is meant for this purpose.

> *kaler doṣa-nidhe rājann*
> *asti hy eko mahān guṇaḥ*
> *kīrtanād eva kṛṣṇasya*
> *mukta-saṅgaḥ paraṁ vrajet*

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age: simply by chanting the Hare

Kṛṣṇa *mahā-mantra,* one can become free from material bondage and be promoted to the transcendental kingdom." (SB 12.3.51) If people take to this *saṅkīrtana* movement of chanting Hare Kṛṣṇa, Hare Rāma, they will certainly be freed from the contamination of Kali-yuga, and the people of this age will be happy, as people were in Satya-yuga, the golden age. Anyone, anywhere, can easily take to this Hare Kṛṣṇa movement; one need only chant the Hare Kṛṣṇa *mahā-mantra,* observe the rules and regulations, and stay free from the contamination of sinful life. Even if one is sinful and cannot give up sinful life immediately, if he chants the Hare Kṛṣṇa *mahā-mantra* with devotion and faith he will certainly be freed from all sinful activities, and his life will be successful. Paraṁ *vijayate śrī-kṛṣṇa-saṅkīrtanam.* This is the blessing of Lord Rāmacandra, who has appeared in this age of Kali as Lord Gaurasundara.

9.10.52

vanāni nadyo girayo
varṣāṇi dvīpa-sindhavaḥ
sarve kāma-dughā āsan
prajānāṁ bharatarṣabha

SYNONYMS

vanāni—the forests; *nadyaḥ*—the rivers; *girayaḥ*—the hills and mountains; *varṣāṇi*—various parts of the states or divisions on the surface of the earth; *dvīpa*—islands; *sindhavaḥ*—the oceans and

seas; *sarve*—all of them; *kāma-dughāḥ*—full of their respective opulences; *āsan*—existed like that; *prajānām*—of all the living beings; *bharata-ṛṣabha*—O Mahārāja Parīkṣit, best of the Bharata dynasty.

TRANSLATION

O Mahārāja Parīkṣit, best of the Bharata dynasty, during the reign of Lord Rāmacandra the forests, the rivers, the hills and mountains, the states, the seven islands and the seven seas were all favorable in supplying the necessities of life for all living beings.

9.10.53

nādhi-vyādhi-jarā-glāni-
duḥkha-śoka-bhaya-klamāḥ
mṛtyuś cānicchatāṁ nāsīd
rāme rājany adhokṣaje

SYNONYMS

na—not; *ādhi*—*adhyātmika, adhibhautika* and *adhidaivika* sufferings (that is, sufferings from the body and mind, from other living entities and from nature); *vyādhi*—diseases; *jarā*—old age; *glāni*—bereavement; *duḥkha*—grief; *śoka*—lamentation; *bhaya*—fear; *klamāḥ*—and fatigue; *mṛtyuḥ*—death; *ca*—also; *anicchatām*—of those who did not like it; *na āsīt*—there was not; *rāme*—during the rule of Lord Rāmacandra; *rājani*—because of His being the king;

adhokṣaje—the Supreme Personality of Godhead, who is beyond this material world.

TRANSLATION

When Lord Rāmacandra, the Supreme Personality of Godhead, was the King of this world, all bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear and fatigue were completely absent. There was even no death for those who did not want it.

PURPORT

All these facilities existed because of Lord Rāmacandra's presence as the King of the entire world. A similar situation could be introduced immediately, even in this age called Kali, the worst of all ages. It is said, *kali-kāle nāma-rūpe kṛṣṇa-avatāra:* Kṛṣṇa descends in this Kali-yuga in the form of His holy name—Hare Kṛṣṇa, Hare Rāma. If we chant offenselessly, Rāma and Kṛṣṇa are still present in this age. The kingdom of Rāma was immensely popular and beneficial, and the spreading of this Hare Kṛṣṇa movement can immediately introduce a similar situation, even in this Kali-yuga.

9.10.54

> *eka-patnī-vrata-dharo*
> *rājarṣi-caritaḥ śuciḥ*

sva-dharmaṁ gṛha-medhīyaṁ
śikṣayan svayam ācarat

SYNONYMS

eka-patnī-vrata-dharaḥ—taking a vow not to accept a second wife or to have any connection with any other woman; *rāja-ṛṣi*—like a saintly king; *caritaḥ*—whose character; *śuciḥ*—pure; *sva-dharmam*—one's own occupational duty; *gṛha-medhīyam*—especially of persons situated in household life; *śikṣayan*—teaching (by personal behavior); *svayam*—personally; *ācarat*—executed His duty.

TRANSLATION

Lord Rāmacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and everything in His character was good, untinged by qualities like anger. He taught good behavior for everyone, especially for householders, in terms of varṇāśrama-dharma. Thus He taught the general public by His personal activities.

PURPORT

Eka-patnī-vrata, accepting only one wife, was the glorious example set by Lord Rāmacandra. One should not accept more than one wife. In those days, of course, people did marry more than one wife. Even Lord Rāmacandra's father accepted more wives than one. But Lord Rāmacandra, as an ideal king, accepted only one wife, mother Sītā. When mother Sītā was kidnapped by

Rāvaṇa and the Rākṣasas, Lord Rāmacandra, as the Supreme Personality of Godhead, could have married hundreds and thousands of Sītās, but to teach us how faithful He was to His wife, He fought with Rāvaṇa and finally killed him. The Lord punished Rāvaṇa and rescued His wife to instruct men to have only one wife. Lord Rāmacandra accepted only one wife and manifested sublime character, thus setting an example for householders. A householder should live according to the ideal of Lord Rāmacandra, who showed how to be a perfect person. Being a householder or living with a wife and children is never condemned, provided one lives according to the regulative principles of *varṇāśrama-dharma*. Those who live in accordance with these principles, whether as householders, *brahmacārīs* or *vānaprasthas,* are all equally important.

9.10.55

> *premṇānuvṛttyā śīlena*
> *praśrayāvanatā satī*
> *bhiyā hriyā ca bhāva-jñā*
> *bhartuḥ sītāharan manaḥ*

SYNONYMS

premṇā anuvṛttyā—because of service rendered to the husband with love and faith; *śīlena*—by such good character; *praśraya-avanatā*—always very submissive and ready to satisfy the husband; *satī*—chaste; *bhiyā*—by being afraid; *hriyā*—by shyness; *ca*—also;

bhāva-jñā—understanding the attitude (of the husband); *bhartuḥ*—of her husband, Lord Rāmacandra; *sītā*—mother Sītā; *aharat*—simply captivated; *manaḥ*—the mind.

TRANSLATION

Mother Sītā was very submissive, faithful, shy and chaste, always understanding the attitude of her husband. Thus by her character and her love and service she completely attracted the mind of the Lord.

PURPORT

As Lord Rāmacandra is the ideal husband (*eka-patnī-vrata*), mother Sītā is the ideal wife. Such a combination makes family life very happy. *Yad yad ācarati śreṣṭhas tat tad evetaro janaḥ:* whatever example a great man sets, common people follow. If the kings, the leaders, and the *brāhmaṇas,* the teachers, would set forth the examples we receive from Vedic literature, the entire world would be heaven; indeed, there would no longer be hellish conditions within this material world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Tenth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Pastimes of the Supreme Lord, Rāmacandra."

Chapter 11

9.11.1

śrī-śuka uvāca
bhagavān ātmanātmānaṁ
rāma uttama-kalpakaiḥ
sarva-devamayaṁ devam
īje 'thācāryavān makhaiḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *bhagavān*—the Supreme Personality of Godhead; *ātmanā*—by Himself; *ātmānam*—Himself; *rāmaḥ*—Lord Rāmacandra; *uttama-kalpakaiḥ*—with very opulent paraphernalia; *sarva-deva-mayam*—the heart and soul of all the demigods; *devam*—the Supreme Lord Himself; *īje*—worshiped; *atha*—thus; *ācāryavān*—under the guidance of an *ācārya*; *makhaiḥ*—by performing sacrifices.

TRANSLATION

Śukadeva Gosvāmī said: Thereafter, the Supreme Personality of Godhead, Lord Rāmacandra, accepted an ācārya and performed sacrifices [yajñas] with opulent

paraphernalia. Thus He Himself worshiped Himself, for He is the Supreme Lord of all demigods.

PURPORT

Sarvārhaṇam acyutejyā. If Acyuta, the Supreme Personality of Godhead, is worshiped, then everyone is worshiped. As stated in *Śrīmad-Bhāgavatam* (4.31.14):

> *yathā taror mūla-niṣecanena*
> *tṛpyanti tat-skandha-bhujopaśākhāḥ*
> *prāṇopahārāc ca yathendriyāṇāṁ*
> *tathaiva sarvārhaṇam acyutejyā*

"As pouring water on the root of a tree nourishes the trunk, branches, twigs and leaves, and as supplying food to the stomach enlivens the senses and limbs of the body, worshiping the Supreme Personality of Godhead satisfies the demigods, who are part of that Supreme Personality." Performing *yajña* involves worshiping the Supreme Lord. Here the Supreme Lord worshiped the Supreme Lord. Therefore it is said, *bhagavān ātmanātmānam īje:* the Lord worshiped Himself by Himself. This does not, of course, justify the Māyāvāda philosophy, by which one thinks himself the Supreme Personality of Godhead. The *jīva,* the living entity, is always different from the Supreme Lord. The living entities (*vibhinnāṁśa*) never become one with the Lord, although Māyāvādīs sometimes imitate the Lord's worship of Himself. Lord Kṛṣṇa meditated upon Himself every morning as a *gṛhastha,* and similarly Lord Rāmacandra

performed *yajñas* to satisfy Himself, but this does not mean that an ordinary living being should imitate the Lord by accepting the process of *ahaṅgraha-upāsanā*. Such unauthorized worship is not recommended herein.

9.11.2

> *hotre 'dadād diśaṁ prācīṁ*
> *brahmaṇe dakṣiṇāṁ prabhuḥ*
> *adhvaryave pratīcīṁ vā*
> *uttarāṁ sāmagāya saḥ*

SYNONYMS

hotre—unto the *hotā* priest, who offers oblations; *adadāt*—gave; *diśam*—direction; *prācīm*—the whole eastern side; *brahmaṇe*—unto the *brahmā* priest, who supervises what is done in the sacrificial arena; *dakṣiṇām*—the southern side; *prabhuḥ*—Lord Rāmacandra; *adhvaryave*—unto the *adhvaryu* priest; *pratīcīm*—the whole western side; *vā*—also; *uttarām*—the northern side; *sāma-gāya*—unto the *udgātā* priest, who sings the *Sāma Veda*; *saḥ*—He (Lord Rāmacandra).

TRANSLATION

Lord Rāmacandra gave the entire east to the hotā priest, the entire south to the brahmā priest, the west to the adhvaryu priest, and the north to the udgātā priest,

the reciter of the Sāma Veda. In this way, He donated His kingdom.

9.11.3

ācāryāya dadau śeṣāṁ
yāvatī bhūs tad-antarā
manyamāna idaṁ kṛtsnaṁ
brāhmaṇo 'rhati niḥspṛhaḥ

SYNONYMS

ācāryāya—unto the *ācārya,* the spiritual master; *dadau*—gave; *śeṣām*—the balance; *yāvatī*—whatever; *bhūḥ*—land; *tat-antarā*—existing between the east, west, north and south; *manyamānaḥ*—thinking; *idam*—all this; *kṛtsnam*—wholly; *brāhmaṇaḥ*—the *brāhmaṇas*; *arhati*—deserve to possess; *niḥspṛhaḥ*—having no desire.

TRANSLATION

Thereafter, thinking that because the brāhmaṇas have no material desires they should possess the entire world, Lord Rāmacandra delivered the land between the east, west, north and south to the ācārya.

9.11.4

ity ayaṁ tad-alaṅkāra-
vāsobhyām avaśeṣitaḥ
tathā rājñy api vaidehī
saumaṅgalyāvaśeṣitā

SYNONYMS

iti—in this way (after giving everything to the *brāhmaṇas*); *ayam*—Lord Rāmacandra; *tat*—His; *alaṅkāra-vāsobhyām*—with personal ornaments and garments; *avaśeṣitaḥ*—remained; *tathā*—as well as; *rājñī*—the Queen (mother Sītā); *api*—also; *vaidehī*—the daughter of the King of Videha; *saumaṅgalyā*—with only the nose ring; *avaśeṣitā*—remained.

TRANSLATION

After thus giving everything in charity to the brāhmaṇas, Lord Rāmacandra retained only His personal garments and ornaments, and similarly the Queen, mother Sītā, was left with only her nose ring, and nothing else.

9.11.5

te tu brāhmaṇa-devasya
vātsalyaṁ vīkṣya saṁstutam

prītāḥ klinna-dhiyas tasmai
pratyarpyedaṁ babhāṣire

SYNONYMS

te—the *hotā, brahmā* and other priests; *tu*—but; *brāhmaṇa-devasya*—of Lord Rāmacandra, who loved the *brāhmaṇas* so much; *vātsalyam*—the paternal affection; *vīkṣya*—after seeing; *saṁstutam*—worshiped with prayers; *prītāḥ*—being very pleased; *klinna-dhiyaḥ*—with melted hearts; *tasmai*—unto Him (Lord Rāmacandra); *pratyarpya*—returning; *idam*—this (all the land given to them); *babhāṣire*—spoke.

TRANSLATION

All the brāhmaṇas who were engaged in the various activities of the sacrifice were very pleased with Lord Rāmacandra, who was greatly affectionate and favorable to the brāhmaṇas. Thus with melted hearts they returned all the property received from Him and spoke as follows.

PURPORT

In the previous chapter it was said that the *prajās,* the citizens, strictly followed the system of *varṇāśrama-dharma*. The *brāhmaṇas* acted exactly like *brāhmaṇas,* the *kṣatriyas* exactly like *kṣatriyas,* and so on. Therefore, when Lord Rāmacandra gave everything in charity to the *brāhmaṇas,* the *brāhmaṇas,* being qualified, wisely considered that *brāhmaṇas* are not meant

to possess property to make a profit from it. The qualifications of a *brāhmaṇa* are given in *Bhagavad-gītā* (Bg. 18.42):

> *śamo damas tapaḥ śaucaṁ*
> *kṣāntir ārjavam eva ca*
> *jñānaṁ vijñānam āstikyaṁ*
> *brahma-karma svabhāvajam*

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the *brāhmaṇas* work." The brahminical character offers no scope for possessing land and ruling citizens; these are the duties of a *kṣatriya*. Therefore, although the *brāhmaṇas* did not refuse Lord Rāmacandra's gift, after accepting it they returned it to the King. The *brāhmaṇas* were so pleased with Lord Rāmacandra's affection toward them that their hearts melted. They saw that Lord Rāmacandra, aside from being the Supreme Personality of Godhead, was fully qualified as a *kṣatriya* and was exemplary in character. One of the qualifications of a *kṣatriya* is to be charitable. A *kṣatriya,* or ruler, levies taxes upon the citizens not for his personal sense gratification but to give charity in suitable cases. *Dānam īśvara-bhāvaḥ*. On one hand, *kṣatriyas* have the propensity to rule, but on the other they are very liberal with charity. When Mahārāja Yudhiṣṭhira gave charity, he engaged Karṇa to take charge of distributing it. Karṇa was very famous as Dātā Karṇa. The word *dātā* refers to one who gives charity very liberally. The kings always kept a large quantity of food grains in stock, and

whenever there was any scarcity of grains, they would distribute grains in charity. A *kṣatriya's* duty is to give charity, and a *brāhmaṇa's* duty is to accept charity, but not more than needed to maintain body and soul together. Therefore, when the *brāhmaṇas* were given so much land by Lord Rāmacandra, they returned it to Him and were not greedy.

9.11.6

> *aprattaṁ nas tvayā kiṁ nu*
> *bhagavan bhuvaneśvara*
> *yan no 'ntar-hṛdayaṁ viśya*
> *tamo haṁsi sva-rociṣā*

SYNONYMS

aprattam—not given; *naḥ*—unto us; *tvayā*—by Your Lordship; *kim*—what; *nu*—indeed; *bhagavan*—O Supreme Lord; *bhuvana-īśvara*—O master of the whole universe; *yat*—because; *naḥ*—our; *antaḥ-hṛdayam*—within the core of the heart; *viśya*—entering; *tamaḥ*—the darkness of ignorance; *haṁsi*—You annihilate; *sva-rociṣā*—by Your own effulgence.

TRANSLATION

O Lord, You are the master of the entire universe. What have You not given to us? You have entered the core of our hearts and dissipated the darkness of our ignorance

by Your effulgence. This is the supreme gift. We do not need a material donation.

PURPORT

When Dhruva Mahārāja was offered a benediction by the Supreme Personality of Godhead, he replied, "O my Lord, I am fully satisfied. I do not need any material benediction." Similarly, when Prahlāda Mahārāja was offered a benediction by Lord Nṛsiṁhadeva, he also refused to accept it and instead declared that a devotee should not be like a *vaṇik,* a mercantile man who gives something in exchange for some profit. One who becomes a devotee for some material profit is not a pure devotee. *Brāhmaṇas* are always enlightened by the Supreme Personality of Godhead within the heart (*sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca* [[bg/15/15|[Bg. 15.15]]]). And because the *brāhmaṇas* and Vaiṣṇavas are always directed by the Supreme Personality of Godhead, they are not greedy for material wealth. What is absolutely necessary they possess, but they do not want an expanded kingdom. An example of this was given by Vāmanadeva. Acting as a *brahmacārī,* Lord Vāmanadeva wanted only three paces of land. Aspiring to possess more and more for personal sense gratification is simply ignorance, and this ignorance is conspicuous by its absence from the heart of a *brāhmaṇa* or Vaiṣṇava.

9.11.7

namo brahmaṇya-devāya
rāmāyākuṇṭha-medhase
uttamaśloka-dhuryāya
nyasta-daṇḍārpitāṅghraye

SYNONYMS

namaḥ—we offer our respectful obeisances; *brahmaṇya-devāya*—unto the Supreme Personality of Godhead, who accepts the *brāhmaṇas* as His worshipable deity; *rāmāya*—unto Lord Rāmacandra; *akuṇṭha-medhase*—whose memory and knowledge are never disturbed by anxiety; *uttamaśloka-dhuryāya*—the best of very famous persons; *nyasta-daṇḍa-arpita-aṅghraye*—whose lotus feet are worshiped by sages beyond the jurisdiction of punishment.

TRANSLATION

O Lord, You are the Supreme Personality of Godhead, who have accepted the brāhmaṇas as Your worshipable deity. Your knowledge and memory are never disturbed by anxiety. You are the chief of all famous persons within this world, and Your lotus feet are worshiped by sages who are beyond the jurisdiction of punishment. O Lord Rāmacandra, let us offer our respectful obeisances unto You.

9.11.8

kadācil loka-jijñāsur
gūḍho rātryām alakṣitaḥ
caran vāco 'śṛṇod rāmo
bhāryām uddiśya kasyacit

SYNONYMS

kadācit—once upon a time; *loka-jijñāsuḥ*—desiring to know about the public; *gūḍhaḥ*—hiding Himself by a disguise; *rātryām*—at night; *alakṣitaḥ*—without being identified by anyone else; *caran*—walking; *vācaḥ*—speaking; *aśṛṇot*—heard; *rāmaḥ*—Lord Rāmacandra; *bhāryām*—unto His wife; *uddiśya*—indicating; *kasyacit*—of someone.

TRANSLATION

Śukadeva Gosvāmī continued: Once while Lord Rāmacandra was walking at night incognito, hiding Himself by a disguise to find out the people's opinion of Himself, He heard a man speaking unfavorably about His wife, Sītādevī.

9.11.9

nāhaṁ bibharmi tvāṁ duṣṭām
asatīṁ para-veśma-gām

straiṇo hi bibhṛyāt sītāṁ
rāmo nāhaṁ bhaje punaḥ

SYNONYMS

na—not; *aham*—I; *bibharmi*—can maintain; *tvām*—you; *duṣṭām*—because you are polluted; *asatīm*—unchaste; *para-veśma-gām*—one who has gone to another man's house and committed adultery; *straiṇaḥ*—a person who is henpecked; *hi*—indeed; *bibhṛyāt*—can accept; *sītām*—even Sītā; *rāmaḥ*—like Lord Rāmacandra; *na*—not; *aham*—I; *bhaje*—shall accept; *punaḥ*—again.

TRANSLATION

[Speaking to his unchaste wife, the man said] You go to another man's house, and therefore you are unchaste and polluted. I shall not maintain you any more. A henpecked husband like Lord Rāma may accept a wife like Sītā, who went to another man's house, but I am not henpecked like Him, and therefore I shall not accept you again.

9.11.10

iti lokād bahu-mukhād
durārādhyād asaṁvidaḥ
patyā bhītena sā tyaktā
prāptā prācetasāśramam

SYNONYMS

iti—thus; *lokāt*—from persons; *bahu-mukhāt*—who can talk nonsensically in various ways; *durārādhyāt*—whom it is very difficult to stop; *asaṁvidaḥ*—who are without full knowledge; *patyā*—by the husband; *bhītena*—being afraid; *sā*—mother Sītā; *tyaktā*—was abandoned; *prāptā*—went; *prācetasa-āśramam*—to the hermitage of Prācetasa (Vālmīki Muni).

TRANSLATION

Śukadeva Gosvāmī said: Men with a poor fund of knowledge and a heinous character speak nonsensically. Fearing such rascals, Lord Rāmacandra abandoned His wife, Sītādevī, although she was pregnant. Thus Sītādevī went to the āśrama of Vālmīki Muni.

9.11.11

antarvatny āgate kāle
yamau sā suṣuve sutau
kuśo lava iti khyātau
tayoś cakre kriyā muniḥ

SYNONYMS

antarvatnī—the pregnant wife; *āgate*—arrived; *kāle*—in due course of time; *yamau*—twins; *sā*—Sītādevī; *suṣuve*—gave birth to; *sutau*—

two sons; *kuśaḥ*—Kuśa; *lavaḥ*—Lava; *iti*—thus; *khyātau*—celebrated; *tayoḥ*—of them; *cakre*—performed; *kriyāḥ*—the ritualistic ceremonies of birth; *muniḥ*—the great sage Vālmīki.

TRANSLATION

When the time came, the pregnant mother Sītādevī gave birth to twin sons, later celebrated as Lava and Kuśa. The ritualistic ceremonies for their birth were performed by Vālmīki Muni.

9.11.12

> *aṅgadaś citraketuś ca*
> *lakṣmaṇasyātmajau smṛtau*
> *takṣaḥ puṣkala ity āstāṁ*
> *bharatasya mahīpate*

SYNONYMS

aṅgadaḥ—Aṅgada; *citraketuḥ*—Citraketu; *ca*—also; *lakṣmaṇasya*—of Lord Lakṣmaṇa; *ātmajau*—two sons; *smṛtau*—were said to be; *takṣaḥ*—Takṣa; *puṣkalaḥ*—Puṣkala; *iti*—thus; *āstām*—were; *bharatasya*—of Lord Bharata; *mahīpate*—O King Parīkṣit.

TRANSLATION

O Mahārāja Parīkṣit, Lord Lakṣmaṇa had two sons, named Aṅgada and Citraketu, and Lord Bharata also had two sons, named Takṣa and Puṣkala.

9.11.13-14

subāhuḥ śrutasenaś ca
śatrughnasya babhūvatuḥ
gandharvān koṭiśo jaghne
bharato vijaye diśām

tadīyaṁ dhanam ānīya
sarvaṁ rājñe nyavedayat
śatrughnaś ca madhoḥ putraṁ
lavaṇaṁ nāma rākṣasam
hatvā madhuvane cakre
mathurāṁ nāma vai purīm

SYNONYMS

subāhuḥ—Subāhu; *śrutasenaḥ*—Śrutasena; *ca*—also; *śatrughnasya*—of Lord Śatrughna; *babhūvatuḥ*—were born; *gandharvān*—persons related with the Gandharvas, who are mostly pretenders; *koṭiśaḥ*—by the tens of millions; *jaghne*—killed; *bharataḥ*—Lord Bharata; *vijaye*—while conquering; *diśām*—all directions; *tadīyam*—of the Gandharvas; *dhanam*—riches; *ānīya*—bringing; *sarvam*—everything; *rājñe*—unto the King (Lord Rāmacandra); *nyavedayat*—offered; *śatrughnaḥ*—Śatrughna; *ca*—and; *madhoḥ*—of Madhu; *putram*—the son; *lavaṇam*—Lavaṇa; *nāma*—by the name; *rākṣasam*—a man-eater; *hatvā*—by killing; *madhuvane*—in the

great forest known as Madhuvana; *cakre*—constructed; *mathurām*—Mathurā; *nāma*—by the name; *vai*—indeed; *purīm*—a great town.

TRANSLATION

Śatrughna had two sons, named Subāhu and Śrutasena. When Lord Bharata went to conquer all directions, He had to kill many millions of Gandharvas, who are generally pretenders. Taking all their wealth, He offered it to Lord Rāmacandra. Śatrughna also killed a Rākṣasa named Lavaṇa, who was the son of Madhu Rākṣasa. Thus He established in the great forest known as Madhuvana the town known as Mathurā.

9.11.15

munau nikṣipya tanayau
sītā bhartrā vivāsitā
dhyāyantī rāma-caraṇau
vivaraṁ praviveśa ha

SYNONYMS

munau—unto the great sage Vālmīki; *nikṣipya*—giving in charge; *tanayau*—the two sons Lava and Kuśa; *sītā*—mother Sītādevī; *bhartrā*—by her husband; *vivāsitā*—banished; *dhyāyantī*—meditating upon; *rāma-caraṇau*—the lotus feet of Lord Rāmacandra; *vivaram*—within the earth; *praviveśa*—she entered; *ha*—indeed.

TRANSLATION

Being forsaken by her husband, Sītādevī entrusted her two sons to the care of Vālmīki Muni. Then, meditating upon the lotus feet of Lord Rāmacandra, she entered into the earth.

PURPORT

It was impossible for Sītādevī to live in separation from Lord Rāmacandra. Therefore, after entrusting her two sons to the care of Vālmīki Muni, she entered into the earth.

9.11.16

tac chrutvā bhagavān rāmo
rundhann api dhiyā śucaḥ
smaraṁs tasyā guṇāṁs tāṁs tān
nāśaknod roddhum īśvaraḥ

SYNONYMS

tat—this (the news of Sītādevī's entering the earth); *śrutvā*—hearing; *bhagavān*—the Supreme Personality of Godhead; *rāmaḥ*—Lord Rāmacandra; *rundhan*—trying to reject; *api*—although; *dhiyā*—by intelligence; *śucaḥ*—grief; *smaran*—remembering; *tasyāḥ*—of her; *guṇān*—qualities; *tān tān*—under different circumstances; *na*—not; *aśaknot*—was able; *roddhum*—to check; *īśvaraḥ*—although the supreme controller.

TRANSLATION

After hearing the news of mother Sītā's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of mother Sītā, He could not check His grief in transcendental love.

PURPORT

Lord Rāmacandra's grief at the news of Sītādevī's entering the earth is not to be considered material. In the spiritual world also there are feelings of separation, but such feelings are considered spiritual bliss. Grief in separation exists even in the Absolute, but such feelings of separation in the spiritual world are transcendentally blissful. Such feelings are a sign of *tasya prema-vaśyatva-svabhāva,* being under the influence of *hlādinī-śakti* and being controlled by love. In the material world such feelings of separation are only a perverted reflection.

9.11.17

strī-puṁ-prasaṅga etādṛk
sarvatra trāsam-āvahaḥ
apīśvarāṇāṁ kim uta
grāmyasya gṛha-cetasaḥ

SYNONYMS

strī-pum-prasaṅgaḥ—attraction between husband and wife, or man and woman; *etādṛk*—like this; *sarvatra*—everywhere; *trāsam-āvahaḥ*—the cause of fear; *api*—even; *īśvarāṇām*—of controllers; *kim uta*—and what to speak of; *grāmyasya*—of ordinary men of this material world; *gṛha-cetasaḥ*—who are attached to materialistic household life.

TRANSLATION

The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahmā and Lord Śiva and is the cause of fear for them, what to speak of others who are attached to household life in this material world.

PURPORT

As explained above, when the feelings of love and transcendental bliss from the spiritual world are pervertedly reflected in this material world, they are certainly the cause of bondage. As long as men feel attracted to women in this material world and women feel attracted to men, the bondage of repeated birth and death will continue. But in the spiritual world, where there is no fear of birth and death, such feelings of separation are the cause of transcendental bliss. In the absolute reality there are varieties of feeling, but all of them are of the same quality of transcendental bliss.

9.11.18

tata ūrdhvaṁ brahmacaryaṁ
dhāryann ajuhot prabhuḥ
trayodaśābda-sāhasram
agnihotram akhaṇḍitam

SYNONYMS

tataḥ—thereafter; *ūrdhvam*—after mother Sītā's going into the earth; *brahmacaryam*—complete celibacy; *dhārayan*—observing; *ajuhot*—performed a ritualistic ceremony and sacrifice; *prabhuḥ*—Lord Rāmacandra; *trayodaśa-abda-sāhasram*—for thirteen thousand years; *agnihotram*—the sacrifice known as Agnihotra-yajña; *akhaṇḍitam*—without ceasing.

TRANSLATION

After mother Sītā entered the earth, Lord Rāmacandra observed complete celibacy and performed an uninterrupted Agnihotra-yajña for thirteen thousand years.

9.11.19

smaratāṁ hṛdi vinyasya
viddhaṁ daṇḍaka-kaṇṭakaiḥ

sva-pāda-pallavaṁ rāma
ātma-jyotir agāt tataḥ

SYNONYMS

smaratām—of persons who always think of Him; *hṛdi*—in the core of the heart; *vinyasya*—placing; *viddham*—pierced; *daṇḍaka-kaṇṭakaiḥ*—by thorns in the forest of Daṇḍakāraṇya (while Lord Rāmacandra was living there); *sva-pāda-pallavam*—the petals of Mis lotus feet; *rāmaḥ*—Lord Rāmacandra; *ātma-jyotiḥ*—the rays of His bodily luster, known as the *brahmajyoti*; *agāt*—entered; *tataḥ*—beyond the *brahmajyoti,* or in His own Vaikuṇṭha planet.

TRANSLATION

After completing the sacrifice, Lord Rāmacandra, whose lotus feet were sometimes pierced by thorns when He lived in Daṇḍakāraṇya, placed those lotus feet in the hearts of those who always think of Him. Then He entered His own abode, the Vaikuṇṭha planet beyond the brahmajyoti.

PURPORT

The lotus feet of the Lord are always a subject matter for meditation for devotees. Sometimes when Lord Rāmacandra wandered in the forest of Daṇḍakāraṇya, thorns pricked His lotus feet. The devotees, upon thinking of this, would faint. The Lord does not feel pain or pleasure from any action or reaction of this material world, but the devotees cannot tolerate even the

pricking of the Lord's lotus feet by a thorn. This was the attitude of the *gopīs* when they thought of Kṛṣṇa wandering in the forest, with pebbles and grains of sand pricking His lotus feet. This tribulation in the heart of a devotee cannot be understood by *karmīs, jñānīs* or *yogīs*. The devotees, who could not tolerate even thinking of the Lord's lotus feet being pricked by a thorn, were again put into tribulation by thinking of the Lord's disappearance, for the Lord had to return to His abode after finishing His pastimes in this material world.

The word *ātma-jyotiḥ* is significant. The *brahmajyoti,* which is greatly appreciated by *jñānīs,* or monistic philosophers who desire to enter it for liberation, is nothing but the rays of the Lord's body.

> *yasya prabhā prabhavato jagad-aṇḍa-koṭi-*
> *koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam*
> *tad brahma niṣkalam anantam aśeṣa-bhūtaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." (Bs. 5.40) The *brahmajyoti* is the beginning of the spiritual world, and beyond the *brahmajyoti* are the Vaikuṇṭha planets. In other words, the *brahmajyoti* stays outside the

Vaikuṇṭha planets, just as the sunshine stays outside the sun. To enter the sun planet, one must go through the sunshine. Similarly, when the Lord or His devotees enter the Vaikuṇṭha planets, they go through the *brahmajyoti*. The *jñānīs,* or monistic philosophers, because of their impersonal conception of the Lord, cannot enter the Vaikuṇṭha planets, but they also cannot stay eternally in the *brahmajyoti*. Thus after some time they fall again to this material world. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ* (SB 10.2.32). The Vaikuṇṭha planets are covered by the *brahmajyoti,* and therefore one cannot properly understand what those Vaikuṇṭha planets are unless one is a pure devotee.

9.11.20

> *nedaṁ yaśo raghupateḥ sura-yācñayātta-*
> *līlā-tanor adhika-sāmya-vimukta-dhāmnaḥ*
> *rakṣo-vadho jaladhi-bandhanam astra-pūgaiḥ*
> *kiṁ tasya śatru-hanane kapayaḥ sahāyāḥ*

SYNONYMS

na—not; *idam*—all these; *yaśaḥ*—fame; *raghu-pateḥ*—of Lord Rāmacandra; *sura-yācñayā*—by the prayers of the demigods; *ātta-līlā-tanoḥ*—whose spiritual body is always engaged in various pastimes; *adhika-sāmya-vimukta-dhāmnaḥ*—no one is greater than or equal to Him; *rakṣaḥ-vadhaḥ*—killing the Rākṣasa (Rāvaṇa); *jaladhi-bandhanam*—bridging the ocean; *astra-pūgaiḥ*—

with bow and arrows; *kim*—whether; *tasya*—His; *śatru-hanane*—in killing the enemies; *kapayaḥ*—the monkeys; *sahāyāḥ*—assistants.

TRANSLATION

Lord Rāmacandra's reputation for having killed Rāvaṇa with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead Lord Rāmacandra, whose spiritual body is always engaged in various pastimes. Lord Rāmacandra has no equal or superior, and therefore He had no need to take help from the monkeys to gain victory over Rāvaṇa.

PURPORT

As stated in the *Vedas* (*Śvetāśvatara Upaniṣad* 6.8):

> *na tasya kāryaṁ karaṇaṁ ca vidyate*
> *na tat-samaś cābhyadhikaś ca dṛśyate*
> *parāsya śaktir vividhaiva śrūyate*
> *svābhāvikī jñāna-bala-kriyā ca **
> *[Cc. Madhya 13.65, purport]**

"The Supreme Lord has nothing to do, and no one is found to be equal to or greater than Him, for everything is done naturally and systematically by His multifarious energies." The Lord has nothing to do (*na tasya kāryaṁ karaṇaṁ ca vidyate*); whatever He does is His pastime. The Lord has no duty to perform to

oblige anyone. Nonetheless, He appears to act to protect His devotees or kill His enemies. Of course, no one can be the Lord's enemy, since who could be more powerful than the Lord? There is actually no question of anyone's being His enemy, but when the Lord wants to take pleasure in pastimes, He comes down to this material world and acts like a human being, thus showing His wonderful, glorious activities to please the devotees. His devotees always want to see the Lord victorious in varied activities, and therefore, to please Himself and them, the Lord sometimes agrees to act as a human being and perform wonderful, uncommon pastimes for the satisfaction of the devotees.

9.11.21

> *yasyāmalaṁ nṛpa-sadaḥsu yaśo 'dhunāpi*
> *gāyanty agha-ghnam ṛṣayo dig-ibhendra-paṭṭam*
> *taṁ nākapāla-vasupāla-kirīṭa-juṣṭa-*
> *pādāmbujaṁ raghupatiṁ śaraṇaṁ prapadye*

SYNONYMS

yasya—whose (Lord Rāmacandra's); *amalam*—spotless, free from material qualities; *nṛpa-sadaḥsu*—in the assembly of great emperors like Mahārāja Yudhiṣṭhira; *yaśaḥ*—famous glories; *adhunā api*—even today; *gāyanti*—glorify; *agha-ghnam*—which vanquish all sinful reactions; *ṛṣayaḥ*—great saintly persons like Mārkaṇḍeya; *dik-ibha-indra-paṭṭam*—as the ornamental cloth

covering the elephant that conquers the directions; *tam*—that; *nāka-pāla*—of heavenly demigods; *vasu-pāla*—of earthly kings; *kirīṭa*—by the helmets; *juṣṭa*—are worshiped; *pāda-ambujam*—whose lotus feet; *raghu-patim*—unto Lord Rāmacandra; *śaraṇam*—surrender; *prapadye*—I offer.

TRANSLATION

Lord Rāmacandra's spotless name and fame, which vanquish all sinful reactions, are celebrated in all directions, like the ornamental cloth of the victorious elephant that conquers all directions. Great saintly persons like Mārkaṇḍeya Ṛṣi still glorify His characteristics in the assemblies of great emperors like Mahārāja Yudhiṣṭhira. Similarly, all the saintly kings and all the demigods, including Lord Śiva and Lord Brahmā, worship the Lord by bowing down with their helmets. Let me offer my obeisances unto His lotus feet.

9.11.22

sa yaiḥ spṛṣṭo 'bhidṛṣṭo vā
saṁviṣṭo 'nugato 'pi vā
kosalās te yayuḥ sthānaṁ
yatra gacchanti yoginaḥ

SYNONYMS

saḥ—He, Lord Rāmacandra; *yaiḥ*—by which persons; *spṛṣṭaḥ*—touched; *abhidṛṣṭaḥ*—seen; *vā*—either; *saṁviṣṭaḥ*—eating together, lying together; *anugataḥ*—followed as servants; *api vā*—even; *kosalāḥ*—all those inhabitants of Kosala; *te*—they; *yayuḥ*—departed; *sthānam*—to the place; *yatra*—wherein; *gacchanti*—they go; *yoginaḥ*—all the *bhakti-yogis*.

TRANSLATION

Lord Rāmacandra returned to His abode, to which bhakti-yogīs are promoted. This is the place to which all the inhabitants of Ayodhyā went after they served the Lord in His manifest pastimes by offering Him obeisances, touching His lotus feet, fully observing Him as a fatherlike King, sitting or lying down with Him like equals, or even just accompanying Him.

PURPORT

The Lord says in *Bhagavad-gītā* (Bg. 4.9):

> *janma karma ca me divyam*
> *evaṁ yo vetti tattvataḥ*
> *tyaktvā dehaṁ punar janma*
> *naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth

again in this material world, but attains My eternal abode, O Arjuna." Here this is confirmed. All the inhabitants of Ayodhyā who saw Lord Rāmacandra as citizens, served Him as servants, sat and talked with Him as friends or were somehow or other present during His reign went back home, back to Godhead. After giving up the body, the devotee who becomes perfect in devotional service enters that particular universe where Lord Rāmacandra or Lord Kṛṣṇa is engaged in His pastimes. Then, after being trained to serve the Lord in various capacities in that *prakaṭa-līlā,* the devotee is finally promoted to *sanātana-dhāma,* the supreme abode in the spiritual world. This *sanātana-dhāma* is also mentioned in *Bhagavad-gītā* (*paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ [[bg/8/20| [Bg. 8.20]]]*). One who enters the transcendental pastimes of the Lord is called *nitya-līlā-praviṣṭa*. To understand clearly why Lord Rāmacandra returned, it is mentioned herewith that the Lord went to that particular place where the *bhakti-yogīs* go. The impersonalists misunderstand the statements of *Śrīmad-Bhāgavatam* to mean that the Lord entered His own effulgence and therefore become impersonal. But the Lord is a person, and His devotees are persons. Indeed, the living entities, like the Lord, were persons in the past, they are persons in the present, and they will continue to be persons even after giving up the body. This is also confirmed in *Bhagavad-gītā*.

9.11.23

puruṣo rāma-caritaṁ
śravaṇair upadhārayan
āṇṛśaṁsya-paro rājan
karma-bandhair vimucyate

SYNONYMS

puruṣaḥ—any person; *rāma-caritam*—the narration concerning the activities of the Supreme Personality of Godhead Lord Rāmacandra; *śravaṇaiḥ*—by aural reception; *upadhārayan*—simply by this process of hearing; *āṇṛśaṁsya-paraḥ*—becomes completely free from envy; *rājan*—O King Parīkṣit; *karma-bandhaiḥ*—by the bondage of fruitive activities; *vimucyate*—one becomes liberated.

TRANSLATION

O King Parīkṣit, anyone who aurally receives the narrations concerning the characteristics of Lord Rāmacandra's pastimes will ultimately be freed from the disease of envy and thus be liberated from the bondage of fruitive activities.

PURPORT

Here in this material world, everyone is envious of someone else. Even in religious life, it is sometimes found that if one devotee has advanced in spiritual activities, other devotees are envious of

him. Such envious devotees are not completely freed from the bondage of birth and death. As long as one is not completely free from the cause of birth and death, one cannot enter the *sanātana-dhāma* or the eternal pastimes of the Lord. One becomes envious because of being influenced by the designations of the body, but the liberated devotee has nothing to do with the body, and therefore he is completely on the transcendental platform. A devotee is never envious of anyone, even his enemy. Because the devotee knows that the Lord is his supreme protector, he thinks, "What harm can the so-called enemy do?" Thus a devotee is confident about his protection. The Lord says, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham:* [[bg/4/11|[Bg. 4.11]]] "According to the proportion of one's surrender unto Me, I respond accordingly." A devotee must therefore be completely free from envy, especially of other devotees. To envy other devotees is a great offense, a *vaiṣṇava-aparādha*. A devotee who constantly engages in hearing and chanting (*śravaṇa-kīrtana*) is certainly freed from the disease of envy, and thus he becomes eligible to go back home, back to Godhead.

9.11.24

> *śrī-rājovāca*
> *kathaṁ sa bhagavān rāmo*
> *bhrātṝn vā svayam ātmanaḥ*

tasmin vā te 'nvavartanta
prajāḥ paurāś ca īśvare

SYNONYMS

śrī-rājā uvāca—Mahārāja Parīkṣit inquired; *katham*—how; *saḥ*—He, the Lord; *bhagavān*—the Supreme Personality of Godhead; *rāmaḥ*—Lord Rāmacandra; *bhrātṝn*—unto the brothers (Lakṣmaṇa, Bharata and Śatrughna); *vā*—either; *svayam*—personally; *ātmanaḥ*—expansions of His person; *tasmin*—unto the Lord; *vā*—either; *te*—they (all the inhabitants and the brothers); *anvavartanta*—behaved; *prajāḥ*—all the inhabitants; *paurāḥ*—the citizens; *ca*—and; *īśvare*—unto the Supreme Lord.

TRANSLATION

Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī: How did the Lord conduct Himself, and how did He behave in relationship with His brothers, who were expansions of His own self? And how did His brothers and the inhabitants of Ayodhyā treat Him?

9.11.25

śrī-bādarāyaṇir uvāca
athādiśad dig-vijaye
bhrātṝṁs tri-bhuvaneśvaraḥ

ātmānaṁ darśayan svānāṁ
purīm aikṣata sānugaḥ

SYNONYMS

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—hereafter (when the Lord accepted the throne on the request of Bharata); *ādiśat*—ordered; *dik-vijaye*—to conquer all the world; *bhrātṝn*—His younger brothers; *tri-bhuvana-īśvaraḥ*—the Lord of the universe; *ātmānam*—personally, Himself; *darśayan*—giving audience; *svānām*—to the family members and the citizens; *purīm*—the city; *aikṣata*—supervised; *sa-anugaḥ*—with other assistants.

TRANSLATION

Śukadeva Gosvāmī replied: After accepting the throne of the government by the fervent request of His younger brother Bharata, Lord Rāmacandra ordered His younger brothers to go out and conquer the entire world, while He personally remained in the capital to give audience to all the citizens and residents of the palace and supervise the governmental affairs with His other assistants.

PURPORT

The Supreme Personality of Godhead does not allow any of His devotees or assistants to be engaged in sense gratification. The younger brothers of Lord Rāmacandra were at home enjoying the personal presence of the Supreme Personality of Godhead, but

the Lord ordered Them to go out and achieve victory all over the world. It was the custom (and this custom, in some places, is still current) that all other kings would have to accept the supremacy of the emperor. If the king of a small state did not accept the emperor's supremacy, there would be a fight, and the king of the small state would be obliged to accept the emperor as supreme; otherwise, it would not be possible for the emperor to rule the country.

Lord Rāmacandra showed His favor to His brothers by ordering Them to go out. Many of the Lord's devotees residing in Vṛndāvana have taken the vow not to leave Vṛndāvana to preach Kṛṣṇa consciousness. But the Lord says that Kṛṣṇa consciousness should be spread all over the world, in every village and every town. This is the open order of Lord Caitanya Mahāprabhu.

> *pṛthivīte āche yata nagarādi grāma*
> *sarvatra pracāra haibe mora nāma*

A pure devotee, therefore, must execute the order of the Lord and must not gratify his senses by remaining stagnant in one place, falsely proud, thinking that because he does not leave Vṛndāvana but chants in a solitary place he has become a great devotee. A devotee must carry out the order of the Supreme Personality of Godhead. Caitanya Mahāprabhu said, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* [[cc/madhya/7/128|[Cc. Madhya 7.128]]]. Every devotee, therefore, should spread Kṛṣṇa consciousness by preaching, asking whomever he meets to accept

the order of the Supreme Personality of Godhead. The Lord says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*/ [[bg/18/66|[Bg. 18.66]]] "Abandon all varieties of religion and just surrender unto Me." This is the order of the Lord, who speaks as the supreme emperor. Everyone should be induced to accept this order, for this is victory (*dig-vijaya*). And it is the duty of the soldier, the devotee, to impress upon everyone this philosophy of life.

Of course, those who are *kaniṣṭha-adhikārīs* do not preach, but the Lord shows mercy to them also, as He did by staying personally in Ayodhyā to give audience to the people in general. One should not mistakenly think that the Lord asked His younger brothers to leave Ayodhyā because He especially favored the citizens. The Lord is merciful to everyone, and He knows how to show His favor to each individual person according to his capacity. One who abides by the order of the Lord is a pure devotee.

9.11.26

> *āsikta-mārgāṁ gandhodaiḥ*
> *kariṇāṁ mada-śīkaraiḥ*
> *svāminaṁ prāptam ālokya*
> *mattāṁ vā sutarām iva*

SYNONYMS

āsikta-mārgām—the streets were sprinkled; *gandha-udaiḥ*—with perfumed water; *kariṇām*—of elephants; *mada-śīkaraiḥ*—with particles of perfumed liquor; *svāminam*—the master or proprietor; *prāptam*—present; *ālokya*—seeing personally; *mattām*—very opulent; *vā*—either; *sutarām*—highly; *iva*—as if.

TRANSLATION

During the reign of Lord Rāmacandra, the streets of the capital, Ayodhyā, were sprinkled with perfumed water and drops of perfumed liquor, thrown about by elephants from their trunks. When the citizens saw the Lord personally supervising the affairs of the city in such opulence, they appreciated this opulence very much.

PURPORT

We have simply heard about the opulence of Rāma-rājya during the reign of Lord Rāmacandra. Now, here is one example of the opulence of the Lord's kingdom. The streets of Ayodhyā were not only cleaned but also sprinkled with perfumed water and drops of perfumed liquor, which were distributed by elephants through their trunks. There was no need of sprinkling machines, for the elephant has a natural ability to suck water through its trunk and again throw it out in a shower. We can understand the opulence of the city from this one example: it was actually sprinkled with perfumed water. Moreover, the citizens had the opportunity to

see the Lord personally supervising the affairs of the state. He was not a sleeping monarch, as we can understand from His activities in sending His brothers to see to affairs outside the capital and punish anyone who did not obey the emperor's orders. This is called *dig-vijaya*. The citizens were all given facilities for peaceful life, and they were also qualified with appropriate attributes according to *varṇāśrama*. As we have seen from the previous chapter, *varṇāśrama-guṇānvitāḥ:* the citizens were trained according to the *varṇāśrama* system. A class of men were *brāhmaṇas,* a class of men were *kṣatriyas,* a class were *vaiśyas,* and a class were *śūdras*. Without this scientific division, there can be no question of good citizenship. The King, being magnanimous and perfect in His duty, performed many sacrifices and treated the citizens as His sons, and the citizens, being trained in the *varṇāśrama* system, were obedient and perfectly ordered. The entire monarchy was so opulent and peaceful that the government was even able to sprinkle the street with perfumed water, what to speak of other management. Since the city was sprinkled with perfumed water, we can simply imagine how opulent it was in other respects. Why should the citizens not have felt happy during the reign of Lord Rāmacandra.

9.11.27

> *prāsāda-gopura-sabhā-*
> *caitya-deva-gṛhādiṣu*

vinyasta-hema-kalaśaiḥ
patākābhiś ca maṇḍitām

SYNONYMS

prāsāda—in palaces; *gopura*—palace gates; *sabhā*—assembly houses; *caitya*—raised platforms; *deva-gṛha*—temples wherein deities are worshiped; *ādiṣu*—and so on; *vinyasta*—placed; *hema-kalaśaiḥ*—with golden waterpots; *patākābhiḥ*—by flags; *ca*—also; *maṇḍitām*—bedecked.

TRANSLATION

The palaces, the palace gates, the assembly houses, the platforms for meeting places, the temples and all such places were decorated with golden waterpots and bedecked with various types of flags.

9.11.28

pūgaiḥ savṛntai rambhābhiḥ
paṭṭikābhiḥ suvāsasām
ādarśair aṁśukaiḥ sragbhiḥ
kṛta-kautuka-toraṇām

SYNONYMS

pūgaiḥ—by trees of betel nut; *sa-vṛntaiḥ*—with bunches of flowers and fruits; *rambhābhiḥ*—with banana trees; *paṭṭikābhiḥ*—with

flags; *su-vāsasām*—decorated with colorful cloth; *ādarśaiḥ*—with mirrors; *aṁśukaiḥ*—with cloths; *sragbhiḥ*—with garlands; *kṛta-kautuka*—made auspicious; *toraṇām*—possessing reception gates.

TRANSLATION

Wherever Lord Rāmacandra visited, auspicious welcome gates were constructed, with banana trees and betel nut trees, full of flowers and fruits. The gates were decorated with various flags made of colorful cloth and with tapestries, mirrors and garlands.

9.11.29

tam upeyus tatra tatra
paurā arhaṇa-pāṇayaḥ
āśiṣo yuyujur deva
pāhīmāṁ prāk tvayoddhṛtām

SYNONYMS

tam—unto Him, Lord Rāmacandra; *upeyuḥ*—approached; *tatra tatra*—wherever He visited; *paurāḥ*—the inhabitants of the neighborhood; *arhaṇa-pāṇayaḥ*—carrying paraphernalia to worship the Lord; *āśiṣaḥ*—blessings from the Lord; *yuyujuḥ*—came down; *deva*—O my Lord; *pāhi*—just maintain; *imām*—this land; *prāk*—as before; *tvayā*—by You; *uddhṛtām*—rescued (from the bottom of the sea in Your incarnation as Varāha).

TRANSLATION

Wherever Lord Rāmacandra visited, the people approached Him with paraphernalia of worship and begged the Lord's blessings. "O Lord," they said, "as You rescued the earth from the bottom of the sea in Your incarnation as a boar, may You now maintain it. Thus we beg Your blessings."

9.11.30

> *tataḥ prajā vīkṣya patiṁ cirāgataṁ*
> *didṛkṣayotsṛṣṭa-gṛhāḥ striyo narāḥ*
> *āruhya harmyāṇy aravinda-locanam*
> *atṛpta-netrāḥ kusumair avākiran*

SYNONYMS

tataḥ—thereafter; *prajāḥ*—the citizens; *vīkṣya*—by seeing; *patim*—the King; *cira-āgatam*—returned after a long time; *didṛkṣayā*—desiring to see; *utsṛṣṭa-gṛhāḥ*—vacating their respective residences; *striyaḥ*—the women; *narāḥ*—the men; *āruhya*—getting on top of; *harmyāṇi*—great palaces; *aravinda-locanam*—Lord Rāmacandra, whose eyes are like the petals of a lotus; *atṛpta-netrāḥ*—whose eyes were not fully satisfied; *kusumaiḥ*—by flowers; *avākiran*—showered the Lord.

TRANSLATION

Thereafter, not having seen the Lord for a long time, the citizens, both men and women, being very eager to see Him, left their homes and got up on the roofs of the palaces. Being incompletely satiated with seeing the face of the lotus-eyed Lord Rāmacandra, they showered flowers upon Him.

9.11.31-34

atha praviṣṭaḥ sva-gṛhaṁ
juṣṭaṁ svaiḥ pūrva-rājabhiḥ
anantākhila-koṣāḍhyam
anarghyoruparicchadam

vidrumodumbara-dvārair
vaidūrya-stambha-paṅktibhiḥ
sthalair mārakataiḥ svacchair
bhrājat-sphaṭika-bhittibhiḥ

citra-sragbhiḥ paṭṭikābhir
vāso-maṇi-gaṇāṁśukaiḥ
muktā-phalaiś cid-ullāsaiḥ
kānta-kāmopapattibhiḥ

dhūpa-dīpaiḥ surabhibhir
maṇḍitaṁ puṣpa-maṇḍanaiḥ

strī-pumbhiḥ sura-saṅkāśair
juṣṭaṁ bhūṣaṇa-bhūṣaṇaiḥ

SYNONYMS

atha—thereafter; *praviṣṭaḥ*—He entered; *sva-gṛham*—His own palace; *juṣṭam*—occupied; *svaiḥ*—by His own family members; *pūrva-rājabhiḥ*—by the previous members of the royal family; *ananta*—unlimited; *akhila*—everywhere; *koṣa*—treasury; *āḍhyam*—prosperous; *anarghya*—priceless; *uru*—high; *paricchadam*—paraphernalia; *vidruma*—of coral; *udumbara-dvāraiḥ*—with the two sides of the doors; *vaidūrya-stambha*—with pillars of *vaidūrya-maṇi*; *paṅktibhiḥ*—in a line; *sthalaiḥ*—with floors; *mārakataiḥ*—made of *marakata* stone; *svacchaiḥ*—very cleanly polished; *bhrājat*—dazzling; *sphaṭika*—marble; *bhittibhiḥ*—foundations; *citra-sragbhiḥ*—with varieties of flower garlands; *paṭṭikābhiḥ*—with flags; *vāsaḥ*—clothing; *maṇi-gaṇa-aṁśukaiḥ*—by various effulgent and valuable stones; *muktā-phalaiḥ*—with pearls; *cit-ullāsaiḥ*—increasing celestial pleasure; *kānta-kāma*—fulfilling one's desires; *upapattibhiḥ*—by such paraphernalia; *dhūpa-dīpaiḥ*—with incense and lamps; *surabhibhiḥ*—very fragrant; *maṇḍitam*—decorated; *puṣpa-maṇḍanaiḥ*—by bunches of various flowers; *strī-pumbhiḥ*—by men and women; *sura-saṅkāśaiḥ*—appearing like the demigods; *juṣṭam*—full of; *bhūṣaṇa-bhūṣaṇaiḥ*—whose bodies beautified their ornaments.

TRANSLATION

Thereafter, Lord Rāmacandra entered the palace of His forefathers. Within the palace were various treasures and valuable wardrobes. The sitting places on the two sides of the entrance door were made of coral, the yards were surrounded by pillars of vaidūrya-maṇi, the floor was made of highly polished marakata-maṇi, and the foundation was made of marble. The entire palace was decorated with flags and garlands and bedecked with valuable stones, shining with a celestial effulgence. The palace was fully decorated with pearls and surrounded by lamps and incense. The men and women within the palace all resembled demigods and were decorated with various ornaments, which seemed beautiful because of being placed on their bodies.

9.11.35

tasmin sa bhagavān rāmaḥ
snigdhayā priyayeṣṭayā
reme svārāma-dhīrāṇām
ṛṣabhaḥ sītayā kila

SYNONYMS

tasmin—in that celestial palace; *saḥ*—He; *bhagavān*—the Supreme Personality of Godhead; *rāmaḥ*—Lord Rāmacandra; *snigdhayā*—

always pleased by her behavior; *priyayā iṣṭayā*—with His dearmost wife; *reme*—enjoyed; *sva-ārāma*—personal pleasure; *dhīrāṇām*—of the greatest learned persons; *ṛṣabhaḥ*—the chief; *sītayā*—with mother Sītā; *kila*—indeed.

TRANSLATION

Lord Rāmacandra, the Supreme Personality of Godhead, chief of the best learned scholars, resided in that palace with His pleasure potency, mother Sītā, and enjoyed complete peace.

9.11.36

bubhuje ca yathā-kālaṁ
kāmān dharmam apīḍayan
varṣa-pūgān bahūn nṝṇām
abhidhyātāṅghri-pallavaḥ

SYNONYMS

bubhuje—He enjoyed; *ca*—also; *yathā-kālam*—as long as required; *kāmān*—all enjoyment; *dharmam*—religious principles; *apīḍayan*—without transgressing; *varṣa-pūgān*—duration of years; *bahūn*—many; *nṝṇām*—of the people in general; *abhidhyāta*—being meditated upon; *aṅghri-pallavaḥ*—His lotus feet.

TRANSLATION

Without transgressing the religious principles, Lord Rāmacandra, whose lotus feet are worshiped by devotees in meditation, enjoyed with all the paraphernalia of transcendental pleasure for as long as needed. Thus end the Bhaktivedanta purports of the Ninth Canto, Eleventh Chapter, of the *Śrīmad-Bhāgavatam*, entitled "Lord Rāmacandra Rules the World."

Chapter 12

9.12.1

śrī-śuka uvāca
kuśasya cātithis tasmān
niṣadhas tat-suto nabhaḥ
puṇḍarīko 'tha tat-putraḥ
kṣemadhanvābhavat tataḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *kuśasya*—of Kuśa, the son of Lord Rāmacandra; *ca*—also; *atithiḥ*—Atithi; *tasmāt*—from him; *niṣadhaḥ*—Niṣadha; *tat-sutaḥ*—his son; *nabhaḥ*—Nabha; *puṇḍarīkaḥ*—Puṇḍarīka; *atha*—thereafter; *tat-putraḥ*—his son; *kṣemadhanvā*—Kṣemadhanvā; *abhavat*—became; *tataḥ*—thereafter.

TRANSLATION

Śukadeva Gosvāmī said: The son of Rāmacandra was Kuśa, the son of Kuśa was Atithi, the son of Atithi was Niṣadha, and the son of Niṣadha was Nabha. The son of Nabha was Puṇḍarīka, and from Puṇḍarīka came a son named Kṣemadhanvā.

9.12.2

devānīkas tato 'nīhaḥ
pāriyātro 'tha tat-sutaḥ
tato balasthalas tasmād
vajranābho 'rka-sambhavaḥ

SYNONYMS

devānīkaḥ—Devānīka; *tataḥ*—from Kṣemadhanvā; *anīhaḥ*—from Devānīka came the son named Anīha; *pāriyātraḥ*—Pāriyātra; *atha*—thereafter; *tat-sutaḥ*—the son of Anīha; *tataḥ*—from Pāriyātra; *balasthalaḥ*—Balasthala; *tasmāt*—from Balasthala; *vajranābhaḥ*—Vajranābha; *arka-sambhavaḥ*—derived from the sun-god.

TRANSLATION

The son of Kṣemadhanvā was Devānīka, Devānīka's son was Anīha, Anīha's son was Pāriyātra, and Pāriyātra's son was Balasthala. The son of Balasthala was Vajranābha, who was said to have been born from the effulgence of the sun-god.

9.12.3-4

sagaṇas tat-sutas tasmād
vidhṛtiś cābhavat sutaḥ

tato hiraṇyanābho 'bhūd
yogācāryas tu jaimineḥ

śiṣyaḥ kauśalya ādhyātmaṁ
yājñavalkyo 'dhyagād yataḥ
yogaṁ mahodayam ṛṣir
hṛdaya-granthi-bhedakam

SYNONYMS

sagaṇaḥ—Sagaṇa; *tat*—this (Vajranābha's); *sutaḥ*—son; *tasmāt*—from him; *vidhṛtiḥ*—Vidhṛti; *ca*—also; *abhavat*—was born; *sutaḥ*—his son; *tataḥ*—from him; *hiraṇyanābhaḥ*—Hiraṇyanābha; *abhūt*—became; *yoga-ācāryaḥ*—the propounder of the philosophy of *yoga*; *tu*—but; *jaimineḥ*—because of accepting Jaimini as his spiritual master; *śiṣyaḥ*—disciple; *kauśalyaḥ*—Kauśalya; *ādhyātmam*—spiritual; *yājñavalkyaḥ*—Yājñavalkya; *adhyagāt*—studied; *yataḥ*—from him (Hiraṇyanābha); *yogam*—the mystic performances; *mahā-udayam*—highly elevated; *ṛṣiḥ*—Yājñavalkya Ṛṣi; *hṛdaya-granthi-bhedakam*—mystic *yoga,* which can loosen the knots of material attachment in the heart.

TRANSLATION

The son of Vajranābha was Sagaṇa, and his son was Vidhṛti. The son of Vidhṛti was Hiraṇyanābha, who became a disciple of Jaimini and became a great ācārya of mystic yoga. It is from Hiraṇyanābha that the great saint Yājñavalkya learned the highly elevated system of

mystic yoga known as ādhyātma-yoga, which can loosen the knots of material attachment in the heart.

9.12.5

puṣpo hiraṇyanābhasya
dhruvasandhis tato 'bhavat
sudarśano 'thāgnivarṇaḥ
śīghras tasya maruḥ sutaḥ

SYNONYMS

puṣpaḥ—Puṣpa; *hiraṇyanābhasya*—the son of Hiraṇyanābha; *dhruvasandhiḥ*—Dhruvasandhi; *tataḥ*—from him; *abhavat*—was born; *sudarśanaḥ*—from Dhruvasandhi, Sudarśana was born; *atha*—thereafter; *agnivarṇaḥ*—Agnivarṇa, the son of Sudarśana; *śīghraḥ*—Śīghra; *tasya*—his (Agnivarṇa's); *maruḥ*—Maru; *sutaḥ*—son.

TRANSLATION

The son of Hiraṇyanābha was Puṣpa, and the son of Puṣpa was Dhruvasandhi. The son of Dhruvasandhi was Sudarśana, whose son was Agnivarṇa. The son of Agnivarṇa was named Śīghra, and his son was Maru.

9.12.6

so 'sāv āste yoga-siddhaḥ
kalāpa-grāmam āsthitaḥ
kaler ante sūrya-vaṁśaṁ
naṣṭaṁ bhāvayitā punaḥ

SYNONYMS

saḥ—he; *asau*—the personality known as Maru; *āste*—still existing; *yoga-siddhaḥ*—perfection in the power of mystic *yoga*; *kalāpa-grāmam*—the place named Kalāpa-grāma; *āsthitaḥ*—he is still living there; *kaleḥ*—of this Kali-yuga; *ante*—at the end; *sūrya-vaṁśam*—the descendants of the sun-god; *naṣṭam*—after being lost; *bhāvayitā*—Maru will begin by begetting a son; *punaḥ*—again.

TRANSLATION

Having achieved perfection in the power of mystic yoga, Maru still lives in a place known as Kalāpa-grāma. At the end of Kali-yuga, he will revive the lost Sūrya dynasty by begetting a son.

PURPORT

At least five thousand years ago, Śrīla Śukadeva Gosvāmī ascertained the existence of Maru in Kalāpa-grāma and said that Maru, having achieved a *yoga-siddha* body, would continue to exist until the end of Kali-yuga, which is calculated to continue

for 432,000 years. Such is the perfection of mystic power. By controlling the breath, the perfect *yogī* can continue his life for as long as he likes. Sometimes we hear from the Vedic literature that some personalities from the Vedic age, such as Vyāsadeva and Aśvatthāmā, are still living. Here we understand that Maru is also still living. We are sometimes surprised that a mortal body can live for such a long time. The explanation of this longevity is given here by the word *yoga-siddha*. If one becomes perfect in the practice of *yoga,* he can live as long as he likes. The demonstration of some trifling *yoga-siddha* does not constitute perfection. Here is a factual example of perfection: a *yoga-siddha* can live as long as he likes.

9.12.7

tasmāt prasuśrutas tasya
sandhis tasyāpy amarṣaṇaḥ
mahasvāṁs tat-sutas tasmād
viśvabāhur ajāyata

SYNONYMS

tasmāt—from Maru; *prasuśrutaḥ*—Prasuśruta, his son; *tasya*—of Prasuśruta; *sandhiḥ*—a son named Sandhi; *tasya*—his (Sandhi's); *api*—also; *amarṣaṇaḥ*—a son named Amarṣaṇa; *mahasvān*—the son of Amarṣaṇa; *tat*—his; *sutaḥ*—son; *tasmāt*—from him (Mahasvān); *viśvabāhuḥ*—Viśvabāhu; *ajāyata*—took birth.

TRANSLATION

From Maru was born a son named Prasuśruta, from Prasuśruta came Sandhi, from Sandhi came Amarṣaṇa, and from Amarṣaṇa a son named Mahasvān. From Mahasvān, Viśvabāhu took his birth.

9.12.8

tataḥ prasenajit tasmāt
takṣako bhavitā punaḥ
tato bṛhadbalo yas tu
pitrā te samare hataḥ

SYNONYMS

tataḥ—from Viśvabāhu; *prasenajit*—a son named Prasenajit was born; *tasmāt*—from him; *takṣakaḥ*—Takṣaka; *bhavitā*—would take birth; *punaḥ*—again; *tataḥ*—from him; *bṛhadbalaḥ*—a son named Bṛhadbala; *yaḥ*—he who; *tu*—but; *pitrā*—by father; *te*—your; *samare*—in the fight; *hataḥ*—killed.

TRANSLATION

From Viśvabāhu came a son named Prasenajit, from Prasenajit came Takṣaka, and from Takṣaka came Bṛhadbala, who was killed in a fight by your father.

9.12.9

ete hīkṣvāku-bhūpālā
atītāḥ śṛṇv anāgatān
bṛhadbalasya bhavitā
putro nāmnā bṛhadraṇaḥ

SYNONYMS

ete—all of them; *hi*—indeed; *ikṣvāku-bhūpālāḥ*—kings in the dynasty of Ikṣvāku; *atītāḥ*—all of them are dead and gone; *śṛṇu*—just hear; *anāgatān*—those who will come in the future; *bṛhadbalasya*—of Bṛhadbala; *bhavitā*—there will be; *putraḥ*—a son; *nāmnā*—by the name; *bṛhadraṇaḥ*—Bṛhadraṇa.

TRANSLATION

All these kings in the dynasty of Ikṣvāku have passed away. Now please listen as I describe the kings who will be born in the future. From Bṛhadbala will come Bṛhadraṇa.

9.12.10

ūrukriyaḥ sutas tasya
vatsavṛddho bhaviṣyati
prativyomas tato bhānur
divāko vāhinī-patiḥ

SYNONYMS

ūrukriyaḥ—Ūrukriya; *sutaḥ*—son; *tasya*—of Ūrukriya; *vatsavṛddhaḥ*—Vatsavṛddha; *bhaviṣyati*—will take birth; *prativyomaḥ*—Prativyoma; *tataḥ*—from Vatsavṛddha; *bhānuḥ*—(from Prativyoma) a son named Bhānu; *divākaḥ*—from Bhānu a son named Divāka; *vāhinī-patiḥ*—a great commander of soldiers.

TRANSLATION

The son of Bṛhadraṇa will be Ūrukriya, who will have a son named Vatsavṛddha. Vatsavṛddha will have a son named Prativyoma, and Prativyoma will have a son named Bhānu, from whom Divāka, a great commander of soldiers, will take birth.

9.12.11

sahadevas tato vīro
bṛhadaśvo 'tha bhānumān
pratīkāśvo bhānumataḥ
supratīko 'tha tat-sutaḥ

SYNONYMS

sahadevaḥ—Sahadeva; *tataḥ*—from Divāka; *vīraḥ*—a great hero; *bṛhadaśvaḥ*—Bṛhadaśva; *atha*—from him; *bhānumān*—Bhānumān; *pratīkāśvaḥ*—Pratīkāśva; *bhānumataḥ*—from Bhānumān;

supratīkaḥ—Supratīka; *atha*—thereafter; *tat-sutaḥ*—the son of Pratīkāśva.

TRANSLATION

Thereafter, from Divāka will come a son named Sahadeva, and from Sahadeva a great hero named Bṛhadaśva. From Bṛhadaśva will come Bhānumān, and from Bhānumān will come Pratīkāśva. The son of Pratīkāśva will be Supratīka.

9.12.12

bhavitā marudevo 'tha
sunakṣatro 'tha puṣkaraḥ
tasyāntarikṣas tat-putraḥ
sutapās tad amitrajit

SYNONYMS

bhavitā—will be born; *marudevaḥ*—Marudeva; *atha*—thereafter; *sunakṣatraḥ*—Sunakṣatra; *atha*—thereafter; *puṣkaraḥ*—Puṣkara, a son of Sunakṣatra; *tasya*—of Puṣkara; *antarikṣaḥ*—Antarikṣa; *tat-putraḥ*—his son; *sutapāḥ*—Sutapā; *tat*—from him; *amitrajit*—a son named Amitrajit.

TRANSLATION

Thereafter, from Supratīka will come Marudeva; from Marudeva, Sunakṣatra; from Sunakṣatra, Puṣkara; and

from Puṣkara, Antarikṣa. The son of Antarikṣa will be Sutapā, and his son will be Amitrajit.

9.12.13

bṛhadrājas tu tasyāpi
barhis tasmāt kṛtañjayaḥ
raṇañjayas tasya sutaḥ
sañjayo bhavitā tataḥ

SYNONYMS

bṛhadrājaḥ—Bṛhadrāja; *tu*—but; *tasya api*—of Amitrajit; *barhiḥ*—Barhi; *tasmāt*—from Barhi; *kṛtañjayaḥ*—Kṛtañjaya; *raṇañjayaḥ*—Raṇañjaya; *tasya*—of Kṛtañjaya; *sutaḥ*—son; *sañjayaḥ*—Sañjaya; *bhavitā*—will take birth; *tataḥ*—from Raṇañjaya.

TRANSLATION

From Amitrajit will come a son named Bṛhadrāja, from Bṛhadrāja will come Barhi, and from Barhi will come Kṛtañjaya. The son of Kṛtañjaya will be known as Raṇañjaya, and from him will come a son named Sañjaya.

9.12.14

tasmāc chākyo 'tha śuddhodo
lāṅgalas tat-sutaḥ smṛtaḥ

tataḥ prasenajit tasmāt
kṣudrako bhavitā tataḥ

SYNONYMS

tasmāt—from Sañjaya; *śākyaḥ*—Śākya; *atha*—thereafter; *śuddhodaḥ*—Śuddhoda; *lāṅgalaḥ*—Lāṅgala; *tat-sutaḥ*—the son of Śuddhoda; *smṛtaḥ*—is well known; *tataḥ*—from him; *prasenajit*—Prasenajit; *tasmāt*—from Prasenajit; *kṣudrakaḥ*—Kṣudraka; *bhavitā*—will take birth; *tataḥ*—thereafter.

TRANSLATION

From Sañjaya will come Śākya, from Śākya will come Śuddhoda, and from Śuddhoda will come Lāṅgala. From Lāṅgala will come Prasenajit, and from Prasenajit, Kṣudraka.

9.12.15

raṇako bhavitā tasmāt
surathas tanayas tataḥ
sumitro nāma niṣṭhānta
ete bārhadbalānvayāḥ

SYNONYMS

raṇakaḥ—Raṇaka; *bhavitā*—will take birth; *tasmāt*—from Kṣudraka; *surathaḥ*—Suratha; *tanayaḥ*—the son; *tataḥ*—thereafter;

sumitraḥ—Sumitra, the son of Suratha; *nāma*—by the name; *niṣṭha-antaḥ*—the end of the dynasty; *ete*—all the above-mentioned kings; *bārhadbala-anvayāḥ*—in the dynasty of King Bṛhadbala.

TRANSLATION

From Kṣudraka will come Raṇaka, from Raṇaka will come Suratha, and from Suratha will come Sumitra, ending the dynasty. This is a description of the dynasty of Bṛhadbala.

9.12.16

ikṣvākūṇām ayaṁ vaṁśaḥ
sumitrānto bhaviṣyati
yatas taṁ prāpya rājānaṁ
saṁsthāṁ prāpsyati vai kalau

SYNONYMS

ikṣvākūṇām—of the dynasty of King Ikṣvāku; *ayam*—this (what has been described); *vaṁśaḥ*—descendants; *sumitra-antaḥ*—Sumitra being the last king of this dynasty; *bhaviṣyati*—will appear in the future, while the Kali-yuga still continues; *yataḥ*—because; *tam*—him, Mahārāja Sumitra; *prāpya*—getting; *rājānam*—as a king in that dynasty; *saṁsthām*—culmination; *prāpsyati*—gets; *vai*—indeed; *kalau*—at the end of Kali-yuga.

TRANSLATION

The last king in the dynasty of Ikṣvāku will be Sumitra; after Sumitra there will be no more sons in the dynasty of the sun-god, and thus the dynasty will end. Thus end the Bhaktivedanta purports of the Ninth Canto, Twelfth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Dynasty of Kuśa, the Son of Lord Rāmacandra."

Chapter 13

9.13.1

śrī-śuka uvāca
nimir ikṣvāku-tanayo
vasiṣṭham avṛtartvijam
ārabhya satraṁ so 'py āha
śakreṇa prāg vṛto 'smi bhoḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *nimiḥ*—King Nimi; *ikṣvāku-tanayaḥ*—the son of Mahārāja Ikṣvāku; *vasiṣṭham*—the great sage Vasiṣṭha; *avṛta*—appointed; *ṛtvijam*—the chief priest of the sacrifice; *ārabhya*—beginning; *satram*—the sacrifice; *saḥ*—he, Vasiṣṭha; *api*—also; *āha*—said; *śakreṇa*—by Lord Indra; *prāk*—before; *vṛtaḥ asmi*—I was appointed; *bhoḥ*—O Mahārāja Nimi.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: After beginning sacrifices, Mahārāja Nimi, the son of Ikṣvāku, requested the great sage Vasiṣṭha to take the post of chief priest. At that time, Vasiṣṭha replied, "My dear

Mahārāja Nimi, I have already accepted the same post in a sacrifice begun by Lord Indra.

9.13.2

taṁ nirvartyāgamiṣyāmi
tāvan māṁ pratipālaya
tūṣṇīm āsīd gṛha-patiḥ
so 'pīndrasyākaron makham

SYNONYMS

tam—that sacrifice; *nirvartya*—after finishing; *āgamiṣyāmi*—I shall come back; *tāvat*—until that time; *mām*—me (Vasiṣṭha); *pratipālaya*—wait for; *tūṣṇīm*—silent; *āsīt*—remained; *gṛha-patiḥ*—Mahārāja Nimi; *saḥ*—he, Vasiṣṭha; *api*—also; *indrasya*—of Lord Indra; *akarot*—executed; *makham*—the sacrifice.

TRANSLATION

"I shall return here after finishing the yajña for Indra. Kindly wait for me until then." Mahārāja Nimi remained silent, and Vasiṣṭha began to perform the sacrifice for Lord Indra.

9.13.3

nimiś calam idaṁ vidvān
satram ārabhatātmavān

ṛtvigbhir aparais tāvan
nāgamad yāvatā guruḥ

SYNONYMS

nimiḥ—Mahārāja Nimi; *calam*—flickering, subject to end at any moment; *idam*—this (life); *vidvān*—being completely aware of this fact; *satram*—the sacrifice; *ārabhata*—inaugurated; *ātmavān*—self-realized person; *ṛtvigbhiḥ*—by priests; *aparaiḥ*—other than Vasiṣṭha; *tāvat*—for the time being; *na*—not; *āgamat*—returned; *yāvatā*—so long; *guruḥ*—his spiritual master (Vasiṣṭha).

TRANSLATION

Mahārāja Nimi, being a self-realized soul, considered that this life is flickering. Therefore, instead of waiting long for Vasiṣṭha, he began performing the sacrifice with other priests.

PURPORT

Cāṇakya Paṇḍita says, *śarīraṁ kṣaṇa-vidhvāṁsi kalpānta-sthāyino guṇāḥ:* "The duration of one's life in the material world may end at any moment, but if within this life one does something worthy, that qualification is depicted in history eternally." Here is a great personality, Mahārāja Nimi, who knew this fact. In the human form of life one should perform activities in such a way that at the end he goes back home, back to Godhead. This is self-realization.

9.13.4

śiṣya-vyatikramaṁ vīkṣya
taṁ nirvartyāgato guruḥ
aśapat patatād deho
nimeḥ paṇḍita-māninaḥ

SYNONYMS

śiṣya-vyatikramam—the disciple's deviation from the order of the *guru*; *vīkṣya*—observing; *tam*—the performance of *yajña* by Indra; *nirvartya*—after finishing; *āgataḥ*—when he returned; *guruḥ*—Vasiṣṭha Muni; *aśapat*—he cursed Nimi Mahārāja; *patatāt*—may it fall down; *dehaḥ*—the material body; *nimeḥ*—of Mahārāja Nimi; *paṇḍita-māninaḥ*—who considers himself so learned (as to disobey the order of his spiritual master).

TRANSLATION

After completing the sacrificial performance for King Indra, the spiritual master Vasiṣṭha returned and found that his disciple Mahārāja Nimi had disobeyed his instructions. Thus Vasiṣṭha cursed him, saying, "May the material body of Nimi, who considers himself learned, immediately fall."

9.13.5

nimiḥ pratidadau śāpaṁ
gurave 'dharma-vartine
tavāpi patatād deho
lobhād dharmam ajānataḥ

SYNONYMS

nimiḥ—Mahārāja Nimi; *pratidadau śāpam*—countercursed; *gurave*—unto his spiritual master, Vasiṣṭha; *adharma-vartine*—who was induced to irreligious principles (because he cursed his offenseless disciple); *tava*—of you; *api*—also; *patatāt*—let it fall; *dehaḥ*—the body; *lobhāt*—because of greed; *dharmam*—religious principles; *ajānataḥ*—not knowing.

TRANSLATION

For unnecessarily cursing him when he had committed no offense, Mahārāja Nimi countercursed his spiritual master. "For the sake of getting contributions from the King of heaven," he said, "you have lost your religious intelligence. Therefore I pronounce this curse: your body also will fall."

PURPORT

The religious principle for a *brāhmaṇa* is that he should not be greedy at all. In this case, however, for the sake of more lucrative

remunerations from the King of heaven, Vasiṣṭha neglected Mahārāja Nimi's request on this planet, and when Nimi performed the sacrifices with other priests, Vasiṣṭha unnecessarily cursed him. When one is infected by contaminated activities, his power, material or spiritual, reduces. Although Vasiṣṭha was the spiritual master of Mahārāja Nimi, because of his greed he became fallen.

9.13.6

ity utsasarja svaṁ dehaṁ
nimir adhyātma-kovidaḥ
mitrā-varuṇayor jajñe
urvaśyāṁ prapitāmahaḥ

SYNONYMS

iti—thus; *utsasarja*—gave up; *svam*—his own; *deham*—body; *nimiḥ*—Mahārāja Nimi; *adhyātma-kovidaḥ*—fully conversant with spiritual knowledge; *mitrā-varuṇayoḥ*—from the semen of Mitra and Varuṇa (discharged from seeing the beauty of Urvaśī); *jajñe*—was born; *urvaśyām*—through Urvaśī, a prostitute of the heavenly kingdom; *prapitāmahaḥ*—Vasiṣṭha, who was known as the great-grandfather.

TRANSLATION

After saying this, Mahārāja Nimi, who was expert in the science of spiritual knowledge, gave up his body.

Vasiṣṭha, the great-grandfather, gave up his body also, but through the semen discharged by Mitra and Varuṇa when they saw Urvaśī, he was born again.

PURPORT

Mitra and Varuṇa chanced to meet Urvaśī, the most beautiful prostitute of the heavenly kingdom, and they became lusty. Because they were great saints, they tried to control their lust, but they could not do so, and thus they discharged semen. This semen was kept carefully in a waterpot, and Vasiṣṭha was born from it.

9.13.7

gandha-vastuṣu tad-dehaṁ
nidhāya muni-sattamāḥ
samāpte satra-yāge ca
devān ūcuḥ samāgatān

SYNONYMS

gandha-vastuṣu—in things very fragrant; *tat-deham*—the body of Mahārāja Nimi; *nidhāya*—having preserved; *muni-sattamāḥ*—all the great sages gathered there; *samāpte satra-yāge*—at the end of the sacrifice known by the name Satra; *ca*—also; *devān*—to all the demigods; *ūcuḥ*—requested or spoke; *samāgatān*—who were assembled there.

TRANSLATION

During the performance of the yajña, the body relinquished by Mahārāja Nimi was preserved in fragrant substances, and at the end of the Satra-yāga the great saints and brāhmaṇas made the following request to all the demigods assembled there.

9.13.8

rājño jīvatu deho 'yaṁ
prasannāḥ prabhavo yadi
tathety ukte nimiḥ prāha
mā bhūn me deha-bandhanam

SYNONYMS

rājñaḥ—of the King; *jīvatu*—may again be enlivened; *dehaḥ ayam*—this body (now preserved); *prasannāḥ*—very much pleased; *prabhavaḥ*—all able to do it; *yadi*—if; *tathā*—let it be so; *iti*—thus; *ukte*—when it was replied (by the demigods); *nimiḥ*—Mahārāja Nimi; *prāha*—said; *mā bhūt*—do not do it; *me*—my; *deha-bandhanam*—imprisonment again in a material body.

TRANSLATION

"If you are satisfied with this sacrifice and if you are actually able to do so, kindly bring Mahārāja Nimi back to life in this body." The demigods said yes to this

request by the sages, but Mahārāja Nimi said, "Please do not imprison me again in a material body."

PURPORT

The demigods are in a position many times higher than that of human beings. Therefore, although the great saints and sages were also powerful *brāhmaṇas,* they requested the demigods to revive Mahārāja Nimi's body, which had been preserved in various perfumed balms. One should not think that the demigods are powerful only in enjoying the senses; they are also powerful in such deeds as bringing life back to a dead body. There are many similar instances in the Vedic literature. For example, according to the history of Sāvitrī and Satyavān, Satyavān died and was being taken away by Yamarāja, but on the request of his wife, Sāvitrī, Satyavān was revived in the same body. This is an important fact about the power of the demigods.

9.13.9

> *yasya yogaṁ na vāñchanti*
> *viyoga-bhaya-kātarāḥ*
> *bhajanti caraṇāmbhojaṁ*
> *munayo hari-medhasaḥ*

SYNONYMS

yasya—with the body; *yogam*—contact; *na*—do not; *vāñchanti*—*jñānīs* desire; *viyoga-bhaya-kātarāḥ*—being afraid of giving up the

body again; *bhajanti*—offer transcendental loving service; *caraṇa-ambhojam*—to the lotus feet of the Lord; *munayaḥ*—great saintly persons; *hari-medhasaḥ*—whose intelligence is always absorbed in thoughts of Hari, the Supreme Personality of Godhead.

TRANSLATION

Mahārāja Nimi continued: Māyāvādīs generally want freedom from accepting a material body because they fear having to give it up again. But devotees whose intelligence is always filled with the service of the Lord are unafraid. Indeed, they take advantage of the body to render transcendental loving service.

PURPORT

Mahārāja Nimi did not want to accept a material body, which would be a cause of bondage; because he was a devotee, he wanted a body by which he could render devotional service to the Lord. Śrīla Bhaktivinoda Ṭhākura sings:

> *janmāobi more icchā yadi tora*
> *bhakta-gṛhe jani janma ha-u mora*
> *kīṭa-janma ha-u yathā tuyā dāsa*

"My Lord, if You want me to take birth and accept a material body again, kindly do me this favor: allow me to take birth in the home of Your servant, Your devotee. I do not mind being born there even as an insignificant creature like an insect." Śrī Caitanya Mahāprabhu also said:

> *na dhanaṁ na janaṁ na sundarīṁ*
> *kavitāṁ vā jagadīśa kāmaye*
> *mama janmani janmanīśvare*
> *bhavatād bhaktir ahaitukyī tvayi*
> *[[cc/antya/20/29|[Cc. Antya 20.29, Śikṣāṣṭaka 4]]]*

"O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You." (*Śikṣāṣṭaka* 4) By saying "life after life" (*janmani janmani*), the Lord referred not to an ordinary birth but a birth in which to remember the lotus feet of the Lord. Such a body is desirable. A devotee does not think like *yogīs* and *jñānīs,* who want to refuse a material body and become one with the impersonal Brahman effulgence. A devotee does not like this idea. On the contrary, he will accept any body, material or spiritual, for he wants to serve the Lord. This is real liberation.

If one has a strong desire to serve the Lord, even if he accepts a material body, there is no cause of anxiety, since a devotee, even in a material body, is a liberated soul. This is confirmed by Śrīla Rūpa Gosvāmī:

> *īhā yasya harer dāsye*
> *karmaṇā manasā girā*
> *nikhilāsv apy avasthāsu*
> *jīvan-muktaḥ sa ucyate*

"A person acting in Kṛṣṇa consciousness (or, in other words, in the service of Kṛṣṇa) with his body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities." The desire to serve the Lord establishes one as liberated in any condition of life, whether in a spiritual body or a material body. In a spiritual body the devotee becomes a direct associate of the Lord, but even though a devotee may superficially appear to be in a material body, he is always liberated and is engaged in the same duties of service to the Lord as a devotee in Vaikuṇṭhaloka. There is no distinction. It is said, *sādhur jīvo vā maro vā*. Whether a devotee is alive or dead, his only concern is to serve the Lord. *Tyaktvā dehaṁ punar janma naiti mām eti* [[bg/4/9|[Bg. 4.9]]]. When he gives up his body, he goes directly to become an associate of the Lord and serve Him, although he does the same thing even in a material body in the material world.

For a devotee there is no pain, pleasure or material perfection. One may argue that at the time of death a devotee also suffers because of giving up his material body. But in this connection the example may be given that a cat carries a mouse in its mouth and also carries a kitten in its mouth. Both the mouse and the kitten are carried in the same mouth, but the perception of the mouse is different from that of the kitten. When a devotee gives up his body (*tyaktvā deham*), he is ready to go back home, back to Godhead. Thus his perception is certainly different from that of a person being taken away by

Yamarāja for punishment. A person whose intelligence is always concentrated upon the service of the Lord is unafraid of accepting a material body, whereas a nondevotee, having no engagement in the service of the Lord, is very much afraid of accepting a material body or giving up his present one. Therefore, we should follow the instruction of Caitanya Mahāprabhu: *mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi* [Cc. Antya 20.29, Śikṣāṣṭaka 4]. It doesn't matter whether we accept a material body or a spiritual body; our only ambition should be to serve the Supreme Personality of Godhead.

9.13.10

dehaṁ nāvarurutse 'haṁ
duḥkha-śoka-bhayāvaham
sarvatrāsya yato mṛtyur
matsyānām udake yathā

SYNONYMS

deham—a material body; *na*—not; *avarurutse*—desire to accept; *aham*—I; *duḥkha-śoka-bhaya-āvaham*—which is the cause of all kinds of distress, lamentation and fear; *sarvatra*—always and everywhere within this universe; *asya*—of the living entities who have accepted material bodies; *yataḥ*—because; *mṛtyuḥ*—death; *matsyānām*—of the fish; *udake*—living within the water; *yathā*—like.

TRANSLATION

I do not wish to accept a material body, for such a body is the source of all distress, lamentation and fear, everywhere in the universe, just as it is for a fish in the water, which lives always in anxiety because of fear of death.

PURPORT

The material body, whether in the higher or lower planetary system, is destined to die. In the lower planetary system or lower species of life one may die soon, and in the higher planets or higher species one may live for a long, long time, but death is inevitable. This fact should be understood. In the human form of life one should take the opportunity to put an end to birth, death, old age and disease by performing *tapasya*. This is the aim of human civilization: to stop the repetition of birth and death, which is called *mṛtyu-saṁsāra-vartmani* [[bg/9/3|[Bg. 9.3]]]. This can be done only when one is Kṛṣṇa conscious, or has achieved the service of the lotus feet of the Lord. Otherwise one must rot in this material world and accept a material body subject to birth, death, old age and disease.

The example given here is that water is a very nice place for a fish, but the fish is never free from anxiety about death, since big fish are always eager to eat the small fish. *phalgūni tatra mahatām:* all living entities are eaten by bigger living entities. This is the way of material nature.

ahastāni sahastānām
apadāni catuṣ-padām
phalgūni tatra mahatāṁ
jīvo jīvasya jīvanam

"Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another." (SB 1.13.47) The Supreme Personality of Godhead has created the material world in such a way that one living entity is food for another. Thus there is a struggle for existence, but although we speak of survival of the fittest, no one can escape death without becoming a devotee of the Lord. *Hariṁ vinā naiva sṛtiṁ taranti*/ one cannot escape the cycle of birth and death without becoming a devotee. This is also confirmed in *Bhagavad-gītā* (Bg. 9.3). *Aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani*. One who does not attain shelter at the lotus feet of Kṛṣṇa must certainly wander up and down within the cycle of birth and death.

9.13.11

devā ūcuḥ
videha uṣyatāṁ kāmaṁ
locaneṣu śarīriṇām
unmeṣaṇa-nimeṣābhyāṁ
lakṣito 'dhyātma-saṁsthitaḥ

SYNONYMS

devāḥ ūcuḥ—the demigods said; *videhaḥ*—without any material body; *uṣyatām*—you live; *kāmam*—as you like; *locaneṣu*—in the vision; *śarīriṇām*—of those who have material bodies; *unmeṣaṇa-nimeṣābhyām*—become manifest and unmanifest as you desire; *lakṣitaḥ*—being seen; *adhyātma-saṁsthitaḥ*—situated in a spiritual body.

TRANSLATION

The demigods said: Let Mahārāja Nimi live without a material body. Let him live in a spiritual body as a personal associate of the Supreme Personality of Godhead, and, according to his desire, let him be manifest or unmanifest to common materially embodied people.

PURPORT

The demigods wanted Mahārāja Nimi to come to life, but Mahārāja Nimi did not want to accept another material body. Under the circumstances, the demigods, having been requested by the saintly persons, gave him the benediction that he would be able to stay in his spiritual body. There are two kinds of spiritual bodies, as generally understood by common men. The term "spiritual body" is sometimes taken to refer to a ghostly body. An impious man who dies after sinful activities is sometimes condemned so that he cannot possess a gross material body of five material elements, but must live in a subtle body of mind,

intelligence and ego. However, as explained in *Bhagavad-gītā,* devotees can give up the material body and attain a spiritual body free from all material tinges, gross and subtle (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna* [[bg/4/9|[Bg. 4.9]]]). Thus the demigods gave King Nimi the benediction that he would be able to stay in a purely spiritual body, free from all gross and subtle material contamination.

The Supreme Personality of Godhead can be seen or unseen according to His own transcendental desire; similarly, a devotee, being *jīvan-mukta,* can be seen or not, as he chooses. As stated in *Bhagavad-gītā, nāhaṁ prakāśaḥ sarvasya yogamāyā-samāvṛtaḥ:* [[bg/7/25|[Bg. 7.25]]] the Supreme Personality of Godhead, Kṛṣṇa, is not manifest to everyone and anyone. To the common man He is unseen. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*/ [[cc/madhya/17/136|[Cc. Madhya 17.136]]] [Brs. 1.2.234] Kṛṣṇa and His name, fame, qualities and paraphernalia cannot be materially understood. Unless one is advanced in spiritual life (*sevonmukhe hi jihvādau*), one cannot see Kṛṣṇa. Therefore the ability to see Kṛṣṇa depends on Kṛṣṇa's mercy. The same privilege of being seen or unseen according to one's own desire was given to Mahārāja Nimi. Thus he lived in his original, spiritual body as an associate of the Supreme Personality of Godhead.

9.13.12

arājaka-bhayaṁ nṝṇāṁ
manyamānā maharṣayaḥ
dehaṁ mamanthuḥ sma nimeḥ
kumāraḥ samajāyata

SYNONYMS

arājaka-bhayam—due to fear of the danger of an unregulated government; *nṝṇām*—for the people in general; *manyamānāḥ*—considering this situation; *mahā-ṛṣayaḥ*—the great sages; *deham*—the body; *mamanthuḥ*—churned; *sma*—in the past; *nimeḥ*—of Mahārāja Nimi; *kumāraḥ*—one son; *samajāyata*—was thus born.

TRANSLATION

Thereafter, to save the people from the danger of an unregulated government, the sages churned Mahārāja Nimi's material body, from which, as a result, a son was born.

PURPORT

Arājaka-bhayam. If the government is unsteady and unregulated, there is danger of fear for the people. At the present moment this danger always exists because of government by the people. Here we can see that the great sages got a son from Nimi's material body to guide the citizens properly, for such

guidance is the duty of a *kṣatriya* king. A *kṣatriya* is one who saves the citizens from being injured. In the so-called people's government there is no trained *kṣatriya* king; as soon as someone strong accumulates votes, he becomes the minister or president, without training from the learned *brāhmaṇas* expert in the *śāstras*. Indeed, we see that in some countries the government changes from party to party, and therefore the men in charge of the government are more eager to protect their position than to see that the citizens are happy. The Vedic civilization prefers monarchy. People liked the government of Lord Rāmacandra, the government of Mahārāja Yudhiṣṭhira and the governments of Mahārāja Parīkṣit, Mahārāja Ambarīṣa and Mahārāja Prahlāda. There are many instances of excellent government under a monarch. Gradually the democratic government is becoming unfit for the needs of the people, and therefore some parties are trying to elect a dictator. A dictatorship is the same as a monarchy, but without a trained leader. Actually people will be happy when a trained leader, whether a monarch or a dictator, takes control of the government and rules the people according to the standard regulations of the authorized scriptures.

9.13.13

janmanā janakaḥ so 'bhūd
vaidehas tu videhajaḥ

mithilo mathanāj jāto
mithilā yena nirmitā

SYNONYMS

janmanā—by birth; *janakaḥ*—born uncommonly, not by the usual process; *saḥ*—he; *abhūt*—became; *vaidehaḥ*—also known as Vaideha; *tu*—but; *videha-jaḥ*—because of being born from the body of Mahārāja Nimi, who had left his material body; *mithilaḥ*—he also became known as Mithila; *mathanāt*—because of being born from the churning of his father's body; *jātaḥ*—thus born; *mithilā*—the kingdom called Mithilā; *yena*—by whom (Janaka); *nirmitā*—was constructed.

TRANSLATION

Because he was born in an unusual way, the son was called Janaka, and because he was born from the dead body of his father, he was known as Vaideha. Because he was born from the churning of his father's material body, he was known as Mithila, and because he constructed a city as King Mithila, the city was called Mithilā.

9.13.14

tasmād udāvasus tasya
putro 'bhūn nandivardhanaḥ

tataḥ suketus tasyāpi
devarāto mahīpate

SYNONYMS

tasmāt—from Mithila; *udāvasuḥ*—a son named Udāvasu; *tasya*—of him (Udāvasu); *putraḥ*—son; *abhūt*—was born; *nandivardhanaḥ*—Nandivardhana; *tataḥ*—from him (Nandivardhana); *suketuḥ*—a son named Suketu; *tasya*—of him (Suketu); *api*—also; *devarātaḥ*—a son named Devarāta; *mahīpate*—O King Parīkṣit.

TRANSLATION

O King Parīkṣit, from Mithila came a son named Udāvasu; from Udāvasu, Nandivardhana; from Nandivardhana, Suketu; and from Suketu, Devarāta.

9.13.15

tasmād bṛhadrathas tasya
mahāvīryaḥ sudhṛt-pitā
sudhṛter dhṛṣṭaketur vai
haryaśvo 'tha marus tataḥ

SYNONYMS

tasmāt—from Devarāta; *bṛhadrathaḥ*—a son named Bṛhadratha; *tasya*—of him (Bṛhadratha); *mahāvīryaḥ*—a son named Mahāvīrya; *sudhṛt-pitā*—he became the father of King Sudhṛti; *sudhṛteḥ*—from

Sudhṛti; *dhṛṣṭaketuḥ*—a son named Dhṛṣṭaketu; *vai*—indeed; *haryaśvaḥ*—his son was Haryaśva; *atha*—thereafter; *maruḥ*—Maru; *tataḥ*—thereafter.

TRANSLATION

From Devarāta came a son named Bṛhadratha and from Bṛhadratha a son named Mahāvīrya, who became the father of Sudhṛti. The son of Sudhṛti was known as Dhṛṣṭaketu, and from Dhṛṣṭaketu came Haryaśva. From Haryaśva came a son named Maru.

9.13.16

maroḥ pratīpakas tasmāj
jātaḥ kṛtaratho yataḥ
devamīḍhas tasya putro
viśruto 'tha mahādhṛtiḥ

SYNONYMS

maroḥ—of Maru; *pratīpakaḥ*—a son named Pratīpaka; *tasmāt*—from Pratīpaka; *jātaḥ*—was born; *kṛtarathaḥ*—a son named Kṛtaratha; *yataḥ*—and from Kṛtaratha; *devamīḍhaḥ*—Devamīḍha; *tasya*—of Devamīḍha; *putraḥ*—a son; *viśrutaḥ*—Viśruta; *atha*—from him; *mahādhṛtiḥ*—a son named Mahādhṛti.

TRANSLATION

The son of Maru was Pratīpaka, and the son of Pratīpaka was Kṛtaratha. From Kṛtaratha came Devamīḍha; from Devamīḍha, Viśruta; and from Viśruta, Mahādhṛti.

9.13.17

kṛtirātas tatas tasmān
mahāromā ca tat-sutaḥ
svarṇaromā sutas tasya
hrasvaromā vyajāyata

SYNONYMS

kṛtirātaḥ—Kṛtirāta; *tataḥ*—from Mahādhṛti; *tasmāt*—from Kṛtirāta; *mahāromā*—a son named Mahāromā; *ca*—also; *tat-sutaḥ*—his son; *svarṇaromā*—Svarṇaromā; *sutaḥ tasya*—his son; *hrasvaromā*—Hrasvaromā; *vyajāyata*—were all born.

TRANSLATION

From Mahādhṛti was born a son named Kṛtirāta, from Kṛtirāta was born Mahāromā, from Mahāromā came a son named Svarṇaromā, and from Svarṇaromā came Hrasvaromā.

9.13.18

tataḥ śīradhvajo jajñe
yajñārthaṁ karṣato mahīm
sītā śīrāgrato jātā
tasmāt śīradhvajaḥ smṛtaḥ

SYNONYMS

tataḥ—from Hrasvaromā; *śīradhvajaḥ*—a son named Śīradhvaja; *jajñe*—was born; *yajña-artham*—for performing sacrifices; *karṣataḥ*—while plowing the field; *mahīm*—the earth; *sītā*—mother Sītā, the wife of Lord Rāmacandra; *śīra-agrataḥ*—from the front portion of the plow; *jātā*—was born; *tasmāt*—therefore; *śīradhvajaḥ*—was known as Śīradhvaja; *smṛtaḥ*—celebrated.

TRANSLATION

From Hrasvaromā came a son named Śīradhvaja [also called Janaka]. When Śīradhvaja was plowing a field, from the front of his plow [śīra] appeared a daughter named Sītādevī, who later became the wife of Lord Rāmacandra. Thus he was known as Śīradhvaja.

9.13.19

kuśadhvajas tasya putras
tato dharmadhvajo nṛpaḥ

dharmadhvajasya dvau putrau
kṛtadhvaja-mitadhvajau

SYNONYMS

kuśadhvajaḥ—Kuśadhvaja; *tasya*—of Śīradhvaja; *putraḥ*—son; *tataḥ*—from him; *dharmadhvajaḥ*—Dharmadhvaja; *nṛpaḥ*—the king; *dharmadhvajasya*—from this Dharmadhvaja; *dvau*—two; *putrau*—sons; *kṛtadhvaja-mitadhvajau*—Kṛtadhvaja and Mitadhvaja.

TRANSLATION

The son of Śīradhvaja was Kuśadhvaja, and the son of Kuśadhvaja was King Dharmadhvaja, who had two sons, namely Kṛtadhvaja and Mitadhvaja.

9.13.20-21

kṛtadhvajāt keśidhvajaḥ
khāṇḍikyas tu mitadhvajāt
kṛtadhvaja-suto rājann
ātma-vidyā-viśāradaḥ

khāṇḍikyaḥ karma-tattva-jño
bhītaḥ keśidhvajād drutaḥ
bhānumāṁs tasya putro 'bhūc
chatadyumnas tu tat-sutaḥ

SYNONYMS

kṛtadhvajāt—from Kṛtadhvaja; *keśidhvajaḥ*—a son named Keśidhvaja; *khāṇḍikyaḥ tu*—also a son named Khāṇḍikya; *mitadhvajāt*—from Mitadhvaja; *kṛtadhvaja-sutaḥ*—the son of Kṛtadhvaja; *rājan*—O King; *ātma-vidyā-viśāradaḥ*—expert in transcendental science; *khāṇḍikyaḥ*—King Khāṇḍikya; *karma-tattva-jñaḥ*—expert in Vedic ritualistic ceremonies; *bhītaḥ*—fearing; *keśidhvajāt*—because of Keśidhvaja; *drutaḥ*—he fled; *bhānumān*—Bhānumān; *tasya*—of Keśidhvaja; *putraḥ*—son; *abhūt*—there was; *śatadyumnaḥ*—Śatadyumna; *tu*—but; *tat-sutaḥ*—the son of Bhānumān.

TRANSLATION

O Mahārāja Parīkṣit, the son of Kṛtadhvaja was Keśidhvaja, and the son of Mitadhvaja was Khāṇḍikya. The son of Kṛtadhvaja was expert in spiritual knowledge, and the son of Mitadhvaja was expert in Vedic ritualistic ceremonies. Khāṇḍikya fled in fear of Keśidhvaja. The son of Keśidhvaja was Bhānumān, and the son of Bhānumān was Śatadyumna.

9.13.22

śucis tu tanayas tasmāt
sanadvājaḥ suto 'bhavat

ūrjaketuḥ sanadvājād
ajo 'tha purujit sutaḥ

SYNONYMS

śuciḥ—Śuci; *tu*—but; *tanayaḥ*—a son; *tasmāt*—from him; *sanadvājaḥ*—Sanadvāja; *sutaḥ*—a son; *abhavat*—was born; *ūrjaketuḥ*—Ūrjaketu; *sanadvājāt*—from Sanadvāja; *ajaḥ*—Aja; *atha*—thereafter; *purujit*—Purujit; *sutaḥ*—a son.

TRANSLATION

The son of Śatadyumna was named Śuci. From Śuci, Sanadvāja was born, and from Sanadvāja came a son named Ūrjaketu. The son of Ūrjaketu was Aja, and the son of Aja was Purujit.

9.13.23

ariṣṭanemis tasyāpi
śrutāyus tat supārśvakaḥ
tataś citraratho yasya
kṣemādhir mithilādhipaḥ

SYNONYMS

ariṣṭanemiḥ—Ariṣṭanemi; *tasya api*—of Purujit also; *śrutāyuḥ*—a son named Śrutāyu; *tat*—and from him; *supārśvakaḥ*—Supārśvaka; *tataḥ*—from Supārśvaka; *citrarathaḥ*—Citraratha; *yasya*—of whom

(Citraratha); *kṣemādhiḥ*—Kṣemādhi; *mithilā-adhipaḥ*—became the king of Mithilā.

TRANSLATION

The son of Purujit was Ariṣṭanemi, and his son was Śrutāyu. Śrutāyu begot a son named Supārśvaka, and Supārśvaka begot Citraratha. The son of Citraratha was Kṣemādhi, who became the king of Mithilā.

9.13.24

tasmāt samarathas tasya
sutaḥ satyarathas tataḥ
āsīd upagurus tasmād
upagupto 'gni-sambhavaḥ

SYNONYMS

tasmāt—from Kṣemādhi; *samarathaḥ*—a son named Samaratha; *tasya*—from Samaratha; *sutaḥ*—son; *satyarathaḥ*—Satyaratha; *tataḥ*—from him (Satyaratha); *āsīt*—was born; *upaguruḥ*—Upaguru; *tasmāt*—from him; *upaguptaḥ*—Upagupta; *agni-sambhavaḥ*—a partial expansion of the demigod Agni.

TRANSLATION

The son of Kṣemādhi was Samaratha, and his son was Satyaratha. The son of Satyaratha was Upaguru, and the

son of Upaguru was Upagupta, a partial expansion of the fire-god.

9.13.25

vasvananto 'tha tat-putro
yuyudho yat subhāṣaṇaḥ
śrutas tato jayas tasmād
vijayo 'smād ṛtaḥ sutaḥ

SYNONYMS

vasvanantaḥ—Vasvananta; *atha*—thereafter (the son of Upagupta); *tat-putraḥ*—his son; *yuyudhaḥ*—by the name Yuyudha; *yat*—from Yuyudha; *subhāṣaṇaḥ*—a son named Subhāṣaṇa; *śrutaḥ tataḥ*—and the son of Subhāṣaṇa was Śruta; *jayaḥ tasmāt*—the son of Śruta was Jaya; *vijayaḥ*—a son named Vijaya; *asmāt*—from Jaya; *ṛtaḥ*—Ṛta; *sutaḥ*—a son.

TRANSLATION

The son of Upagupta was Vasvananta, the son of Vasvananta was Yuyudha, the son of Yuyudha was Subhāṣaṇa, and the son of Subhāṣaṇa was Śruta. The son of Śruta was Jaya, from whom there came Vijaya. The son of Vijaya was Ṛta.

9.13.26

śunakas tat-suto jajñe
vītahavyo dhṛtis tataḥ
bahulāśvo dhṛtes tasya
kṛtir asya mahāvaśī

SYNONYMS

śunakaḥ—Śunaka; *tat-sutaḥ*—the son of Ṛta; *jajñe*—was born; *vītahavyaḥ*—Vītahavya; *dhṛtiḥ*—Dhṛti; *tataḥ*—the son of Vītahavya; *bahulāśvaḥ*—Bahulāśva; *dhṛteḥ*—from Dhṛti; *tasya*—his son; *kṛtiḥ*—Kṛti; *asya*—of Kṛti; *mahāvaśī*—there was a son named Mahāvaśī.

TRANSLATION

The son of Ṛta was Śunaka, the son of Śunaka was Vītahavya, the son of Vītahavya was Dhṛti, and the son of Dhṛti was Bahulāśva. The son of Bahulāśva was Kṛti, and his son was Mahāvaśī.

9.13.27

ete vai maithilā rājann
ātma-vidyā-viśāradāḥ
yogeśvara-prasādena
dvandvair muktā gṛheṣv api

SYNONYMS

ete—all of them; *vai*—indeed; *maithilāḥ*—the descendants of Mithila; *rājan*—O King; *ātma-vidyā-viśāradāḥ*—expert in spiritual knowledge; *yogeśvara-prasādena*—by the grace of Yogeśvara, the Supreme Personality of Godhead, Kṛṣṇa; *dvandvaiḥ muktāḥ*—they were all freed from the duality of the material world; *gṛheṣu api*—even though staying at home.

TRANSLATION

Śukadeva Gosvāmī said: My dear King Parīkṣit, all the kings of the dynasty of Mithila were completely in knowledge of their spiritual identity. Therefore, even though staying at home, they were liberated from the duality of material existence.

PURPORT

This material world is called *dvaita,* or duality. The *Caitanya-caritāmṛta* (Antya 4.176) says:

> *'dvaite 'bhadrābhadra-jñāna, saba—'manodharma'*
> *'ei bhāla, ei manda,'—ei saba 'bhrama'*

In the world of duality—that is to say, in the material world—so-called goodness and badness are both the same. Therefore, in this world, to distinguish between good and bad, happiness and distress, is meaningless because they are both mental concoctions (*manodharma*). Because everything here is

miserable and troublesome, to create an artificial situation and pretend it to be full of happiness is simply illusion. The liberated person, being above the influence of the three modes of material nature, is unaffected by such dualities in all circumstances. He remains Kṛṣṇa conscious by tolerating so-called happiness and distress. This is also confirmed in *Bhagavad-gītā* (Bg. 2.14):

> *mātrā-sparśās tu kaunteya*
> *śītoṣṇa-sukha-duḥkhadāḥ*
> *āgamāpāyino 'nityās*
> *tāṁs titikṣasva bhārata*

"O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." Those who are liberated, being on the transcendental platform of rendering service to the Lord, do not care about so-called happiness and distress. They know that these are like changing seasons, which are perceivable by contact with the material body. Happiness and distress come and go. Therefore a *paṇḍita,* a learned man, is not concerned with them. As it is said, *gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ* [[bg/2/11|[Bg. 2.11]]]. The body is dead from the very beginning because it is a lump of matter. It has no feelings of happiness and distress. Because the soul within the body is in the bodily concept of life, he suffers happiness and distress, but these come and go. It is understood herewith that

the kings born in the dynasty of Mithila were all liberated persons, unaffected by the so-called happiness and distress of this world.

Thus end the Bhaktivedanta purports of the Ninth Canto, Thirteenth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Dynasty of Mahārāja Nimi."

Chapter 14

9.14.1

śrī-śuka uvāca
athātaḥ śrūyatāṁ rājan
vaṁśaḥ somasya pāvanaḥ
yasminn ailādayo bhūpāḥ
kīrtyante puṇya-kīrtayaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—now (after hearing the history of the dynasty of the sun); *ataḥ*—therefore; *śrūyatām*—just hear from me; *rājan*—O King (Mahārāja Parīkṣit); *vaṁśaḥ*—the dynasty; *somasya*—of the moon-god; *pāvanaḥ*—which is purifying to hear about; *yasmin*—in which (dynasty); *aila-ādayaḥ*—headed by Aila (Purūravā); *bhūpāḥ*—kings; *kīrtyante*—are described; *puṇya-kīrtayaḥ*—persons of whom it is glorious to hear.

TRANSLATION

Śrīla Śukadeva Gosvāmī said to Mahārāja Parīkṣit: O King, thus far you have heard the description of the dynasty of the sun-god. Now hear the most glorious and purifying description of the dynasty of the moon-god.

This description mentions kings like Aila [Purūravā] of whom it is glorious to hear.

9.14.2

sahasra-śirasaḥ puṁso
nābhi-hrada-saroruhāt
jātasyāsīt suto dhātur
atriḥ pitṛ-samo guṇaiḥ

SYNONYMS

sahasra-śirasaḥ—who has thousands of heads; *puṁsaḥ*—of Lord Viṣṇu (Garbhodakaśāyī Viṣṇu); *nābhi-hrada-saroruhāt*—from the lotus produced from the lake of the navel; *jātasya*—who appeared; *āsīt*—there was; *sutaḥ*—a son; *dhātuḥ*—of Lord Brahmā; *atriḥ*—by the name Atri; *pitṛ-samaḥ*—like his father; *guṇaiḥ*—qualified.

TRANSLATION

Lord Viṣṇu [Garbhodakaśāyī Viṣṇu] is also known as Sahasra-śīrṣā Puruṣa. From the lake of His navel sprang a lotus, on which Lord Brahmā was generated. Atri, the son of Lord Brahmā, was as qualified as his father.

9.14.3

tasya dṛgbhyo 'bhavat putraḥ
somo 'mṛtamayaḥ kila
viprauṣadhy-uḍu-gaṇānāṁ
brahmaṇā kalpitaḥ patiḥ

SYNONYMS

tasya—of him, Atri, the son of Brahmā; *dṛgbhyaḥ*—from the tears of jubilation from the eyes; *abhavat*—was born; *putraḥ*—a son; *somaḥ*—the moon-god; *amṛta-mayaḥ*—full of soothing rays; *kila*—indeed; *vipra*—of the *brāhmaṇas*; *oṣadhi*—of the drugs; *uḍu-gaṇānām*—and of the luminaries; *brahmaṇā*—by Lord Brahmā; *kalpitaḥ*—was appointed or designated; *patiḥ*—the supreme director.

TRANSLATION

From Atri's tears of jubilation was born a son named Soma, the moon, who was full of soothing rays. Lord Brahmā appointed him the director of the brāhmaṇas, drugs and luminaries.

PURPORT

According to the Vedic description, Soma, the moon-god, was born from the mind of the Supreme Personality of Godhead (*candramā manaso jātaḥ*). But here we find that Soma was born

from the tears in the eyes of Atri. This appears contradictory to the Vedic information, but actually it is not, for this birth of the moon is understood to have taken place in another millennium. When tears appear in the eyes because of jubilation, the tears are soothing. Śrīla Viśvanātha Cakravartī Ṭhākura says, *dṛgbhya ānandāśrubhya ata evāmṛtamayaḥ:* "Here the word *dṛgbhyaḥ* means 'from tears of jubilation.' Therefore the moon-god is called *amṛtamayaḥ,* 'full of soothing rays.' " In the Fourth Canto of *Śrīmad-Bhāgavatam* (4.1.15) we find this verse:

> *atreḥ patny anasūyā trīñ*
> *jajñe suyaśasaḥ sutān*
> *dattaṁ durvāsasaṁ somam*
> *ātmeśa-brahma-sambhavān*

This verse describes that Anasūyā, the wife of Atri Ṛṣi, bore three sons—Soma, Durvāsā and Dattātreya. It is said that at the time of conception Anasūyā was impregnated by the tears of Atri.

9.14.4

> *so 'yajad rājasūyena*
> *vijitya bhuvana-trayam*
> *patnīṁ bṛhaspater darpāt*
> *tārāṁ nāmāharad balāt*

SYNONYMS

saḥ—he, Soma; *ayajat*—performed; *rājasūyena*—the sacrifice known as Rājasūya; *vijitya*—after conquering; *bhuvana-trayam*—the three worlds (Svarga, Martya and Pātāla); *patnīm*—the wife; *bṛhaspateḥ*—of Bṛhaspati, the spiritual master of the demigods; *darpāt*—out of pride; *tārām*—Tārā; *nāma*—by name; *aharat*—took away; *balāt*—by force.

TRANSLATION

After conquering the three worlds [the upper, middle and lower planetary systems], Soma, the moon-god, performed a great sacrifice known as the Rājasūya-yajña. Because he was very much puffed up, he forcibly kidnapped Bṛhaspati's wife, whose name was Tārā.

9.14.5

yadā sa deva-guruṇā
yācito 'bhīkṣṇaśo madāt
nātyajat tat-kṛte jajñe
sura-dānava-vigrahaḥ

SYNONYMS

yadā—when; *saḥ*—he (Soma, the moon-god); *deva-guruṇā*—by the spiritual master of the demigods, Bṛhaspati; *yācitaḥ*—was begged; *abhīkṣṇaśaḥ*—again and again; *madāt*—because of false pride; *na*—

not; *atyajat*—did deliver; *tat-kṛte*—because of this; *jajñe*—there was; *sura-dānava*—between the demigods and the demons; *vigrahaḥ*—a fight.

TRANSLATION

Although requested again and again by Bṛhaspati, the spiritual master of the demigods, Soma did not return Tārā. This was due to his false pride. Consequently, a fight ensued between the demigods and the demons.

9.14.6

śukro bṛhaspater dveṣād
agrahīt sāsuroḍupam
haro guru-sutaṁ snehāt
sarva-bhūta-gaṇāvṛtaḥ

SYNONYMS

śukraḥ—the demigod named Śukra; *bṛhaspateḥ*—unto Bṛhaspati; *dveṣāt*—because of enmity; *agrahīt*—took; *sa-asura*—with the demons; *uḍupam*—the side of the moon-god; *haraḥ*—Lord Śiva; *guru-sutam*—the side of his spiritual master's son; *snehāt*—because of affection; *sarva-bhūta-gaṇa-āvṛtaḥ*—accompanied by all kinds of ghosts and hobgoblins.

TRANSLATION

Because of enmity between Bṛhaspati and Śukra, Śukra took the side of the moon-god and was joined by the demons. But Lord Śiva, because of affection for the son of his spiritual master, joined the side of Bṛhaspati and was accompanied by all the ghosts and hobgoblins.

PURPORT

The moon-god is one of the demigods, but to fight against the other demigods he took the assistance of the demons. Śukra, being an enemy of Bṛhaspati, also joined the moon-god to retaliate in wrath against Bṛhaspati. To counteract this situation, Lord Śiva, who was affectionate toward Bṛhaspati, joined Bṛhaspati. The father of Bṛhaspati was Aṅgirā, from whom Lord Śiva had received knowledge. Therefore Lord Śiva had some affection for Bṛhaspati and joined his side in this fight. Śrīdhara Svāmī remarks, *aṅgirasaḥ sakāśāt prāpta-vidyo hara iti prasiddhaḥ:* "Lord Śiva is well known to have received knowledge from Aṅgirā."

9.14.7

sarva-deva-gaṇopeto
mahendro gurum anvayāt
surāsura-vināśo 'bhūt
samaras tārakāmayaḥ

SYNONYMS

sarva-deva-gaṇa—by all the different demigods; *upetaḥ*—joined; *mahendraḥ*—Mahendra, the King of heaven, Indra; *gurum*—his spiritual master; *anvayāt*—followed; *sura*—of the demigods; *asura*—and of the demons; *vināśaḥ*—causing destruction; *abhūt*—there was; *samaraḥ*—a fight; *tārakā-mayaḥ*—simply because of Tārā, a woman, the wife of Bṛhaspati.

TRANSLATION

King Indra, accompanied by all kinds of demigods, joined the side of Bṛhaspati. Thus there was a great fight, destroying both demons and demigods, only for the sake of Tārā, Bṛhaspati's wife.

9.14.8

niveditoʼthāṅgirasā
somaṁ nirbhartsya viśva-kṛt
tārāṁ sva-bhartre prāyacchad
antarvatnīm avait patiḥ

SYNONYMS

niveditaḥ—being fully informed; *atha*—thus; *aṅgirasā*—by Aṅgirā Muni; *somam*—the moon-god; *nirbhartsya*—chastising severely; *viśva-kṛt*—Lord Brahmā; *tārām*—Tārā, the wife of Bṛhaspati; *sva-bhartre*—unto her husband; *prāyacchat*—delivered; *antarvatnīm*—

pregnant; *avait*—could understand; *patiḥ*—the husband (Bṛhaspati).

TRANSLATION

When Lord Brahmā was fully informed by Aṅgirā about the entire incident, he severely chastised the moon-god, Soma. Thus Lord Brahmā delivered Tārā to her husband, who could then understand that she was pregnant.

9.14.9

tyaja tyajāśu duṣprajñe
mat-kṣetrād āhitaṁ paraiḥ
nāhaṁ tvāṁ bhasmasāt kuryāṁ
striyaṁ sāntānike 'sati

SYNONYMS

tyaja—deliver; *tyaja*—deliver; *āśu*—immediately; *duṣprajñe*—you foolish woman; *mat-kṣetrāt*—from the womb meant for me to impregnate; *āhitam*—begotten; *paraiḥ*—by others; *na*—not; *aham*—I; *tvām*—you; *bhasmasāt*—burnt to ashes; *kuryām*—shall make; *striyam*—because you are a woman; *sāntānike*—wanting a child; *asati*—although you are unchaste.

TRANSLATION

Bṛhaspati said: You foolish woman, your womb, which was meant for me to impregnate, has been impregnated by someone other than me. Immediately deliver your child! Immediately deliver it! Be assured that after the child is delivered, I shall not burn you to ashes. I know that although you are unchaste, you wanted a son. Therefore I shall not punish you.

PURPORT

Tārā was married to Bṛhaspati, and therefore as a chaste woman she should have been impregnated by him. But instead she preferred to be impregnated by Soma, the moon-god, and therefore she was unchaste. Although Bṛhaspati accepted Tārā from Brahmā, when he saw that she was pregnant he wanted her to deliver a son immediately. Tārā certainly very much feared her husband, and she thought she might be punished after giving birth. Thus Bṛhaspati assured her that he would not punish her, for although she was unchaste and had become pregnant illicitly, she wanted a son.

9.14.10

tatyāja vrīḍitā tārā
kumāraṁ kanaka-prabham

spṛhām āṅgirasaś cakre
kumāre soma eva ca

SYNONYMS

tatyāja—gave delivery; *vrīḍitā*—being very much ashamed; *tārā*—Tārā, the wife of Bṛhaspati; *kumāram*—to a child; *kanaka-prabham*—having a bodily effulgence like gold; *spṛhām*—aspiration; *āṅgirasaḥ*—Bṛhaspati; *cakre*—made; *kumāre*—unto the child; *somaḥ*—the moon-god; *eva*—indeed; *ca*—also.

TRANSLATION

Śukadeva Gosvāmī continued: By Bṛhaspati's order, Tārā, who was very much ashamed, immediately gave birth to the child, who was very beautiful, with a golden bodily hue. Both Bṛhaspati and the moon-god, Soma, desired the beautiful child.

9.14.11

mamāyaṁ na tavety uccais
tasmin vivadamānayoḥ
papracchur ṛṣayo devā
naivoce vrīḍitā tu sā

SYNONYMS

mama—mine; *ayam*—this (child); *na*—not; *tava*—yours; *iti*—thus; *uccaiḥ*—very loudly; *tasmin*—for the child; *vivadamānayoḥ*—when the two parties were fighting; *papracchuḥ*—inquired (from Tārā); *ṛṣayaḥ*—all the saintly persons; *devāḥ*—all the demigods; *na*—not; *eva*—indeed; *uce*—said anything; *vrīḍitā*—being ashamed; *tu*—indeed; *sā*—Tārā.

TRANSLATION

Fighting again broke out between Bṛhaspati and the moon-god, both of whom claimed, "This is my child, not yours!" All the saints and demigods present asked Tārā whose child the newborn baby actually was, but because she was ashamed she could not immediately answer.

9.14.12

kumāro mātaraṁ prāha
kupito 'līka-lajjayā
kiṁ na vacasy asad-vṛtte
ātmāvadyaṁ vadāśu me

SYNONYMS

kumāraḥ—the child; *mātaram*—unto his mother; *prāha*—said; *kupitaḥ*—being very angry; *alīka*—unnecessary; *lajjayā*—with shame; *kim*—why; *na*—not; *vacasi*—you say; *asat-vṛtte*—O

unchaste woman; *ātma-avadyam*—the fault you have committed; *vada*—say; *āśu*—immediately; *me*—unto me.

TRANSLATION

The child then became very angry and demanded that his mother immediately tell the truth. "You unchaste woman," he said, "what is the use of your unnecessary shame? Why do you not admit your fault? Immediately tell me about your faulty behavior."

9.14.13

> *brahmā tāṁ raha āhūya*
> *samaprākṣīc ca sāntvayan*
> *somasyety āha śanakaiḥ*
> *somas taṁ tāvad agrahīt*

SYNONYMS

brahmā—Lord Brahmā; *tām*—unto her, Tārā; *rahaḥ*—in a secluded place; *āhūya*—putting her; *samaprākṣīt*—inquired in detail; *ca*—and; *sāntvayan*—pacifying; *somasya*—this son belongs to Soma, the moon-god; *iti*—thus; *āha*—she replied; *śanakaiḥ*—very slowly; *somaḥ*—Soma; *tam*—the child; *tāvat*—immediately; *agrahīt*—took charge of.

TRANSLATION

Lord Brahmā then brought Tārā to a secluded place, and after pacifying her he asked to whom the child actually belonged. She replied very slowly, "This is the son of Soma, the moon-god." Then the moon-god immediately took charge of the child.

9.14.14

tasyātma-yonir akṛta
budha ity abhidhāṁ nṛpa
buddhyā gambhīrayā yena
putreṇāpoḍurāṇ mudam

SYNONYMS

tasya—of the child; *ātma-yoniḥ*—Lord Brahmā; *akṛta*—made; *budhaḥ*—Budha; *iti*—thus; *abhidhām*—the name; *nṛpa*—O King Parīkṣit; *buddhyā*—by intelligence; *gambhīrayā*—very deeply situated; *yena*—by whom; *putreṇa*—by such a son; *āpa*—he got; *uḍurāṭ*—the moon-god; *mudam*—jubilation.

TRANSLATION

O Mahārāja Parīkṣit, when Lord Brahmā saw that the child was deeply intelligent, he gave the child the name Budha. The moon-god, the ruler of the stars, enjoyed great jubilation because of this son.

9.14.15-16

tataḥ purūravā jajñe
ilāyāṁ ya udāhṛtaḥ
tasya rūpa-guṇaudārya-
śīla-draviṇa-vikramān

śrutvorvaśīndra-bhavane
gīyamānān surarṣiṇā
tad-antikam upeyāya
devī smara-śarārditā

SYNONYMS

tataḥ—from him (Budha); *purūravāḥ*—the son named Purūravā; *jajñe*—was born; *ilāyām*—in the womb of Ilā; *yaḥ*—one who; *udāhṛtaḥ*—has already been described (in the beginning of the Ninth Canto); *tasya*—his (Purūravā's); *rūpa*—beauty; *guṇa*—qualities; *audārya*—magnanimity; *śīla*—behavior; *draviṇa*—wealth; *vikramān*—power; *śrutvā*—by hearing; *urvaśī*—the celestial woman named Urvaśī; *indra-bhavane*—in the court of King Indra; *gīyamānān*—when they were being described; *sura-ṛṣiṇā*—by Nārada; *tat-antikam*—near him; *upeyāya*—approached; *devī*—Urvaśī; *smara-śara*—by the arrows of Cupid; *arditā*—being stricken.

TRANSLATION

Thereafter, from Budha, through the womb of Ilā, a son was born named Purūravā, who was described in the beginning of the Ninth Canto. When his beauty, personal qualities, magnanimity, behavior, wealth and power were described by Nārada in the court of Lord Indra, the celestial woman Urvaśī was attracted to him. Pierced by the arrow of Cupid, she thus approached him.

9.14.17-18

mitrā-varuṇayoḥ śāpād
āpannā nara-lokatām
niśamya puruṣa-śreṣṭhaṁ
kandarpam iva rūpiṇam

dhṛtiṁ viṣṭabhya lalanā
upatasthe tad-antike
sa tāṁ vilokya nṛpatir
harṣeṇotphulla-locanaḥ
uvāca ślakṣṇayā vācā
devīṁ hṛṣṭa-tanūruhaḥ

SYNONYMS

mitrā-varuṇayoḥ—of Mitra and Varuṇa; *śāpāt*—by the curse; *āpannā*—having obtained; *nara-lokatām*—the habits of a human being; *niśamya*—thus seeing; *puruṣa-śreṣṭham*—the best of males; *kandarpam iva*—like Cupid; *rūpiṇam*—having beauty; *dhṛtim*—patience, forbearance; *viṣṭabhya*—accepting; *lalanā*—that woman; *upatasthe*—approached; *tat-antike*—near to him; *saḥ*—he, Purūravā; *tām*—her; *vilokya*—by seeing; *nṛpatiḥ*—the King; *harṣeṇa*—with great jubilation; *utphulla-locanaḥ*—whose eyes became very bright; *uvāca*—said; *ślakṣṇayā*—very mild; *vācā*—by words; *devīm*—unto the demigoddess; *hṛṣṭa-tanūruhaḥ*—the hairs on whose body were standing in jubilation.

TRANSLATION

Having been cursed by Mitra and Varuṇa, the celestial woman Urvaśī had acquired the habits of a human being. Therefore, upon seeing Purūravā, the best of males, whose beauty resembled that of Cupid, she controlled herself and then approached him. When King Purūravā saw Urvaśī, his eyes became jubilant in the ecstasy of joy, and the hairs on his body stood on end. With mild, pleasing words, he spoke to her as follows.

9.14.19

śrī-rājovāca
svāgataṁ te varārohe
āsyatāṁ karavāma kim
saṁramasva mayā sākaṁ
ratir nau śāśvatīḥ samāḥ

SYNONYMS

śrī-rājā uvāca—the King (Purūravā) said; *svāgatam*—welcome; *te*—unto you; *varārohe*—O best of beautiful women; *āsyatām*—kindly take your seat; *karavāma kim*—what can I do for you; *saṁramasva*—just become my companion; *mayā sākam*—with me; *ratiḥ*—a sexual relationship; *nau*—between us; *śāśvatīḥ samāḥ*—for many years.

TRANSLATION

King Purūravā said: O most beautiful woman, you are welcome. Please sit here and tell me what I can do for you. You may enjoy with me as long as you desire. Let us pass our life happily in a sexual relationship.

9.14.20

urvaśy uvāca
kasyās tvayi na sajjeta

mano dṛṣṭiś ca sundara
yad-aṅgāntaram āsādya
cyavate ha riraṁsayā

SYNONYMS

urvaśī uvāca—Urvaśī replied; *kasyāḥ*—of which woman; *tvayi*—unto you; *na*—not; *sajjeta*—would become attracted; *manaḥ*—the mind; *dṛṣṭiḥ ca*—and sight; *sundara*—O most beautiful man; *yat-aṅgāntaram*—whose chest; *āsādya*—enjoying; *cyavate*—gives up; *ha*—indeed; *riraṁsayā*—for sexual enjoyment.

TRANSLATION

Urvaśī replied: O most handsome man, who is the woman whose mind and sight would not be attracted by you? If a woman takes shelter of your chest, she cannot refuse to enjoy with you in a sexual relationship.

PURPORT

When a beautiful man and a beautiful woman unite together and embrace one another, how within these three worlds can they check their sexual relationship? Therefore *Śrīmad-Bhāgavatam* (7.9.45) says, *yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham*.

9.14.21

etāv uraṇakau rājan
nyāsau rakṣasva mānada
saṁraṁsye bhavatā sākaṁ
ślāghyaḥ strīṇāṁ varaḥ smṛtaḥ

SYNONYMS

etau—to these two; *uraṇakau*—lambs; *rājan*—O King Purūravā; *nyāsau*—who have fallen down; *rakṣasva*—please give protection; *māna-da*—O one who gives all honor to a guest or visitor; *saṁraṁsye*—I shall enjoy sexual union; *bhavatā sākam*—in your company; *ślāghyaḥ*—superior; *strīṇām*—of a woman; *varaḥ*—husband; *smṛtaḥ*—it is said.

TRANSLATION

My dear King Purūravā, please give protection to these two lambs, who have fallen down with me. Although I belong to the heavenly planets and you belong to earth, I shall certainly enjoy sexual union with you. I have no objection to accepting you as my husband, for you are superior in every respect.

PURPORT

As stated in the *Brahma-saṁhitā* (5.40), *yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭiṣv aśeṣa-vasudhādi-vibhūti-*

bhinnam. There are various planets and various atmospheres within this universe. The atmosphere of the heavenly planet from which Urvaśī descended after being cursed by Mitra and Varuṇa was different from the atmosphere of this earth. Indeed, the inhabitants of the heavenly planets are certainly far superior to the inhabitants of earth. Nonetheless, Urvaśī agreed to remain the consort of Purūravā, although she belonged to a superior community. A woman who finds a man with superior qualities may accept such a man as her husband. Similarly, if a man finds a woman who is from an inferior family but who has good qualities, he can accept such a brilliant wife, as advised by Śrī Cāṇakya Paṇḍita (*strī-ratnaṁ duṣkulād api*). The combination of male and female is worthwhile if the qualities of both are on an equal level.

9.14.22

> *ghṛtaṁ me vīra bhakṣyaṁ syān*
> *nekṣe tvānyatra maithunāt*
> *vivāsasaṁ tat tatheti*
> *pratipede mahāmanāḥ*

SYNONYMS

ghṛtam—clarified butter or nectar; *me*—my; *vīra*—O hero; *bhakṣyam*—eatable; *syāt*—shall be; *na*—not; *īkṣe*—I shall see; *tvā*—you; *anyatra*—any other time; *maithunāt*—except at the time of sexual intercourse; *vivāsasam*—without any dress (naked); *tat*—

that; *tathā iti*—shall be like that; *pratipede*—promised; *mahāmanāḥ*—King Purūravā.

TRANSLATION

Urvaśī said: "My dear hero, only preparations made in ghee [clarified butter] will be my eatables, and I shall not want to see you naked at any time, except at the time of sexual intercourse." The great-minded King Purūravā accepted these proposals.

9.14.23

> *aho rūpam aho bhāvo*
> *nara-loka-vimohanam*
> *ko na seveta manujo*
> *devīṁ tvāṁ svayam āgatām*

SYNONYMS

aho—wonderful; *rūpam*—beauty; *aho*—wonderful; *bhāvaḥ*—postures; *nara-loka*—in human society or on the planet earth; *vimohanam*—so attractive; *kaḥ*—who; *na*—not; *seveta*—can accept; *manujaḥ*—among human beings; *devīm*—a demigoddess; *tvām*—like you; *svayam āgatām*—who has personally arrived.

TRANSLATION

Purūravā replied: O beautiful one, your beauty is wonderful and your gestures are also wonderful.

Indeed, you are attractive to all human society. Therefore, since you have come of your own accord from the heavenly planets, who on earth would not agree to serve a demigoddess such as you.

PURPORT

It appears from the words of Urvaśī that the standard of living, eating, behavior and speech are all different on the heavenly planets from the standards on this planet earth. The inhabitants of the heavenly planets do not eat such abominable things as meat and eggs; everything they eat is prepared in clarified butter. Nor do they like to see either men or women naked, except at the time of sexual intercourse. To live naked or almost naked is uncivilized, but on this planet earth it has now become fashionable to dress half naked, and sometimes those like hippies live completely naked. Indeed, there are many clubs and societies for this purpose. Such conduct is not allowed, however, on the heavenly planets. The inhabitants of the heavenly planets, aside from being very beautiful, both in complexion and bodily features, are well behaved and long-living, and they eat first-class food in goodness. These are some of the distinctions between the inhabitants of the heavenly planets and the inhabitants of earth.

9.14.24

tayā sa puruṣa-śreṣṭho
ramayantyā yathārhataḥ

reme sura-vihāreṣu
kāmaṁ caitrarathādiṣu

SYNONYMS

tayā—with her; *saḥ*—he; *puruṣa-śreṣṭhaḥ*—the best of human beings (Purūravā); *ramayantyā*—enjoying; *yathā-arhataḥ*—as far as possible; *reme*—enjoyed; *sura-vihāreṣu*—in places resembling the heavenly parks; *kāmam*—according to his desire; *caitraratha-ādiṣu*—in the best gardens, like Caitraratha.

TRANSLATION

Śukadeva Gosvāmī continued: The best of human beings, Purūravā, began freely enjoying the company of Urvaśī, who engaged in sexual activities with him in many celestial places, such as Caitraratha and Nandana-kānana, where the demigods enjoy.

9.14.25

ramamāṇas tayā devyā
padma-kiñjalka-gandhayā
tan-mukhāmoda-muṣito
mumude 'har-gaṇān bahūn

SYNONYMS

ramamāṇaḥ—enjoying sex; *tayā*—with her; *devyā*—the heavenly goddess; *padma*—of a lotus; *kiñjalka*—like the saffron; *gandhayā*—the fragrance of whom; *tat-mukha*—her beautiful face; *āmoda*—by the fragrance; *muṣitaḥ*—being enlivened more and more; *mumude*—enjoyed life; *ahaḥ-gaṇān*—days after days; *bahūn*—many.

TRANSLATION

Urvaśī's body was as fragrant as the saffron of a lotus. Being enlivened by the fragrance of her face and body, Purūravā enjoyed her company for many days with great jubilation.

9.14.26

apaśyann urvaśīm indro
gandharvān samacodayat
urvaśī-rahitaṁ mahyam
āsthānaṁ nātiśobhate

SYNONYMS

apaśyan—without seeing; *urvaśīm*—Urvaśī; *indraḥ*—the King of the heavenly planet; *gandharvān*—unto the Gandharvas; *samacodayat*—instructed; *urvaśī-rahitam*—without Urvaśī; *mahyam*—my; *āsthānam*—place; *na*—not; *atiśobhate*—appears beautiful.

TRANSLATION

Not seeing Urvaśī in his assembly, the King of heaven, Lord Indra, said, "Without Urvaśī my assembly is no longer beautiful." Considering this, he requested the Gandharvas to bring her back to his heavenly planet.

9.14.27

te upetya mahā-rātre
tamasi pratyupasthite
urvaśyā uraṇau jahrur
nyastau rājani jāyayā

SYNONYMS

te—they, the Gandharvas; *upetya*—coming there; *mahā-rātre*—in the dead of night; *tamasi*—when the darkness; *pratyupasthite*—appeared; *urvaśyā*—by Urvaśī; *uraṇau*—two lambs; *jahruḥ*—stole; *nyastau*—given in charge; *rājani*—unto the King; *jāyayā*—by his wife, Urvaśī.

TRANSLATION

Thus the Gandharvas came to earth, and at midnight, when everything was dark, they appeared in the house of Purūravā and stole the two lambs entrusted to the King by his wife, Urvaśī.

PURPORT

"The dead of night" refers to midnight. The *mahā-niśā* is described in this *smṛti-mantra: mahā-niśā dve ghaṭike rātrer madhyama-yāmayoḥ,* "Twelve o'clock midnight is called the dead of night."

9.14.28

niśamyākranditaṁ devī
putrayor nīyamānayoḥ
hatāsmy ahaṁ kunāthena
napuṁsā vīra-māninā

SYNONYMS

niśamya—by hearing; *ākranditam*—crying (because of being stolen); *devī*—Urvaśī; *putrayoḥ*—of those two lambs, which she treated as sons; *nīyamānayoḥ*—as they were being taken away; *hatā*—killed; *asmi*—am; *aham*—I; *ku-nāthena*—under the protection of a bad husband; *na-puṁsā*—by the eunuch; *vīra-māninā*—although considering himself a hero.

TRANSLATION

Urvaśī treated the two lambs like her own sons. Therefore, when they were being taken by the Gandharvas and began crying, Urvaśī heard them and rebuked her husband. "Now I am being killed," she

said, "under the protection of an unworthy husband, who is a coward and a eunuch although he thinks himself a great hero.

9.14.29

> *yad-viśrambhād ahaṁ naṣṭā*
> *hṛtāpatyā ca dasyubhiḥ*
> *yaḥ śete niśi santrasto*
> *yathā nārī divā pumān*

SYNONYMS

yat-viśrambhāt—because of depending upon whom; *aham*—I (am); *naṣṭā*—lost; *hṛta-apatyā*—bereft of my two sons, the lambs; *ca*—also; *dasyubhiḥ*—by the plunderers; *yaḥ*—he who (my so-called husband); *śete*—lies down; *niśi*—at night; *santrastaḥ*—being afraid; *yathā*—as; *nārī*—a woman; *divā*—during the daytime; *pumān*—male.

TRANSLATION

"Because I depended on him, the plunderers have deprived me of my two sons the lambs, and therefore I am now lost. My husband lies down at night in fear, exactly like a woman, although he appears to be a man during the day."

9.14.30

iti vāk-sāyakair biddhaḥ
pratottrair iva kuñjaraḥ
niśi nistriṁśam ādāya
vivastro 'bhyadravad ruṣā

SYNONYMS

iti—thus; *vāk-sāyakaiḥ*—by the arrows of strong words; *biddhaḥ*—being pierced; *pratottraiḥ*—by the goads; *iva*—like; *kuñjaraḥ*—an elephant; *niśi*—in the night; *nistriṁśam*—a sword; *ādāya*—taking in hand; *vivastraḥ*—naked; *abhyadravat*—went out; *ruṣā*—in anger.

TRANSLATION

Purūravā, stricken by the sharp words of Urvaśī like an elephant struck by its driver's pointed rod, became very angry. Not even dressing himself properly, he took a sword in hand and went out naked into the night to follow the Gandharvas who had stolen the lambs.

9.14.31

te visṛjyoraṇau tatra
vyadyotanta sma vidyutaḥ
ādāya meṣāv āyāntaṁ
nagnam aikṣata sā patim

SYNONYMS

te—they, the Gandharvas; *visṛjya*—after giving up; *uraṇau*—the two lambs; *tatra*—on the spot; *vyadyotanta sma*—illuminated; *vidyutaḥ*—shining like lightning; *ādāya*—taking in hand; *meṣau*—the two lambs; *āyāntam*—returning; *nagnam*—naked; *aikṣata*—saw; *sā*—Urvaśī; *patim*—her husband.

TRANSLATION

After giving up the two lambs, the Gandharvas shone brightly like lightning, thus illuminating the house of Purūravā. Urvaśī then saw her husband returning with the lambs in hand, but he was naked, and therefore she left.

9.14.32

ailo 'pi śayane jāyām
apaśyan vimanā iva
tac-citto vihvalaḥ śocan
babhrāmonmattavan mahīm

SYNONYMS

ailaḥ—Purūravā; *api*—also; *śayane*—on the bedstead; *jāyām*—his wife; *apaśyan*—not seeing; *vimanāḥ*—morose; *iva*—like that; *tat-cittaḥ*—being too much attached to her; *vihvalaḥ*—disturbed in

mind; *śocan*—lamenting; *babhrāma*—traveled; *unmatta-vat*—like a madman; *mahīm*—on the earth.

TRANSLATION

No longer seeing Urvaśī on his bed, Purūravā was most aggrieved. Because of his great attraction for her, he was very much disturbed. Thus, lamenting, he began traveling about the earth like a madman.

9.14.33

sa tāṁ vīkṣya kurukṣetre
sarasvatyāṁ ca tat-sakhīḥ
pañca prahṛṣṭa-vadanaḥ
prāha sūktaṁ purūravāḥ

SYNONYMS

saḥ—he, Purūravā; *tām*—Urvaśī; *vīkṣya*—observing; *kurukṣetre*—at the place known as Kurukṣetra; *sarasvatyām*—on the bank of the Sarasvatī; *ca*—also; *tat-sakhīḥ*—her companions; *pañca*—five; *prahṛṣṭa-vadanaḥ*—being very happy and smiling; *prāha*—said; *sūktam*—sweet words; *purūravāḥ*—King Purūravā.

TRANSLATION

Once during his travels all over the world, Purūravā saw Urvaśī, accompanied by five companions, on the

bank of the Sarasvatī at Kurukṣetra. With jubilation in his face, he then spoke to her in sweet words as follows.

9.14.34

aho jāye tiṣṭha tiṣṭha
ghore na tyaktum arhasi
māṁ tvam adyāpy anirvṛtya
vacāṁsi kṛṇavāvahai

SYNONYMS

aho—hello; *jāye*—O my dear wife; *tiṣṭha tiṣṭha*—kindly stay, stay; *ghore*—O most cruel one; *na*—not; *tyaktum*—to give up; *arhasi*—you ought; *mām*—me; *tvam*—you; *adya api*—until now; *anirvṛtya*—having not gotten any happiness from me; *vacāṁsi*—some words; *kṛṇavāvahai*—let us talk for some time.

TRANSLATION

O my dear wife, O most cruel one, kindly stay, kindly stay. I know that I have never made you happy until now, but you should not give me up for that reason. This is not proper for you. Even if you have decided to give up my company, let us nonetheless talk for some time.

9.14.35

sudeho 'yaṁ pataty atra
devi dūraṁ hṛtas tvayā
khādanty enaṁ vṛkā gṛdhrās
tvat-prasādasya nāspadam

SYNONYMS

su-dehaḥ—very beautiful body; *ayam*—this; *patati*—will now fall down; *atra*—on the spot; *devi*—O Urvaśī; *dūram*—far, far away from home; *hṛtaḥ*—taken away; *tvayā*—by you; *khādanti*—they will eat; *enam*—this (body); *vṛkāḥ*—foxes; *gṛdhrāḥ*—vultures; *tvat*—your; *prasādasya*—in mercy; *na*—not; *āspadam*—suitable.

TRANSLATION

O goddess, now that you have refused me, my beautiful body will fall down here, and because it is unsuitable for your pleasure, it will be eaten by foxes and vultures.

9.14.36

urvaśy uvāca
mā mṛthāḥ puruṣo 'si tvaṁ
mā sma tvādyur vṛkā ime
kvāpi sakhyaṁ na vai strīṇāṁ
vṛkāṇāṁ hṛdayaṁ yathā

SYNONYMS

urvaśī uvāca—Urvaśī said; *mā*—do not; *mṛthāḥ*—give up your life; *puruṣaḥ*—male; *asi*—are; *tvam*—you; *mā sma*—do not allow it; *tvā*—unto you; *adyuḥ*—may eat; *vṛkāḥ*—the foxes; *ime*—these senses (do not be under the control of your senses); *kva api*—anywhere; *sakhyam*—friendship; *na*—not; *vai*—indeed; *strīṇām*—of women; *vṛkāṇām*—of the foxes; *hṛdayam*—the heart; *yathā*—as.

TRANSLATION

Urvaśī said: My dear King, you are a man, a hero. Don't be impatient and give up your life. Be sober and don't allow the senses to overcome you like foxes. Don't let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women.

PURPORT

Cāṇakya Paṇḍita has advised, *viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca:* "Never place your faith in a woman or a politician." Unless elevated to spiritual consciousness, everyone is conditioned and fallen, what to speak of women, who are less intelligent than men. Women have been compared to *śūdras* and *vaiśyas* (*striyo vaiśyās tathā śūdrāḥ* [[bg/9/32|[Bg. 9.32]]]). On the spiritual platform, however, when one is elevated to the platform of Kṛṣṇa consciousness, whether one is a man, woman, *śūdra* or whatever, everyone is equal. Otherwise, Urvaśī, who

was a woman herself and who knew the nature of women, said that a woman's heart is like that of a sly fox. If a man cannot control his senses, he becomes a victim of such sly foxes. But if one can control the senses, there is no chance of his being victimized by sly, foxlike women. Cāṇakya Paṇḍita has also advised that if one has a wife like a sly fox, he must immediately give up his life at home and go to the forest.

> *mātā yasya gṛhe nāsti*
> *bhāryā cāpriya-vādinī*
> *araṇyaṁ tena gantavyaṁ*
> *yathāraṇyaṁ tathā gṛham*
> *(Cāṇakya-śloka 57)*

Kṛṣṇa conscious *gṛhasthas* must be very careful of the sly fox woman. If the wife at home is obedient and follows her husband in Kṛṣṇa consciousness, the home is welcome. Otherwise one should give up one's home and go to the forest.

> *hitvātma-pātaṁ gṛham andha-kūpaṁ*
> *vanaṁ gato yad dharim āśrayeta*
> *(SB 7.5.5)*

One should go to the forest and take shelter of the lotus feet of Hari, the Supreme Personality of Godhead.

9.14.37

striyo hy akaruṇāḥ krūrā
durmarṣāḥ priya-sāhasāḥ
ghnanty alpārthe 'pi viśrabdhaṁ
patiṁ bhrātaram apy uta

SYNONYMS

striyaḥ—women; *hi*—indeed; *akaruṇāḥ*—merciless; *krūrāḥ*—cunning; *durmarṣāḥ*—intolerant; *priya-sāhasāḥ*—for their own pleasure they can do anything; *ghnanti*—they kill; *alpa-arthe*—for a slight reason; *api*—indeed; *viśrabdham*—faithful; *patim*—husband; *bhrātaram*—brother; *api*—also; *uta*—it is said.

TRANSLATION

Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother.

PURPORT

King Purūravā was greatly attached to Urvaśī. Yet despite his faithfulness to her, she had left him. Now, considering that the King was wasting his rarely achieved human form of life, Urvaśī frankly explained the nature of a woman. Because of her nature,

a woman can respond to even a slight offense from her husband by not only leaving him but even killing him if required. To say nothing of her husband, she can even kill her brother. That is a woman's nature. Therefore, in the material world, unless women are trained to be chaste and faithful to their husbands, there cannot be peace or prosperity in society.

9.14.38

vidhāyālīka-viśrambham
ajñeṣu tyakta-sauhṛdāḥ
navaṁ navam abhīpsantyaḥ
puṁścalyaḥ svaira-vṛttayaḥ

SYNONYMS

vidhāya—by establishing; *alīka*—false; *viśrambham*—faithfulness; *ajñeṣu*—unto the foolish men; *tyakta-sauhṛdāḥ*—who have given up the company of well-wishers; *navam*—new; *navam*—new; *abhīpsantyaḥ*—desiring; *puṁścalyaḥ*—women very easily allured by other men; *svaira*—independently; *vṛttayaḥ*—professional.

TRANSLATION

Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another.

PURPORT

Because women are easily seduced, the *Manu-saṁhitā* enjoins that they should not be given freedom. A woman must always be protected, either by her father, by her husband, or by her elderly son. If women are given freedom to mingle with men like equals, which they now claim to be, they cannot keep their propriety. The nature of a woman, as personally described by Urvaśī, is to establish false friendship with someone and then seek new male companions, one after another, even if this means giving up the company of a sincere well-wisher.

9.14.39

> *saṁvatsarānte hi bhavān*
> *eka-rātraṁ mayeśvaraḥ*
> *raṁsyaty apatyāni ca te*
> *bhaviṣyanty aparāṇi bhoḥ*

SYNONYMS

saṁvatsara-ante—at the end of every year; *hi*—indeed; *bhavān*—your good self; *eka-rātram*—one night only; *mayā*—with me; *īśvaraḥ*—my husband; *raṁsyati*—will enjoy sex life; *apatyāni*—children; *ca*—also; *te*—your; *bhaviṣyanti*—will generate; *aparāṇi*—others, one after another; *bhoḥ*—O my dear King.

TRANSLATION

O my dear King, you will be able to enjoy with me as my husband at the end of every year, for one night only. In this way you will have other children, one after another.

PURPORT

Although Urvaśī had adversely explained the nature of woman, Mahārāja Purūravā was very much attached to her, and therefore she wanted to give the King some concession by agreeing to be his wife for one night at the end of each year.

9.14.40

antarvatnīm upālakṣya
devīṁ sa prayayau purīm
punas tatra gato 'bdānte
urvaśīṁ vīra-mātaram

SYNONYMS

antarvatnīm—pregnant; *upālakṣya*—by observing; *devīm*—Urvaśī; *saḥ*—he, King Purūravā; *prayayau*—returned; *purīm*—to his palace; *punaḥ*—again; *tatra*—at that very spot; *gataḥ*—went; *abda-ante*—at the end of the year; *urvaśīm*—Urvaśī; *vīra-mātaram*—the mother of one *kṣatriya* son.

TRANSLATION

Understanding that Urvaśī was pregnant, Purūravā returned to his palace. At the end of the year, there at Kurukṣetra, he again obtained the association of Urvaśī, who was then the mother of a heroic son.

9.14.41

upalabhya mudā yuktaḥ
samuvāsa tayā niśām
athainam urvaśī prāha
kṛpaṇaṁ virahāturam

SYNONYMS

upalabhya—getting the association; *mudā*—in great jubilation; *yuktaḥ*—being united; *samuvāsa*—enjoyed her company in sex; *tayā*—with her; *niśām*—that night; *atha*—thereafter; *enam*—unto King Purūravā; *urvaśī*—the woman named Urvaśī; *prāha*—said; *kṛpaṇam*—to he who was poor-hearted; *viraha-āturam*—afflicted by the thought of separation.

TRANSLATION

Having regained Urvaśī at the end of the year, King Purūravā was most jubilant, and he enjoyed her company in sex for one night. But then he was very

sorry at the thought of separation from her, so Urvaśī spoke to him as follows.

9.14.42

gandharvān upadhāvemāṁs
tubhyaṁ dāsyanti mām iti
tasya saṁstuvatas tuṣṭā
agni-sthālīṁ dadur nṛpa
urvaśīṁ manyamānas tāṁ
so 'budhyata caran vane

SYNONYMS

gandharvān—unto the Gandharvas; *upadhāva*—go take shelter; *imān*—these; *tubhyam*—unto you; *dāsyanti*—will deliver; *mām iti*—exactly like me, or me factually; *tasya*—by him; *saṁstuvataḥ*—offering prayers; *tuṣṭāḥ*—being satisfied; *agni-sthālīm*—a girl produced from fire; *daduḥ*—delivered; *nṛpa*—O King; *urvaśīm*—Urvaśī; *manya-mānaḥ*—thinking; *tām*—her; *saḥ*—he (Purūravā); *abudhyata*—understood factually; *caran*—while walking; *vane*—in the forest.

TRANSLATION

Urvaśī said: "My dear King, seek shelter of the Gandharvas, for they will be able to deliver me to you again." In accordance with these words, the King satisfied the Gandharvas by prayers, and the

Gandharvas, being pleased with him, gave him an Agnisthālī girl who looked exactly like Urvaśī. Thinking that the girl was Urvaśī, the King began walking with her in the forest, but later he could understand that she was not Urvaśī but Agnisthālī.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Purūravā was very lusty. Immediately after getting the Agnisthālī girl, he wanted to have sex with her, but during sexual intercourse he could understand that the girl was Agnisthālī, not Urvaśī. This indicates that every man attached to a particular woman knows the particular characteristics of that woman during sex life. Thus Purūravā understood during sexual intercourse that the Agnisthālī girl was not Urvaśī.

9.14.43

sthālīṁ nyasya vane gatvā
gṛhān ādhyāyato niśi
tretāyāṁ sampravṛttāyāṁ
manasi trayy avartata

SYNONYMS

sthālīm—the woman Agnisthālī; *nyasya*—immediately giving up; *vane*—in the forest; *gatvā*—on returning; *gṛhān*—at home; *ādhyāyataḥ*—began to meditate; *niśi*—the whole night; *tretāyām*—

when the Tretā millennium; *sampravṛttāyām*—was just on the point of beginning; *manasi*—in his mind; *trayī*—the principles of the three *Vedas*; *avartata*—became revealed.

TRANSLATION

King Purūravā then left Agnisthālī in the forest and returned home, where he meditated all night upon Urvaśī. In the course of his meditation, the Tretā millennium began, and therefore the principles of the three Vedas, including the process of performing yajña to fulfill fruitive activities, appeared within his heart.

PURPORT

It is said, *tretāyāṁ yajato makhaiḥ:* in Tretā-yuga, if one performed *yajñas,* he would get the results of those *yajñas*. By performing *viṣṇu-yajña* specifically, one could even achieve the lotus feet of the Supreme Personality of Godhead. Of course, *yajña* is intended to please the Supreme Personality of Godhead. While Purūravā was meditating upon Urvaśī, the Tretā-yuga began, and therefore the Vedic *yajñas* were revealed in his heart. But Purūravā was a materialistic man, especially interested in enjoying the senses. *Yajñas* for enjoyment of the senses are called *karma-kāṇḍīya-yajñas*. Therefore, he decided to perform *karma-kāṇḍīya-yajñas* to fulfill his lusty desires. In other words, *karma-kāṇḍīya-yajñas* are meant for sensuous persons, whereas *yajña* should actually be performed to please the Supreme Personality of Godhead. To please the Supreme

Personality of Godhead in Kali-yuga, the *saṅkīrtana-yajña* is recommended. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* [SB 11.5.32]. Only those who are very intelligent take to *saṅkīrtana-yajña* to fulfill all their desires, material and spiritual, whereas those who are lusty for sense enjoyment perform *karma-kāṇḍīya-yajñas*.

9.14.44-45

> *sthālī-sthānaṁ gato 'śvatthaṁ*
> *śamī-garbhaṁ vilakṣya saḥ*
> *tena dve araṇī kṛtvā*
> *urvaśī-loka-kāmyayā*

> *urvaśīṁ mantrato dhyāyann*
> *adharāraṇim uttarām*
> *ātmānam ubhayor madhye*
> *yat tat prajananaṁ prabhuḥ*

SYNONYMS

sthālī-sthānam—the place where Agnisthālī was left; *gataḥ*—going there; *aśvattham*—an *aśvattha* tree; *śamī-garbham*—produced from the womb of the *śamī* tree; *vilakṣya*—seeing; *saḥ*—he, Purūravā; *tena*—from that; *dve*—two; *araṇī*—pieces of wood required for igniting a fire for sacrifice; *kṛtvā*—making; *urvaśī-loka-kāmyayā*—desiring to go to the planet where Urvaśī was present; *urvaśīm*—Urvaśī; *mantrataḥ*—by chanting the required *mantra*;

dhyāyan—meditating upon; *adhara*—lower; *araṇim*—*araṇi* wood; *uttarām*—and the upper one; *ātmānam*—himself; *ubhayoḥ madhye*—in between the two; *yat tat*—that which (he meditated upon); *prajananam*—as a son; *prabhuḥ*—the King.

TRANSLATION

When the process of fruitive yajña became manifest within his heart, King Purūravā went to the same spot where he had left Agnisthālī. There he saw that from the womb of a śamī tree, an aśvattha tree had grown. He then took a piece of wood from that tree and made it into two araṇis. Desiring to go to the planet where Urvaśī resided, he chanted mantras, meditating upon the lower araṇi as Urvaśī, the upper one as himself, and the piece of wood between them as his son. In this way he began to ignite a fire.

PURPORT

The Vedic fire for performing *yajña* was not ignited with ordinary matches or similar devices. Rather, the Vedic sacrificial fire was ignited by the *araṇis,* or two sacred pieces of wood, which produced fire by friction with a third. Such a fire is necessary for the performance of *yajña*. If successful, a *yajña* will fulfill the desire of its performer. Thus Purūravā took advantage of the process of *yajña* to fulfill his lusty desires. He thought of the lower *araṇi* as Urvaśī, the upper one as himself, and the middle one as his son. A relevant Vedic *mantra* quoted

herein by Viśvanātha Cakravartī Ṭhākura is *śamī-garbhād agniṁ mantha*. A similar *mantra* is *urvaśyām urasi purūravāḥ*. Purūravā wanted to have children continuously by the womb of Urvaśī. His only ambition was to have sex life with Urvaśī and thereby get a son. In other words, he had so much lust in his heart that even while performing *yajña* he thought of Urvaśī, instead of thinking of the master of *yajña,* Yajñeśvara, Lord Viṣṇu.

9.14.46

tasya nirmanthanāj jāto
jāta-vedā vibhāvasuḥ
trayyā sa vidyayā rājñā
putratve kalpitas tri-vṛt

SYNONYMS

tasya—of Purūravā; *nirmanthanāt*—because of interaction; *jātaḥ*—was born; *jāta-vedāḥ*—meant for material enjoyment according to the Vedic principles; *vibhāvasuḥ*—a fire; *trayyā*—following the Vedic principles; *saḥ*—the fire; *vidyayā*—by such a process; *rājñā*—by the King; *putratve*—a son's being born; *kalpitaḥ*—it so became; *tri-vṛt*—the three letters *a-u-m* combined together as *oṁ*.

TRANSLATION

From Purūravā's rubbing of the araṇis came a fire. By such a fire one can achieve all success in material

enjoyment and be purified in seminal birth, initiation and in the performance of sacrifice, which are invoked with the combined letters a-u-m. Thus the fire was considered the son of King Purūravā.

PURPORT

According to the Vedic process, one can get a son through semen (*śukra*), one can get a bona fide disciple through initiation (*sāvitra*), or one can get a son or disciple through the fire of sacrifice (*yajña*). Thus when Mahārāja Purūravā generated the fire by rubbing the *araṇis,* the fire became his son. Either by semen, by initiation or by *yajña* one may get a son. The Vedic *mantra oṁkāra,* or *praṇava,* consisting of the letters *a-u-m,* can call each of these three methods into existence. Therefore the words *nirmanthanāj jātaḥ* indicate that by the rubbing of the *araṇis* a son was born.

9.14.47

> *tenāyajata yajñeśaṁ*
> *bhagavantam adhokṣajam*
> *urvaśī-lokam anvicchan*
> *sarva-devamayaṁ harim*

SYNONYMS

tena—by generating such a fire; *ayajata*—he worshiped; *yajña-īśam*—the master or enjoyer of the *yajña*; *bhagavantam*—the Supreme

Personality of Godhead; *adhokṣajam*—beyond the perception of the senses; *urvaśī-lokam*—to the planet where Urvaśī was staying; *anvicchan*—although desiring to go; *sarva-deva-mayam*—the reservoir of all demigods; *harim*—the Supreme Personality of Godhead.

TRANSLATION

By means of that fire, Purūravā, who desired to go to the planet where Urvaśī resided, performed a sacrifice, by which he satisfied the Supreme Personality of Godhead, Hari, the enjoyer of the results of sacrifice. Thus he worshiped the Lord, who is beyond the perception of the senses and is the reservoir of all the demigods.

PURPORT

As stated in *Bhagavad-gītā, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram:* [[bg/5/29|[Bg. 5.29]]] any *loka,* or planet, to which one wants to go is the property of the Supreme Personality of Godhead, the enjoyer of the performance of sacrifice. The purpose of *yajña* is to satisfy the Supreme Personality of Godhead. In this age, as we have explained many times, the *yajña* of chanting the Hare Kṛṣṇa *mahā-mantra* is the only sacrifice that can satisfy the Supreme Lord. When the Lord is satisfied, one can fulfill any desire, material or spiritual. *Bhagavad-gītā* (Bg. 3.14) also says, *yajñād bhavati parjanyaḥ*/ by offering sacrifices to Lord Viṣṇu, one can have sufficient

rainfall. When there is sufficient rainfall, the earth becomes fit to produce everything (*sarva-kāma-dughā mahī*). If one can utilize the land properly, one can get all the necessities of life from the land, including food grains, fruits, flowers and vegetables. Everything one gets for material wealth is produced from the earth, and therefore it is said, *sarva-kāma-dughā mahī* (SB 1.10.4). Everything is possible by performing *yajña*. Therefore although Purūravā desired something material, he factually performed *yajña* to please the Supreme Personality of Godhead. The Lord is *adhokṣaja,* beyond the perception of Purūravā and everyone else. Consequently, some kind of *yajña* must be performed to fulfill the desires of the living entity. *Yajñas* can be performed in human society only when society is divided by *varṇāśrama-dharma* into four *varṇas* and four *āśramas*. Without such a regulative process, no one can perform *yajñas,* and without the performance of *yajñas,* no material plans can make human society happy at any time. Everyone should therefore be induced to perform *yajñas*. In this age of Kali, the *yajña* recommended is *saṅkīrtana,* the individual or collective chanting of the Hare Kṛṣṇa *mahā-mantra*. This will bring the fulfillment of all necessities for human society.

9.14.48

eka eva purā vedaḥ
praṇavaḥ sarva-vāṅmayaḥ

devo nārāyaṇo nānya
eko 'gnir varṇa eva ca

SYNONYMS

ekaḥ—only one; *eva*—indeed; *purā*—formerly; *vedaḥ*—book of transcendental knowledge; *praṇavaḥ—oṁkāra*; *sarva-vāk-mayaḥ*—consisting of all Vedic *mantras*; *devaḥ*—the Lord, God; *nārāyaṇaḥ*—only Nārāyaṇa (was worshipable in the Satya-yuga); *na anyaḥ*—no other; *ekaḥ agniḥ*—one division only for *agni*; *varṇaḥ*—order of life; *eva ca*—and certainly.

TRANSLATION

In the Satya-yuga, the first millennium, all the Vedic mantras were included in one mantra-praṇava, the root of all Vedic mantras. In other words, the Atharva Veda alone was the source of all Vedic knowledge. The Supreme Personality of Godhead Nārāyaṇa was the only worshipable Deity; there was no recommendation for worship of the demigods. Fire was one only, and the only order of life in human society was known as haṁsa.

PURPORT

In Satya-yuga there was only one *Veda,* not four. Later, before the beginning of Kali-yuga, this one *Veda,* the *Atharva Veda* (or, some say, the *Yajur Veda*), was divided into four—*Sāma, Yajur, Ṛg* and *Atharva*—for the facility of human society. In Satya-yuga

the only *mantra* was *oṁkāra* (*oṁ tat sat*). The same name *oṁkāra* is manifest in the *mantra* Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Unless one is a *brāhmaṇa,* one cannot utter *oṁkāra* and get the desired result. But in Kali-yuga almost everyone is a *śūdra,* unfit for pronouncing the *praṇava, oṁkāra.* Therefore the *śāstras* have recommended the chanting of the Hare Kṛṣṇa *mahā-mantra. Oṁkāra* is a *mantra,* or *mahā-mantra,* and Hare Kṛṣṇa is also a *mahā-mantra.* The purpose of pronouncing *oṁkāra* is to address the Supreme Personality of Godhead, Vāsudeva (*oṁ namo bhagavate vāsudevāya*). And the purpose of chanting the Hare Kṛṣṇa *mantra* is the same. *Hare:* "O energy of the Lord!" *Kṛṣṇa:* "O Lord Kṛṣṇa!" *Hare:* "O energy of the Lord!" *Rāma:* "O Supreme Lord, O supreme enjoyer!" The only worshipable Lord is Hari, who is the goal of the *Vedas* (*vedaiś ca sarvair aham eva vedyaḥ* [[bg/15/15|[Bg. 15.15]]]). By worshiping the demigods, one worships the different parts of the Lord, just as one might water the branches and twigs of a tree. But worshiping Nārāyaṇa, the all-inclusive Supreme Personality of Godhead, is like pouring water on the root of the tree, thus supplying water to the trunk, branches, twigs, leaves and so on. In Satya-yuga people knew how to fulfill the necessities of life simply by worshiping Nārāyaṇa, the Supreme Personality of Godhead. The same purpose can be served in this age of Kali by the chanting of the Hare Kṛṣṇa *mantra,* as recommended in the *Bhāgavatam. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet* [SB 12.3.51]. Simply by chanting the Hare Kṛṣṇa *mantra,*

one becomes free from the bondage of material existence and thus becomes eligible to return home, back to Godhead.

9.14.49

purūravasa evāsīt
trayī tretā-mukhe nṛpa
agninā prajayā rājā
lokaṁ gāndharvam eyivān

SYNONYMS

purūravasaḥ—from King Purūravā; *eva*—thus; *āsīt*—there was; *trayī*—the Vedic principles of *karma, jñāna* and *upāsanā*; *tretā-mukhe*—in the beginning of the Tretā-yuga; *nṛpa*—O King Parīkṣit; *agninā*—simply by generating the fire of sacrifice; *prajayā*—by his son; *rājā*—King Purūravā; *lokam*—to the planet; *gāndharvam*—of the Gandharvas; *eyivān*—achieved.

TRANSLATION

O Mahārāja Parīkṣit, at the beginning of Tretā-yuga, King Purūravā inaugurated a karma-kāṇḍa sacrifice. Thus Purūravā, who considered the yajñic fire his son, was able to go to Gandharvaloka as he desired.

PURPORT

In Satya-yuga, Lord Nārāyaṇa was worshiped by meditation (*kṛte yad dhyāyato viṣṇum*). Indeed, everyone always meditated

upon Lord Viṣṇu, Nārāyaṇa, and achieved every success by this process of meditation. In the next *yuga,* Tretā-yuga, the performance of *yajña* began (*tretāyāṁ yajato mukhaiḥ*). Therefore this verse says, *trayī tretā-mukhe.* Ritualistic ceremonies are generally called fruitive activities. Śrīla Viśvanātha Cakravartī Ṭhākura says that in Tretā-yuga, beginning in the Svāyambhuva-manvantara, ritualistic fruitive activities were similarly manifested from Priyavrata, etc.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fourteenth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "King Purūravā Enchanted by Urvaśī."

Chapter 15

9.15.1

śrī-bādarāyaṇir uvāca
ailasya corvaśī-garbhāt
ṣaḍ āsann ātmajā nṛpa
āyuḥ śrutāyuḥ satyāyū
rayo 'tha vijayo jayaḥ

SYNONYMS

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *ailasya*—of Purūravā; *ca*—also; *urvaśī-garbhāt*—from the womb of Urvaśī; *ṣaṭ*—six; *āsan*—there were; *ātmajāḥ*—sons; *nṛpa*—O King Parīkṣit; *āyuḥ*—Āyu; *śrutāyuḥ*—Śrutāyu; *satyāyuḥ*—Satyāyu; *rayaḥ*—Raya; *atha*—as well as; *vijayaḥ*—Vijaya; *jayaḥ*—Jaya.

TRANSLATION

Śukadeva Gosvāmī continued: O King Parīkṣit, from the womb of Urvaśī, six sons were generated by Purūravā. Their names were Āyu, Śrutāyu, Satyāyu, Raya, Vijaya and Jaya.

9.15.2-3

śrutāyor vasumān putraḥ
satyāyoś ca śrutañjayaḥ
rayasya suta ekaś ca
jayasya tanayo 'mitaḥ

bhīmas tu vijayasyātha
kāñcano hotrakas tataḥ
tasya jahnuḥ suto gaṅgāṁ
gaṇḍūṣī-kṛtya yo 'pibat

SYNONYMS

śrutāyoḥ—of Śrutāyu; *vasumān*—Vasumān; *putraḥ*—a son; *satyāyoḥ*—of Satyāyu; *ca*—also; *śrutañjayaḥ*—a son named Śrutañjaya; *rayasya*—of Raya; *sutaḥ*—a son; *ekaḥ*—by the name Eka; *ca*—and; *jayasya*—of Jaya; *tanayaḥ*—the son; *amitaḥ*—by the name Amita; *bhīmaḥ*—by the name Bhīma; *tu*—indeed; *vijayasya*—of Vijaya; *atha*—thereafter; *kāñcanaḥ*—Kāñcana, the son of Bhīma; *hotrakaḥ*—Hotraka, the son of Kāñcana; *tataḥ*—then; *tasya*—of Hotraka; *jahnuḥ*—by the name Jahnu; *sutaḥ*—a son; *gaṅgām*—all the water of the Ganges; *gaṇḍūṣī-kṛtya*—by one sip; *yaḥ*—he who (Jahnu); *apibat*—drank.

TRANSLATION

The son of Śrutāyu was Vasumān; the son of Satyāyu, Śrutañjaya; the son of Raya, Eka; the son of Jaya, Amita; and the son of Vijaya, Bhīma. The son of Bhīma was Kāñcana; the son of Kāñcana was Hotraka; and the son of Hotraka was Jahnu, who drank all the water of the Ganges in one sip.

9.15.4

jahnos tu purus tasyātha
balākaś cātmajo 'jakaḥ
tataḥ kuśaḥ kuśasyāpi
kuśāmbus tanayo vasuḥ
kuśanābhaś ca catvāro
gādhir āsīt kuśāmbujaḥ

SYNONYMS

jahnoḥ—of Jahnu; *tu*—indeed; *puruḥ*—a son named Puru; *tasya*—of Puru; *atha*—thereafter; *balākaḥ*—a son named Balāka; *ca*—and; *ātmajaḥ*—Balāka's son; *ajakaḥ*—of the name Ajaka; *tataḥ*—thereafter; *kuśaḥ*—Kuśa; *kuśasya*—of Kuśa; *api*—then; *kuśāmbuḥ*—Kuśāmbu; *tanayaḥ*—Tanaya; *vasuḥ*—Vasu; *kuśanābhaḥ*—Kuśanābha; *ca*—and; *catvāraḥ*—four (sons); *gādhiḥ*—Gādhi; *āsīt*—there was; *kuśāmbujaḥ*—the son of Kuśāmbu.

TRANSLATION

The son of Jahnu was Puru, the son of Puru was Balāka, the son of Balāka was Ajaka, and the son of Ajaka was Kuśa. Kuśa had four sons, named Kuśāmbu, Tanaya, Vasu and Kuśanābha. The son of Kuśāmbu was Gādhi.

9.15.5-6

tasya satyavatīṁ kanyām
ṛcīko 'yācata dvijaḥ
varaṁ visadṛśaṁ matvā
gādhir bhārgavam abravīt

ekataḥ śyāma-karṇānāṁ
hayānāṁ candra-varcasām
sahasraṁ dīyatāṁ śulkaṁ
kanyāyāḥ kuśikā vayam

SYNONYMS

tasya—of Gādhi; *satyavatīm*—Satyavatī; *kanyām*—the daughter; *ṛcīkaḥ*—the great sage Ṛcīka; *ayācata*—requested; *dvijaḥ*—the *brāhmaṇa*; *varam*—as her husband; *visadṛśam*—not equal or fit; *matvā*—thinking like that; *gādhiḥ*—King Gādhi; *bhārgavam*—unto Ṛcīka; *abravīt*—replied; *ekataḥ*—by one; *śyāma-karṇānām*—whose ear is black; *hayānām*—horses; *candra-varcasām*—as brilliant as the moonshine; *sahasram*—one thousand; *dīyatām*—please deliver;

śulkam—as a dowry; *kanyāyāḥ*—to my daughter; *kuśikāḥ*—in the family of Kuśa; *vayam*—we (are).

TRANSLATION

King Gādhi had a daughter named Satyavatī, whom a brāhmaṇa sage named Ṛcīka requested from the King to be his wife. King Gādhi, however, regarded Ṛcīka as an unfit husband for his daughter, and therefore he told the brāhmaṇa, "My dear sir, I belong to the dynasty of Kuśa. Because we are aristocratic kṣatriyas, you have to give some dowry for my daughter. Therefore, bring at least one thousand horses, each as brilliant as moonshine and each having one black ear, whether right or left."

PURPORT

The son of King Gādhi was Viśvāmitra, who was said to be a *brāhmaṇa* and *kṣatriya* combined. Viśvāmitra attained the status of a *brahmarṣi,* as explained later. From the marriage of Satyavatī with Ṛcīka Muni would come a son with the spirit of a *kṣatriya*. King Gādhi demanded that an uncommon request be fulfilled before the *brāhmaṇa* Ṛcīka could marry his daughter.

9.15.7

ity uktas tan-mataṁ jñātvā
gataḥ sa varuṇāntikam

ānīya dattvā tān aśvān
upayeme varānanām

SYNONYMS

iti—thus; *uktaḥ*—having been requested; *tat-matam*—his mind; *jñātvā*—(the sage) could understand; *gataḥ*—went; *saḥ*—he; *varuṇa-antikam*—to the place of Varuṇa; *ānīya*—having brought; *dattvā*—and after delivering; *tān*—those; *aśvān*—horses; *upayeme*—married; *vara-ānanām*—the beautiful daughter of King Gādhi.

TRANSLATION

When King Gādhi made this demand, the great sage Ṛcīka could understand the King's mind. Therefore he went to the demigod Varuṇa and brought from him the one thousand horses that Gādhi had demanded. After delivering these horses, the sage married the King's beautiful daughter.

9.15.8

sa ṛṣiḥ prārthitaḥ patnyā
śvaśrvā cāpatya-kāmyayā
śrapayitvobhayair mantraiś
caruṁ snātuṁ gato muniḥ

SYNONYMS

saḥ—he (Ṛcīka); *ṛṣiḥ*—the great saint; *prārthitaḥ*—being requested; *patnyā*—by his wife; *śvaśrvā*—by his mother-in-law; *ca*—also; *apatya-kāmyayā*—desiring a son; *śrapayitvā*—after cooking; *ubhayaiḥ*—both; *mantraiḥ*—by chanting particular *mantras*; *carum*—a preparation for offering in a sacrifice; *snātum*—to bathe; *gataḥ*—went out; *muniḥ*—the great sage.

TRANSLATION

Thereafter, Ṛcīka Muni's wife and mother-in-law, each desiring a son, requested the Muni to prepare an oblation. Thus Ṛcīka Muni prepared one oblation for his wife with a brāhmaṇa mantra and another for his mother-in-law with a kṣatriya mantra. Then he went out to bathe.

9.15.9

tāvat satyavatī mātrā
sva-caruṁ yācitā satī
śreṣṭhaṁ matvā tayāyacchan
mātre mātur adat svayam

SYNONYMS

tāvat—in the meantime; *satyavatī*—Satyavatī, the wife of Ṛcīka; *mātrā*—by her mother; *sva-carum*—the oblation meant for herself

(Satyavatī); *yācitā*—asked to give; *satī*—being; *śreṣṭham*—better; *matvā*—thinking; *tayā*—by her; *ayacchat*—delivered; *mātre*—to her mother; *mātuḥ*—of the mother; *adat*—ate; *svayam*—personally.

TRANSLATION

Meanwhile, because Satyavatī's mother thought that the oblation prepared for her daughter, Ṛcīka's wife, must be better, she asked her daughter for that oblation. Satyavatī therefore gave her own oblation to her mother and ate her mother's oblation herself.

PURPORT

A husband naturally has some affection for his wife. Therefore Satyavatī's mother thought that the oblation prepared for Satyavatī by the sage Ṛcīka must have been better than her own oblation. In Ṛcīka's absence, the mother took the better oblation from Satyavatī and ate it.

9.15.10

tad viditvā muniḥ prāha
patnīṁ kaṣṭam akāraṣīḥ
ghoro daṇḍa-dharaḥ putro
bhrātā te brahma-vittamaḥ

SYNONYMS

tat—this fact; *viditvā*—having learned; *muniḥ*—the great sage; *prāha*—said; *patnīm*—unto his wife; *kaṣṭam*—very regrettable; *akāraṣīḥ*—you have done; *ghoraḥ*—fierce; *daṇḍa-dharaḥ*—a great personality who can punish others; *putraḥ*—such a son; *bhrātā*—brother; *te*—your; *brahma-vittamaḥ*—a learned scholar in spiritual science.

TRANSLATION

When the great sage Ṛcīka returned home after bathing and understood what had happened in his absence, he said to his wife, Satyavatī, "You have done a great wrong. Your son will be a fierce kṣatriya, able to punish everyone, and your brother will be a learned scholar in spiritual science."

PURPORT

A *brāhmaṇa* is highly qualified when he can control his senses and mind, when he is a learned scholar in spiritual science and when he is tolerant and forgiving. A *kṣatriya,* however, is highly qualified when he is fierce in giving punishment to wrongdoers. These qualities are stated in *Bhagavad-gītā* (18.42-43). Because Satyavatī, instead of eating her own oblation, had eaten that which was meant for her mother, she would give birth to a son imbued with the *kṣatriya* spirit. This was undesirable. The son of a *brāhmaṇa* is generally expected to become a *brāhmaṇa,* but if such a son becomes fierce like a *kṣatriya,* he is designated

according to the description of the four *varṇas* in *Bhagavad-gītā* (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* [[bg/4/13|[Bg. 4.13]]]). If the son of a *brāhmaṇa* does not become like a *brāhmaṇa,* he may be called a *kṣatriya, vaiśya* or *śūdra,* according to his qualifications. The basic principle for dividing society is not a person's birth but his qualities and actions.

9.15.11

> *prasāditaḥ satyavatyā*
> *maivaṁ bhūr iti bhārgavaḥ*
> *atha tarhi bhavet pautro*
> *jamadagnis tato 'bhavat*

SYNONYMS

prasāditaḥ—pacified; *satyavatyā*—by Satyavatī; *mā*—not; *evam*—thus; *bhūḥ*—let it be; *iti*—thus; *bhārgavaḥ*—the great sage; *atha*—if your son should not become like that; *tarhi*—then; *bhavet*—should become like that; *pautraḥ*—the grandson; *jamadagniḥ*—Jamadagni; *tataḥ*—thereafter; *abhavat*—was born.

TRANSLATION

Satyavatī, however, pacified Ṛcīka Muni with peaceful words and requested that her son not be like a fierce kṣatriya. Ṛcīka Muni replied, "Then your grandson will be of a kṣatriya spirit." Thus Jamadagni was born as the son of Satyavatī.

PURPORT

The great sage Ṛcīka was very angry, but somehow or other Satyavatī pacified him, and at her request he changed his mind. It is indicated here that the son of Jamadagni would be born as Paraśurāma.

9.15.12-13

sā cābhūt sumahat-puṇyā
kauśikī loka-pāvanī
reṇoḥ sutāṁ reṇukāṁ vai
jamadagnir uvāha yām

tasyāṁ vai bhārgava-ṛṣeḥ
sutā vasumad-ādayaḥ
yavīyāñ jajña eteṣāṁ
rāma ity abhiviśrutaḥ

SYNONYMS

sā—she (Satyavatī); *ca*—also; *abhūt*—became; *sumahat-puṇyā*—very great and sacred; *kauśikī*—the river by the name Kauśikī; *loka-pāvanī*—purifying the whole world; *reṇoḥ*—of Reṇu; *sutām*—the daughter; *reṇukām*—by the name Reṇukā; *vai*—indeed; *jamadagniḥ*—Satyavatī's son, Jamadagni; *uvāha*—married; *yām*—whom; *tasyām*—in the womb of Reṇukā; *vai*—indeed; *bhārgava-ṛṣeḥ*—by the semen of Jamadagni; *sutāḥ*—sons; *vasumat-ādayaḥ*—

many, headed by Vasumān; *yavīyān*—the youngest; *jajñe*—was born; *eteṣām*—among them; *rāmaḥ*—Paraśurāma; *iti*—thus; *abhiviśrutaḥ*—was known everywhere.

TRANSLATION

Satyavatī later became the sacred river Kauśikī to purify the entire world, and her son, Jamadagni, married Reṇukā, the daughter of Reṇu. By the semen of Jamadagni, many sons, headed by Vasumān, were born from the womb of Reṇukā. The youngest of them was named Rāma, or Paraśurāma.

9.15.14

yam āhur vāsudevāṁśaṁ
haihayānāṁ kulāntakam
triḥ-sapta-kṛtvo ya imāṁ
cakre niḥkṣatriyāṁ mahīm

SYNONYMS

yam—whom (Paraśurāma); *āhuḥ*—all the learned scholars say; *vāsudeva-aṁśam*—an incarnation of Vāsudeva, the Supreme Personality of Godhead; *haihayānām*—of the Haihayas; *kula-antakam*—the annihilator of the dynasty; *triḥ-sapta-kṛtvaḥ*—twenty-one times; *yaḥ*—who (Paraśurāma); *imām*—this; *cakre*—made; *niḥkṣatriyām*—devoid of *kṣatriyas*; *mahīm*—the earth.

TRANSLATION

Learned scholars accept this Paraśurāma as the celebrated incarnation of Vāsudeva who annihilated the dynasty of Kārtavīrya. Paraśurāma killed all the kṣatriyas on earth twenty-one times.

9.15.15

dṛptaṁ kṣatraṁ bhuvo bhāram
abrahmaṇyam anīnaśat
rajas-tamo-vṛtam ahan
phalguny api kṛte 'ṁhasi

SYNONYMS

dṛptam—very proud; *kṣatram*—the *kṣatriyas,* the ruling class; *bhuvaḥ*—of the earth; *bhāram*—burden; *abrahmaṇyam*—sinful, not caring for the religious principles enunciated by the *brāhmaṇas*; *anīnaśat*—drove away or annihilated; *rajaḥ-tamaḥ*—by the qualities of passion and ignorance; *vṛtam*—covered; *ahan*—he killed; *phalguni*—not very great; *api*—although; *kṛte*—had been committed; *aṁhasi*—an offense.

TRANSLATION

When the royal dynasty, being excessively proud because of the material modes of passion and ignorance, became irreligious and ceased to care for the

laws enacted by the brāhmaṇas, Paraśurāma killed them. Although their offense was not very severe, he killed them to lessen the burden of the world.

PURPORT

The *kṣatriyas,* or the ruling class, must govern the world in accordance with the rules and regulations enacted by great *brāhmaṇas* and saintly persons. As soon as the ruling class becomes irresponsible in regard to the religious principles, it becomes a burden on the earth. As stated here, *rajas-tamo-vṛtaṁ, bhāram abrahmaṇyam:* when the ruling class is influenced by the lower modes of nature, namely ignorance and passion, it becomes a burden to the world and must then be annihilated by superior power. We actually see from modern history that monarchies have been abolished by various revolutions, but unfortunately the monarchies have been abolished to establish the supremacy of third-class and fourth-class men. Although monarchies overpowered by the modes of passion and ignorance have been abolished in the world, the inhabitants of the world are still unhappy, for although the qualities of the former monarchs were degraded by taints of ignorance, these monarchs have been replaced by men of the mercantile and worker classes whose qualities are even more degraded. When the government is actually guided by *brāhmaṇas,* or God conscious men, then there can be real happiness for the people. Therefore in previous times, when the ruling class was degraded to the modes of passion and ignorance,

the *brāhmaṇas,* headed by such a *kṣatriya*-spirited *brāhmaṇa* as Paraśurāma, killed them twenty-one consecutive times.

In Kali-yuga, as stated in *Śrīmad-Bhāgavatam* (12.2.13), *dasyu-prāyeṣu rājasu:* the ruling class (*rājanya*) will be no better than plunderers (*dasyus*) because the third-class and fourth-class men will monopolize the affairs of the government. Ignoring the religious principles and brahminical rules and regulations, they will certainly try to plunder the riches of the citizens without consideration. As stated elsewhere in *Śrīmad-Bhāgavatam* (12.1.40):

> *asaṁskṛtāḥ kriyā-hīnā*
> *rajasā tamasāvṛtāḥ*
> *prajās te bhakṣayiṣyanti*
> *mlecchā rājanya-rūpiṇaḥ*

Being unpurified, neglecting to discharge human duties properly, and being influenced by the modes of passion (*rajas*) and ignorance (*tamas*), unclean people (*mlecchas*), posing as members of the government (*rājanya-rūpiṇaḥ*), will swallow the citizens (*prājas te bhakṣayiṣyanti*). And in still another place, *Śrīmad-Bhāgavatam* (12.2.7-8) says:

> *evaṁ prajābhir duṣṭābhir*
> *ākīrṇe kṣiti-maṇḍale*
> *brahma-viṭ-kṣatra-śūdrāṇāṁ*
> *yo balī bhavitā nṛpaḥ*

> *prajā hi lubdhai rājanyair*
> *nirghṛṇair dasyu-dharmabhiḥ*
> *ācchinna-dāra-draviṇā*
> *yāsyanti giri-kānanam*

Human society is naturally grouped into four divisions, as stated in *Bhagavad-gītā* (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* [[bg/4/13|[Bg. 4.13]]]). But if this system is neglected and the qualities and divisions of society are not considered, the result will be *brahma-viṭ-kṣatra-śūdrāṇāṁ yo balī bhavitā nṛpaḥ:* the so-called caste system of *brāhmaṇa, kṣatriya, vaiśya* and *śūdra* will be meaningless. As a result, whoever somehow or other becomes powerful will be the king or president, and thus the *prajās,* or citizens, will be so harassed that they will give up hearth and home and will go to the forest (*yāsyanti giri-kānanam*) to escape harassment by government officials who have no mercy and are addicted to the ways of plunderers. Therefore the *prajās,* or the people in general, must take to the Kṛṣṇa consciousness movement, the Hare Kṛṣṇa movement, which is the sound incarnation of the Supreme Personality of Godhead. *Kali-kāle nāma-rūpe kṛṣṇa-avatāra:* Kṛṣṇa, the Supreme Personality of Godhead, has now appeared as an incarnation by His holy name. Therefore, when the *prajās* become Kṛṣṇa conscious, they can then expect a good government and good society, a perfect life, and liberation from the bondage of material existence.

9.15.16

śrī-rājovāca
kiṁ tad aṁho bhagavato
rājanyair ajitātmabhiḥ
kṛtaṁ yena kulaṁ naṣṭaṁ
kṣatriyāṇām abhīkṣṇaśaḥ

SYNONYMS

śrī-rājā uvāca—Mahārāja Parīkṣit inquired; *kim*—what; *tat aṁhaḥ*—that offense; *bhagavataḥ*—unto the Supreme Personality of Godhead; *rājanyaiḥ*—by the royal family; *ajita-ātmabhiḥ*—who could not control their senses and thus were degraded; *kṛtam*—which had been done; *yena*—by which; *kulam*—the dynasty; *naṣṭam*—was annihilated; *kṣatriyāṇām*—of the royal family; *abhīkṣṇaśaḥ*—again and again.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: What was the offense that the kṣatriyas who could not control their senses committed before Lord Paraśurāma, the incarnation of the Supreme Personality of Godhead, for which the Lord annihilated the kṣatriya dynasty again and again?

9.15.17-19

śrī-bādarāyaṇir uvāca
haihayānām adhipatir
arjunaḥ kṣatriyarṣabhaḥ
dattaṁ nārāyaṇāṁśāṁśam
ārādhya parikarmabhiḥ

bāhūn daśa-śataṁ lebhe
durdharṣatvam arātiṣu
avyāhatendriyaujaḥ śrī-
tejo-vīrya-yaśo-balam

yogeśvaratvam aiśvaryaṁ
guṇā yatrāṇimādayaḥ
cacārāvyāhata-gatir
lokeṣu pavano yathā

SYNONYMS

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī replied; *haihayānām adhipatiḥ*—the King of the Haihayas; *arjunaḥ*—by the name Kārtavīryārjuna; *kṣatriya-ṛṣabhaḥ*—the best of the *kṣatriyas*; *dattam*—unto Dattātreya; *nārāyaṇa-aṁśa-aṁśam*—the plenary portion of the plenary portion of Nārāyaṇa; *ārādhya*—after worshiping; *parikarmabhiḥ*—by worship according to the regulative principles; *bāhūn*—arms; *daśa-śatam*—one thousand (ten times

one hundred); *lebhe*—achieved; *durdharṣatvam*—the quality of being very difficult to conquer; *arātiṣu*—in the midst of enemies; *avyāhata*—undefeatable; *indriya-ojaḥ*—strength of the senses; *śrī*—beauty; *tejaḥ*—influence; *vīrya*—power; *yaśaḥ*—fame; *balam*—bodily strength; *yoga-īśvaratvam*—controlling power gained by the practice of mystic *yoga*; *aiśvaryam*—opulence; *guṇāḥ*—qualities; *yatra*—wherein; *aṇimā-ādayaḥ*—eight kinds of yogic perfection (*aṇimā, laghimā,* etc.); *cacāra*—he went; *avyāhata-gatiḥ*—whose progress was indefatigable; *lokeṣu*—all over the world or universe; *pavanaḥ*—the wind; *yathā*—like.

TRANSLATION

Śukadeva Gosvāmī said: The best of the kṣatriyas, Kārtavīryārjuna, the King of the Haihayas, received one thousand arms by worshiping Dattātreya, the plenary expansion of the Supreme Personality of Godhead, Nārāyaṇa. He also became undefeatable by enemies and received unobstructed sensory power, beauty, influence, strength, fame and the mystic power by which to achieve all the perfections of yoga, such as aṇimā and laghimā. Thus having become fully opulent, he roamed all over the universe without opposition, just like the wind.

9.15.20

strī-ratnair āvṛtaḥ krīḍan
revāmbhasi madotkaṭaḥ
vaijayantīṁ srajaṁ bibhrad
rurodha saritaṁ bhujaiḥ

SYNONYMS

strī-ratnaiḥ—by beautiful women; *āvṛtaḥ*—surrounded; *krīḍan*—enjoying; *revā-ambhasi*—in the water of the River Revā, or Narmadā; *mada-utkaṭaḥ*—too puffed up because of opulence; *vaijayantīm srajam*—the garland of victory; *bibhrat*—being decorated with; *rurodha*—stopped the flow; *saritam*—of the river; *bhujaiḥ*—with his arms.

TRANSLATION

Once while enjoying in the water of the River Narmadā, the puffed-up Kārtavīryārjuna, surrounded by beautiful women and garlanded with a garland of victory, stopped the flow of the water with his arms.

9.15.21

viplāvitaṁ sva-śibiraṁ
pratisrotaḥ-sarij-jalaiḥ

nāmṛṣyat tasya tad vīryaṁ
vīramānī daśānanaḥ

SYNONYMS

viplāvitam—having been inundated; *sva-śibiram*—his own camp; *pratisrotaḥ*—which was flowing in the opposite direction; *sarit-jalaiḥ*—by the water of the river; *na*—not; *amṛṣyat*—could tolerate; *tasya*—of Kārtavīryārjuna; *tat vīryam*—that influence; *vīramānī*—considering himself very heroic; *daśa-ānanaḥ*—the ten-headed Rāvaṇa.

TRANSLATION

Because Kārtavīryārjuna made the water flow in the opposite direction, the camp of Rāvaṇa, which was set up on the bank of the Narmadā near the city of Māhiṣmatī, was inundated. This was unbearable to the ten-headed Rāvaṇa, who considered himself a great hero and could not tolerate Kārtavīryārjuna's power.

PURPORT

Rāvaṇa was out touring to gain victory over all other countries (*dig-vijaya*), and he had camped on the bank of the Narmadā River near the city of Māhiṣmatī.

9.15.22

gṛhīto līlayā strīṇāṁ
samakṣaṁ kṛta-kilbiṣaḥ
māhiṣmatyāṁ sanniruddho
mukto yena kapir yathā

SYNONYMS

gṛhītaḥ—was arrested by force; *līlayā*—very easily; *strīṇām*—of the women; *samakṣam*—in the presence; *kṛta-kilbiṣaḥ*—thus becoming an offender; *māhiṣmatyām*—in the city known as Māhiṣmatī; *sanniruddhaḥ*—was arrested; *muktaḥ*—released; *yena*—by whom (Kārtavīryārjuna); *kapiḥ yathā*—exactly as done to a monkey.

TRANSLATION

When Rāvaṇa attempted to insult Kārtavīryārjuna in the presence of the women and thus offended him, Kārtavīryārjuna easily arrested Rāvaṇa and put him in custody in the city of Māhiṣmatī, just as one captures a monkey, and then released him neglectfully.

9.15.23

sa ekadā tu mṛgayāṁ
vicaran vijane vane

yadṛcchayāśrama-padaṁ
jamadagner upāviśat

SYNONYMS

saḥ—he, Kārtavīryārjuna; *ekadā*—once upon a time; *tu*—but; *mṛgayām*—while hunting; *vicaran*—wandering; *vijane*—solitary; *vane*—in a forest; *yadṛcchayā*—without any program; *āśrama-padam*—the residential place; *jamadagneḥ*—of Jamadagni Muni; *upāviśat*—he entered.

TRANSLATION

Once while Kārtavīryārjuna was wandering unengaged in a solitary forest and hunting, he approached the residence of Jamadagni.

PURPORT

Kārtavīryārjuna had no business going to the residence of Jamadagni, but because he was puffed-up by his extraordinary power, he went there and offended Paraśurāma. This was the prelude to his being killed by Paraśurāma for his offensive act.

9.15.24

tasmai sa naradevāya
munir arhaṇam āharat

sasainyāmātya-vāhāya
haviṣmatyā tapo-dhanaḥ

SYNONYMS

tasmai—unto him; *saḥ*—he (Jamadagni); *naradevāya*—unto King Kārtavīryārjuna; *muniḥ*—the great sage; *arhaṇam*—paraphernalia for worship; *āharat*—offered; *sa-sainya*—with his soldiers; *amātya*—his ministers; *vāhāya*—and the chariots, the elephants, the horses or the men who carried the palanquins; *haviṣmatyā*—because of possessing a *kāmadhenu,* a cow that could supply everything; *tapaḥ-dhanaḥ*—the great sage, whose only power was his austerity, or who was engaged in austerity.

TRANSLATION

The sage Jamadagni, who was engaged in great austerities in the forest, received the King very well, along with the King's soldiers, ministers and carriers. He supplied all the necessities to worship these guests, for he possessed a kāmadhenu cow that was able to supply everything.

PURPORT

The *Brahma-saṁhitā* informs us that the spiritual world, and especially the planet Goloka Vṛndāvana, where Kṛṣṇa lives, is full of *surabhi* cows (*surabhīr abhipālayantam* [Bs. 5.29]). The *surabhi* cow is also called *kāmadhenu*. Although Jamadagni possessed only one *kāmadhenu,* he was able to get from it

everything desirable. Thus he was able to receive the King, along with the King's great number of followers, ministers, soldiers, animals and palanquin carriers. When we speak of a king, we understand that he is accompanied by many followers. Jamadagni was able to receive all the King's followers properly and feed them sumptuously with food prepared in ghee. The King was astonished at how opulent Jamadagni was because of possessing only one cow, and therefore he became envious of the great sage. This was the beginning of his offense. Paraśurāma, the incarnation of the Supreme Personality of Godhead, killed Kārtavīryārjuna because Kārtavīryārjuna was too proud. One may possess unusual opulence in this material world, but if one becomes puffed up and acts whimsically he will be punished by the Supreme Personality of Godhead. This is the lesson to learn from this history, in which Paraśurāma became angry at Kārtavīryārjuna and killed him and rid the entire world of *kṣatriyas* twenty-one times.

9.15.25

> *sa vai ratnaṁ tu tad dṛṣṭvā*
> *ātmaiśvaryātiśāyanam*
> *tan nādriyatāgnihotryāṁ*
> *sābhilāṣaḥ sahaihayaḥ*

SYNONYMS

saḥ—he (Kārtavīryārjuna); *vai*—indeed; *ratnam*—a great source of wealth; *tu*—indeed; *tat*—the *kāmadhenu* in the possession of Jamadagni; *dṛṣṭvā*—by observing; *ātma-aiśvarya*—his own personal opulence; *ati-śāyanam*—which was exceeding; *tat*—that; *na*—not; *ādriyata*—appreciated very much; *agnihotryām*—in that cow, which was useful for executing the *agnihotra* sacrifice; *sa-abhilāṣaḥ*—became desirous; *sa-haihayaḥ*—with his own men, the Haihayas.

TRANSLATION

Kārtavīryārjuna thought that Jamadagni was more powerful and wealthy than himself because of possessing a jewel in the form of the kāmadhenu. Therefore he and his own men, the Haihayas, were not very much appreciative of Jamadagni's reception. On the contrary, they wanted to possess that kāmadhenu, which was useful for the execution of the agnihotra sacrifice.

PURPORT

Jamadagni was more powerful than Kārtavīryārjuna because of performing the *agnihotra-yajña* with clarified butter received from the *kāmadhenu*. Not everyone can be expected to possess such a cow. Nonetheless, an ordinary man may possess an ordinary cow, give protection to this animal, take sufficient milk from it, and engage the milk to produce butter and clarified ghee,

especially for performing the *agnihotra-yajña*. This is possible for everyone. Thus we find that in *Bhagavad-gītā* Lord Kṛṣṇa advises *go-rakṣya,* the protection of cows. This is essential because if cows are cared for properly they will surely supply sufficient milk. We have practical experience in America that in our various ISKCON farms we are giving proper protection to the cows and receiving more than enough milk. In other farms the cows do not deliver as much milk as in our farms; because our cows know very well that we are not going to kill them, they are happy, and they give ample milk. Therefore this instruction given by Lord Kṛṣṇa—*go-rakṣya*—is extremely meaningful. The whole world must learn from Kṛṣṇa how to live happily without scarcity simply by producing food grains (*annād bhavanti bhūtāni* [[bg/3/14|[Bg. 3.14]]]) and giving protection to the cows (*go-rakṣya*). *Kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāvajam* [[bg/18/44|[Bg. 18.44]]]. Those who belong to the third level of human society, namely the mercantile people, must keep land for producing food grains and giving protection to cows. This is the injunction of *Bhagavad-gītā*. In the matter of protecting the cows, the meat-eaters will protest, but in answer to them we may say that since Kṛṣṇa gives stress to cow protection, those who are inclined to eat meat may eat the flesh of unimportant animals like hogs, dogs, goats and sheep, but they should not touch the life of the cows, for this is destructive to the spiritual advancement of human society.

9.15.26

havirdhānīm ṛṣer darpān
narān hartum acodayat
te ca māhiṣmatīṁ ninyuḥ
sa-vatsāṁ krandatīṁ balāt

SYNONYMS

haviḥ-dhānīm—the *kāmadhenu*; *ṛṣeḥ*—of the great sage Jamadagni; *darpāt*—because of his being puffed up with material power; *narān*—all his men (soldiers); *hartum*—to steal or take away; *acodayat*—encouraged; *te*—the men of Kārtavīryārjuna; *ca*—also; *māhiṣmatīm*—to the capital of Kārtavīryārjuna; *ninyuḥ*—brought; *sa-vatsām*—with the calf; *krandatīm*—crying; *balāt*—because of being taken away by force.

TRANSLATION

Being puffed up by material power, Kārtavīryārjuna encouraged his men to steal Jamadagni's kāmadhenu. Thus the men forcibly took away the crying kāmadhenu, along with her calf, to Māhiṣmatī, Kārtavīryārjuna's capital.

PURPORT

The word *havirdhānīm* is significant in this verse. *Havirdhānīm* refers to a cow required for supplying *havis,* or ghee, for the

performance of ritualistic ceremonies in sacrifices. In human life, one should be trained to perform *yajñas*. As we are informed in *Bhagavad-gītā* (Bg. 3.9), *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ*/ if we do not perform *yajña,* we shall simply work very hard for sense gratification like dogs and hogs. This is not civilization. A human being should be trained to perform *yajña*. *Yajñād bhavati parjanyaḥ* [[bg/3/14|[Bg. 3.14]]]. If *yajñas* are regularly performed, there will be proper rain from the sky, and when there is regular rainfall, the land will be fertile and suitable for producing all the necessities of life. *Yajña,* therefore, is essential. For performing *yajña,* clarified butter is essential, and for clarified butter, cow protection is essential. Therefore, if we neglect the Vedic way of civilization, we shall certainly suffer. So-called scholars and philosophers do not know the secret of success in life, and therefore they suffer in the hands of *prakṛti,* nature (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ* [[bg/3/27|[Bg. 3.27]]]). Nonetheless, although they are forced to suffer, they think they are advancing in civilization (*ahaṅkāra-vimūḍhātmā kartāham iti manyate*). The Kṛṣṇa consciousness movement is therefore meant to revive a mode of civilization in which everyone will be happy. This is the motive of our Kṛṣṇa consciousness movement. *Yajñe sukhena bhavantu*.

9.15.27

> *atha rājani niryāte*
> *rāma āśrama āgataḥ*

śrutvā tat tasya daurātmyaṁ
cukrodhāhir ivāhataḥ

SYNONYMS

atha—thereafter; *rājani*—when the King; *niryāte*—had gone away; *rāmaḥ*—Paraśurāma, the youngest son of Jamadagni; *āśrame*—in the cottage; *āgataḥ*—returned; *śrutvā*—when he heard; *tat*—that; *tasya*—of Kārtavīryārjuna; *daurātmyam*—nefarious act; *cukrodha*—became extremely angry; *ahiḥ*—a snake; *iva*—like; *āhataḥ*—trampled or injured.

TRANSLATION

Thereafter, Kārtavīryārjuna having left with the kāmadhenu, Paraśurāma returned to the āśrama. When Paraśurāma, the youngest son of Jamadagni, heard about Kārtavīryārjuna's nefarious deed, he became as angry as a trampled snake.

9.15.28

ghoram ādāya paraśuṁ
satūṇaṁ varma kārmukam
anvadhāvata durmarṣo
mṛgendra iva yūthapam

SYNONYMS

ghoram—extremely fierce; *ādāya*—taking in hand; *paraśum*—a chopper; *sa-tūṇam*—along with a quiver; *varma*—a shield; *kārmukam*—a bow; *anvadhāvata*—followed; *durmarṣaḥ*—Lord Paraśurāma, being exceedingly angry; *mṛgendraḥ*—a lion; *iva*—like; *yūthapam*—(goes to attack) an elephant.

TRANSLATION

Taking up his fierce chopper, his shield, his bow and a quiver of arrows, Lord Paraśurāma, exceedingly angry, chased Kārtavīryārjuna just as a lion chases an elephant.

9.15.29

tam āpatantaṁ bhṛgu-varyam ojasā
dhanur-dharaṁ bāṇa-paraśvadhāyudham
aiṇeya-carmāmbaram arka-dhāmabhir
yutaṁ jaṭābhir dadṛśe purīṁ viśan

SYNONYMS

tam—that Lord Paraśurāma; *āpatantam*—coming after him; *bhṛgu-varyam*—the best of the Bhṛgu dynasty, Lord Paraśurāma; *ojasā*—very fiercely; *dhanuḥ-dharam*—carrying a bow; *bāṇa*—arrows; *paraśvadha*—chopper; *āyudham*—having all these weapons; *aiṇeya-carma*—blackish deerskin; *ambaram*—the covering of his

body; *arka-dhāmabhiḥ*—appearing like the sunshine; *yutam jaṭābhiḥ*—with locks of hair; *dadṛśe*—he saw; *purīm*—into the capital; *viśan*—entering.

TRANSLATION

As King Kārtavīryārjuna entered his capital, Māhiṣmatī Purī, he saw Lord Paraśurāma, the best of the Bhṛgu dynasty, coming after him, holding a chopper, shield, bow and arrows. Lord Paraśurāma was covered with a black deerskin, and his matted locks of hair appeared like the sunshine.

9.15.30

> *acodayad dhasti-rathāśva-pattibhir*
> *gadāsi-bāṇarṣṭi-śataghni-śaktibhiḥ*
> *akṣauhiṇīḥ sapta-daśātibhīṣaṇās*
> *tā rāma eko bhagavān asūdayat*

SYNONYMS

acodayat—he sent for fighting; *hasti*—with elephants; *ratha*—with chariots; *aśva*—with horses; *pattibhiḥ*—and with infantry; *gadā*—with clubs; *asi*—with swords; *bāṇa*—with arrows; *ṛṣṭi*—with the weapons called *ṛṣṭis*; *śataghni*—with weapons called *śataghnis*; *śaktibhiḥ*—with weapons called *śaktis*; *akṣauhiṇīḥ*—whole groups of *akṣauhiṇīs*; *sapta-daśa*—seventeen; *ati-bhīṣaṇāḥ*—very fierce; *tāḥ*

—all of them; *rāmaḥ*—Lord Paraśurāma; *ekaḥ*—alone; *bhagavān*—the Supreme Personality of Godhead; *asūdayat*—killed.

TRANSLATION

Upon seeing Paraśurāma, Kārtavīryārjuna immediately feared him and sent many elephants, chariots, horses and infantry soldiers equipped with clubs, swords, arrows, ṛṣṭis, śataghnis, śaktis, and many similar weapons to fight against him. Kārtavīryārjuna sent seventeen full akṣauhiṇīs of soldiers to check Paraśurāma. But Lord Paraśurāma alone killed all of them.

PURPORT

The word *akṣauhiṇī* refers to a military phalanx consisting of 21,870 chariots and elephants, 109,350 infantry soldiers and 65,610 horses. An exact description is given in the *Mahābhārata, Ādi parva,* Second Chapter, as follows:

> *eko ratho gajaś caikaḥ*
> *narāḥ pañca padātayaḥ*
> *trayaś ca turagās taj-jñaiḥ*
> *pattir ity abhidhīyate*

> *pattiṁ tu triguṇām etāṁ*
> *viduḥ senāmukhaṁ budhāḥ*

trīṇi senāmukhāny eko
gulma ity adhidhīyate

trayo gulmā gaṇo nāma
vāhinī tu gaṇās trayaḥ
śrutās tisras tu vāhinyaḥ
pṛtaneti vicakṣaṇaiḥ

camūs tu pṛtanās tisraś
caṁvas tisras tv anīkinī
anīkinīṁ daśa-guṇām
āhur akṣauhiṇīṁ budhāḥ

akṣauhiṇyas tu saṅkhyātā
rathānāṁ dvija-sattamāḥ
saṅkhyā-gaṇita-tattvajñaiḥ
sahasrāṇy eka-viṁśati

śatāny upari cāṣṭau ca
bhūyas tathā ca saptatiḥ
gajānāṁ tu parīmāṇaṁ
tāvad evātra nirdiśet

jñeyaṁ śata-sahasraṁ tu
sahasrāṇi tathā nava
narāṇām adhi pañcāśac
chatāni trīṇi cānaghāḥ

pañca-ṣaṣṭi-sahasrāṇi
tathāśvānāṁ śatāni ca
daśottarāṇi ṣaṭ cāhur
yathāvad abhisaṅkhyayā

etām akṣauhiṇīṁ prāhuḥ
saṅkhyā-tattva-vido janāḥ

"One chariot, one elephant, five infantry soldiers and three horses are called a *patti* by those who are learned in the science. The wise also know that a *senāmukha* is three times what a *patti* is. Three *senāmukhas* are known as one *gulma,* three *gulmas* are called a *gaṇa,* and three *gaṇas* are called a *vāhinī.* Three *vāhinīs* have been referred to by the learned as a *pṛtanā,* three *pṛtanās* equal one *camū,* and three *camūs* equal one *anīkinī.* The wise refer to ten *anīkinīs* as one *akṣauhiṇī.* The chariots of an *akṣauhiṇī* have been calculated at 21,870 by those who know the science of such calculations, O best of the twice-born, and the number of elephants is the same. The number of infantry soldiers is 109,350, and the number of horses is 65,610. This is called an *akṣauhiṇī.*"

9.15.31

yato yato 'sau praharat-paraśvadho
mano-'nilaujāḥ para-cakra-sūdanaḥ

tatas tataś chinna-bhujoru-kandharā
nipetur urvyāṁ hata-sūta-vāhanāḥ

SYNONYMS

yataḥ—wherever; *yataḥ*—wherever; *asau*—Lord Paraśurāma; *praharat*—slashing; *paraśvadhaḥ*—being expert in using his weapon, the *paraśu,* or chopper; *manaḥ*—like the mind; *anila*—like the wind; *ojāḥ*—being forceful; *para-cakra*—of the enemies' military strength; *sūdanaḥ*—killer; *tataḥ*—there; *tataḥ*—and there; *chinna*—scattered and cut off; *bhuja*—arms; *ūru*—legs; *kandharāḥ*—shoulders; *nipetuḥ*—fell down; *urvyām*—on the ground; *hata*—killed; *sūta*—chariot drivers; *vāhanāḥ*—carrier horses and elephants.

TRANSLATION

Lord Paraśurāma, being expert in killing the military strength of the enemy, worked with the speed of the mind and the wind, slicing his enemies with his chopper [paraśu]. Wherever he went, the enemies fell, their legs, arms and shoulders being severed, their chariot drivers killed, and their carriers, the elephants and horses all annihilated.

PURPORT

In the beginning, when the army of the enemy was full of fighting soldiers, elephants and horses, Lord Paraśurāma proceeded into their midst at the speed of mind to kill them. When somewhat

tired, he slowed down to the speed of wind and continued to kill the enemies vigorously. The speed of mind is greater than the speed of the wind.

9.15.32

> *dṛṣṭvā sva-sainyaṁ rudhiraugha-kardame*
> *raṇājire rāma-kuṭhāra-sāyakaiḥ*
> *vivṛkṇa-varma-dhvaja-cāpa-vigrahaṁ*
> *nipātitaṁ haihaya āpatad ruṣā*

SYNONYMS

dṛṣṭvā—by seeing; *sva-sainyam*—his own soldiers; *rudhira-ogha-kardame*—which had become muddy due to the flow of blood; *raṇa-ajire*—on the battlefield; *rāma-kuṭhāra*—by the axe of Lord Paraśurāma; *sāyakaiḥ*—and by the arrows; *vivṛkṇa*—scattered; *varma*—the shields; *dhvaja*—the flags; *cāpa*—bows; *vigraham*—the bodies; *nipātitam*—fallen; *haihayaḥ*—Kārtavīryārjuna; *āpatat*—forcefully came there; *ruṣā*—being very angry.

TRANSLATION

By manipulating his axe and arrows, Lord Paraśurāma cut to pieces the shields, flags, bows and bodies of Kārtavīryārjuna's soldiers, who fell on the battlefield, muddying the ground with their blood. Seeing these reverses, Kārtavīryārjuna, infuriated, rushed to the battlefield.

9.15.33

athārjunaḥ pañca-śateṣu bāhubhir
dhanuḥṣu bāṇān yugapat sa sandadhe
rāmāya rāmo 'stra-bhṛtāṁ samagraṇīs
tāny eka-dhanveṣubhir ācchinat samam

SYNONYMS

atha—thereafter; *arjunaḥ*—Kārtavīryārjuna; *pañca-śateṣu*—five hundred; *bāhubhiḥ*—with his arms; *dhanuḥṣu*—on the bows; *bāṇān*—arrows; *yugapat*—simultaneously; *saḥ*—he; *sandadhe*—fixed; *rāmāya*—just to kill Lord Paraśurāma; *rāmaḥ*—Lord Paraśurāma; *astra-bhṛtām*—of all the soldiers who could use weapons; *samagraṇīḥ*—the very best; *tāni*—all the bows of Kārtavīryārjuna; *eka-dhanvā*—possessing one bow; *iṣubhiḥ*—the arrows; *ācchinat*—cut to pieces; *samam*—with.

TRANSLATION

Then Kārtavīryārjuna, with his one thousand arms, simultaneously fixed arrows on five hundred bows to kill Lord Paraśurāma. But Lord Paraśurāma, the best of fighters, released enough arrows with only one bow to cut to pieces immediately all the arrows and bows in the hands of Kārtavīryārjuna.

9.15.34

punaḥ sva-hastair acalān mṛdhe 'ṅghripān
utkṣipya vegād abhidhāvato yudhi
bhujān kuṭhāreṇa kaṭhora-neminā
ciccheda rāmaḥ prasabhaṁ tv aher iva

SYNONYMS

punaḥ—again; *sva-hastaiḥ*—by his own hands; *acalān*—hills; *mṛdhe*—in the battlefield; *aṅghripān*—trees; *utkṣipya*—after uprooting; *vegāt*—with great force; *abhidhāvataḥ*—of he who was running very forcefully; *yudhi*—in the battlefield; *bhujān*—all the arms; *kuṭhāreṇa*—by his axe; *kaṭhora-neminā*—which was very sharp; *ciccheda*—cut to pieces; *rāmaḥ*—Lord Paraśurāma; *prasabham*—with great force; *tu*—but; *aheḥ iva*—just like the hoods of a serpent.

TRANSLATION

When his arrows were cut to pieces, Kārtavīryārjuna uprooted many trees and hills with his own hands and again rushed strongly toward Lord Paraśurāma to kill him. But Paraśurāma then used his axe with great force to cut off Kārtavīryārjuna's arms, just as one might lop off the hoods of a serpent.

9.15.35-36

kṛtta-bāhoḥ śiras tasya
gireḥ śṛṅgam ivāharat
hate pitari tat-putrā
ayutaṁ dudruvur bhayāt

agnihotrīm upāvartya
savatsāṁ para-vīra-hā
samupetyāśramaṁ pitre
parikliṣṭāṁ samarpayat

SYNONYMS

kṛtta-bāhoḥ—of Kārtavīryārjuna, whose arms were cut off; *śiraḥ*—the head; *tasya*—of him (Kārtavīryārjuna); *gireḥ*—of a mountain; *śṛṅgam*—the peak; *iva*—like; *āharat*—(Paraśurāma) cut from his body; *hate pitari*—when their father was killed; *tat-putrāḥ*—his sons; *ayutam*—ten thousand; *dudruvuḥ*—fled; *bhayāt*—out of fear; *agnihotrīm*—the *kāmadhenu*; *upāvartya*—bringing near; *sa-vatsām*—with her calf; *para-vīra-hā*—Paraśurāma, who could kill the heroes of the enemies; *samupetya*—after returning; *āśramam*—to the residence of his father; *pitre*—unto his father; *parikliṣṭām*—which had undergone extreme suffering; *samarpayat*—delivered.

TRANSLATION

Thereafter, Paraśurāma cut off like a mountain peak the head of Kārtavīryārjuna, who had already lost his arms. When Kārtavīryārjuna's ten thousand sons saw their father killed, they all fled in fear. Then Paraśurāma, having killed the enemy, released the kāmadhenu, which had undergone great suffering, and brought it back with its calf to his residence, where he gave it to his father, Jamadagni.

9.15.37

sva-karma tat kṛtaṁ rāmaḥ
pitre bhrātṛbhya eva ca
varṇayām āsa tac chrutvā
jamadagnir abhāṣata

SYNONYMS

sva-karma—his own activities; *tat*—all those deeds; *kṛtam*—which had been performed; *rāmaḥ*—Paraśurāma; *pitre*—unto his father; *bhrātṛbhyaḥ*—unto his brothers; *eva ca*—as well as; *varṇayām āsa*—described; *tat*—that; *śrutvā*—after hearing; *jamadagniḥ*—the father of Paraśurāma; *abhāṣata*—said as follows.

TRANSLATION

Paraśurāma described to his father and brothers his activities in killing Kārtavīryārjuna. Upon hearing of these deeds, Jamadagni spoke to his son as follows.

9.15.38

rāma rāma mahābāho
bhavān pāpam akāraṣīt
avadhīn naradevaṁ yat
sarva-devamayaṁ vṛthā

SYNONYMS

rāma rāma—my dear son Paraśurāma; *mahābāho*—O great hero; *bhavān*—you; *pāpam*—sinful activities; *akāraṣīt*—have executed; *avadhīt*—have killed; *naradevam*—the king; *yat*—who is; *sarva-deva-mayam*—the embodiment of all the demigods; *vṛthā*—unnecessarily.

TRANSLATION

O great hero, my dear son Paraśurāma, you have unnecessarily killed the king, who is supposed to be the embodiment of all the demigods. Thus you have committed a sin.

9.15.39

vayaṁ hi brāhmaṇās tāta
kṣamayārhaṇatāṁ gatāḥ
yayā loka-gurur devaḥ
pārameṣṭhyam agāt padam

SYNONYMS

vayam—we; *hi*—indeed; *brāhmaṇāḥ*—are qualified *brāhmaṇas*; *tāta*—O my dear son; *kṣamayā*—with the quality of forgiveness; *arhaṇatām*—the position of being worshiped; *gatāḥ*—we have achieved; *yayā*—by this qualification; *loka-guruḥ*—the spiritual master of this universe; *devaḥ*—Lord Brahmā; *pārameṣṭhyam*—the supreme person within this universe; *agāt*—achieved; *padam*—the position.

TRANSLATION

My dear son, we are all brāhmaṇas and have become worshipable for the people in general because of our quality of forgiveness. It is because of this quality that Lord Brahmā, the supreme spiritual master of this universe, has achieved his post.

9.15.40

kṣamayā rocate lakṣmīr
brāhmī saurī yathā prabhā
kṣamiṇām āśu bhagavāṁs
tuṣyate harir īśvaraḥ

SYNONYMS

kṣamayā—simply by forgiving; *rocate*—becomes pleasing; *lakṣmīḥ*—the goddess of fortune; *brāhmī*—in connection with brahminical qualifications; *saurī*—the sun-god; *yathā*—as; *prabhā*—the sunshine; *kṣamiṇām*—unto the *brāhmaṇas,* who are so forgiving; *āśu*—very soon; *bhagavān*—the Supreme Personality of Godhead; *tuṣyate*—becomes pleased; *hariḥ*—the Lord; *īśvaraḥ*—the supreme controller.

TRANSLATION

The duty of a brāhmaṇa is to culture the quality of forgiveness, which is illuminating like the sun. The Supreme Personality of Godhead, Hari, is pleased with those who are forgiving.

PURPORT

Different personalities become beautiful by possessing different qualities. Cāṇakya Paṇḍita says that the cuckoo bird, although very black, is beautiful because of its sweet voice. Similarly, a

woman becomes beautiful by her chastity and faithfulness to her husband, and an ugly person becomes beautiful when he becomes a learned scholar. In the same way, *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* become beautiful by their qualities. *Brāhmaṇas* are beautiful when they are forgiving, *kṣatriyas* when they are heroic and never retreat from fighting, *vaiśyas* when they enrich cultural activities and protect cows, and *śūdras* when they are faithful in the discharge of duties pleasing to their masters. Thus everyone becomes beautiful by his special qualities. And the special quality of the *brāhmaṇa,* as described here, is forgiveness.

9.15.41

> *rājño mūrdhābhiṣiktasya*
> *vadho brahma-vadhād guruḥ*
> *tīrtha-saṁsevayā cāṁho*
> *jahy aṅgācyuta-cetanaḥ*

SYNONYMS

rājñaḥ—of the king; *mūrdha-abhiṣiktasya*—who is noted as the emperor; *vadhaḥ*—the killing; *brahma-vadhāt*—than killing a *brāhmaṇa*; *guruḥ*—more severe; *tīrtha-saṁsevayā*—by worshiping the holy places; *ca*—also; *aṁhaḥ*—the sinful act; *jahi*—wash out; *aṅga*—O my dear son; *acyuta-cetanaḥ*—being fully Kṛṣṇa conscious.

TRANSLATION

My dear son, killing a king who is an emperor is more severely sinful than killing a brāhmaṇa. But now, if you become Kṛṣṇa conscious and worship the holy places, you can atone for this great sin.

PURPORT

One who fully surrenders to the Supreme Personality of Godhead is freed from all sins (*ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi* [[bg/18/66|[Bg. 18.66]]]). From the very day or moment he fully surrenders to Śrī Kṛṣṇa, even the most sinful person is freed. Nonetheless, as an example, Jamadagni advised his son Paraśurāma to worship the holy places. Because an ordinary person cannot immediately surrender to the Supreme Personality of Godhead, he is advised to go from one holy place to another to find saintly persons and thus gradually be released from sinful reactions.

Thus end the Bhaktivedanta purports of the Ninth Canto, Fifteenth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "Paraśurāma, the Lord's Warrior Incarnation."

Chapter 16

9.16.1

śrī-śuka uvāca
pitropaśikṣito rāmas
tatheti kuru-nandana
saṁvatsaraṁ tīrtha-yātrāṁ
caritvāśramam āvrajat

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *pitrā*—by his father; *upaśikṣitaḥ*—thus advised; *rāmaḥ*—Lord Paraśurāma; *tathā iti*—let it be so; *kuru-nandana*—O son of the Kuru dynasty, Mahārāja Parīkṣit; *saṁvatsaram*—for one complete year; *tīrtha-yātrām*—traveling to all the holy places; *caritvā*—after executing; *āśramam*—to his own residence; *āvrajat*—returned.

TRANSLATION

Śukadeva Gosvāmī said: My dear Mahārāja Parīkṣit, son of the Kuru dynasty, when Lord Paraśurāma was given this order by his father, he immediately agreed, saying, "Let it be so." For one complete year he traveled

to holy places. Then he returned to his father's residence.

9.16.2

kadācid reṇukā yātā
gaṅgāyāṁ padma-mālinam
gandharva-rājaṁ krīḍantam
apsarobhir apaśyata

SYNONYMS

kadācit—once upon a time; *reṇukā*—Jamadagni's wife, the mother of Lord Paraśurāma; *yātā*—went; *gaṅgāyām*—to the bank of the River Ganges; *padma-mālinam*—decorated with a garland of lotus flowers; *gandharva-rājam*—the King of the Gandharvas; *krīḍantam*—sporting; *apsarobhiḥ*—with the Apsarās (heavenly society girls); *apaśyata*—she saw.

TRANSLATION

Once when Reṇukā, the wife of Jamadagni, went to the bank of the Ganges to get water, she saw the King of the Gandharvas, decorated with a garland of lotuses and sporting in the Ganges with celestial women [Apsarās].

9.16.3

vilokayantī krīḍantam
udakārthaṁ nadīṁ gatā
homa-velāṁ na sasmāra
kiñcic citraratha-spṛhā

SYNONYMS

vilokayantī—while looking at; *krīḍantam*—the King of the Gandharvas, engaged in such activities; *udaka-artham*—for getting some water; *nadīm*—to the river; *gatā*—as she went; *homa-velām*—the time for performing the *homa,* fire sacrifice; *na sasmāra*—did not remember; *kiñcit*—very little; *citraratha*—of the King of the Gandharvas, known as Citraratha; *spṛhā*—did desire the company.

TRANSLATION

She had gone to bring water from the Ganges, but when she saw Citraratha, the King of the Gandharvas, sporting with the celestial girls, she was somewhat inclined toward him and failed to remember that the time for the fire sacrifice was passing.

9.16.4

kālātyayaṁ taṁ vilokya
muneḥ śāpa-viśaṅkitā

āgatya kalaśaṁ tasthau
purodhāya kṛtāñjaliḥ

SYNONYMS

kāla-atyayam—passing the time; *tam*—that; *vilokya*—observing; *muneḥ*—of the great sage Jamadagni; *śāpa-viśaṅkitā*—being afraid of the curse; *āgatya*—returning; *kalaśam*—the waterpot; *tasthau*—stood; *purodhāya*—putting in front of the sage; *kṛta-añjaliḥ*—with folded hands.

TRANSLATION

Later, understanding that the time for offering the sacrifice had passed, Reṇukā feared a curse from her husband. Therefore when she returned she simply put the waterpot before him and stood there with folded hands.

9.16.5

vyabhicāraṁ munir jñātvā
patnyāḥ prakupito 'bravīt
ghnataināṁ putrakāḥ pāpām
ity uktās te na cakrire

SYNONYMS

vyabhicāram—adultery; *muniḥ*—the great sage Jamadagni; *jñātvā*—could understand; *patnyāḥ*—of his wife; *prakupitaḥ*—he became angry; *abravīt*—he said; *ghnata*—kill; *enām*—her; *putrakāḥ*—my dear sons; *pāpām*—sinful; *iti uktāḥ*—being thus advised; *te*—all the sons; *na*—did not; *cakrire*—carry out his order.

TRANSLATION

The great sage Jamadagni understood the adultery in the mind of his wife. Therefore he was very angry and told his sons, "My dear sons, kill this sinful woman!" But the sons did not carry out his order.

9.16.6

> *rāmaḥ sañcoditaḥ pitrā*
> *bhrātṝn mātrā sahāvadhīt*
> *prabhāva-jño muneḥ samyak*
> *samādhes tapasaś ca saḥ*

SYNONYMS

rāmaḥ—Lord Paraśurāma; *sañcoditaḥ*—being encouraged (to kill his mother and brothers); *pitrā*—by his father; *bhrātṝn*—all his brothers; *mātrā saha*—with the mother; *avadhīt*—killed immediately; *prabhāva-jñaḥ*—aware of the prowess; *muneḥ*—of the

great sage; *samyak*—completely; *samādheḥ*—by meditation; *tapasaḥ*—by austerity; *ca*—also; *saḥ*—he.

TRANSLATION

Jamadagni then ordered his youngest son, Paraśurāma, to kill his brothers, who had disobeyed this order, and his mother, who had mentally committed adultery. Lord Paraśurāma, knowing the power of his father, who was practiced in meditation and austerity, killed his mother and brothers immediately.

PURPORT

The word *prabhāva jñaḥ* is significant. Paraśurāma knew the prowess of his father, and therefore he agreed to carry out his father's order. He thought that if he refused to carry out the order he would be cursed, but if he carried it out his father would be pleased, and when his father was pleased, Paraśurāma would ask the benediction of having his mother and brothers brought back to life. Paraśurāma was confident in this regard, and therefore he agreed to kill his mother and brothers.

9.16.7

vareṇa cchandayām āsa
prītaḥ satyavatī-sutaḥ
vavre hatānāṁ rāmo 'pi
jīvitaṁ cāsmṛtiṁ vadhe

SYNONYMS

vareṇa cchandayām āsa—asked to take a benediction as he liked; *prītaḥ*—being very pleased (with him); *satyavatī-sutaḥ*—Jamadagni, the son of Satyavatī; *vavre*—said; *hatānām*—of my dead mother and brothers; *rāmaḥ*—Paraśurāma; *api*—also; *jīvitam*—let them be alive; *ca*—also; *asmṛtim*—no remembrance; *vadhe*—of their having been killed by me.

TRANSLATION

Jamadagni, the son of Satyavatī, was very much pleased with Paraśurāma and asked him to take any benediction he liked. Lord Paraśurāma replied, "Let my mother and brothers live again and not remember having been killed by me. This is the benediction I ask."

9.16.8

uttasthus te kuśalino
nidrāpāya ivāñjasā
pitur vidvāṁs tapo-vīryaṁ
rāmaś cakre suhṛd-vadham

SYNONYMS

uttasthuḥ—got up immediately; *te*—Lord Paraśurāma's mother and brothers; *kuśalinaḥ*—being happily alive; *nidrā-apāye*—at the end of sound sleep; *iva*—like; *añjasā*—very soon; *pituḥ*—of his father;

vidvān—being aware of; *tapaḥ*—austerity; *vīryam*—power; *rāmaḥ*—Lord Paraśurāma; *cakre*—executed; *suhṛt-vadham*—killing of his family members.

TRANSLATION

Thereafter, by the benediction of Jamadagni, Lord Paraśurāma's mother and brothers immediately came alive and were very happy, as if awakened from sound sleep. Lord Paraśurāma had killed his relatives in accordance with his father's order because he was fully aware of his father's power, austerity and learning.

9.16.9

> *ye 'rjunasya sutā rājan*
> *smarantaḥ sva-pitur vadham*
> *rāma-vīrya-parābhūtā*
> *lebhire śarma na kvacit*

SYNONYMS

ye—those who; *arjunasya*—of Kārtavīryārjuna; *sutāḥ*—sons; *rājan*—O Mahārāja Parīkṣit; *smarantaḥ*—always remembering; *sva-pituḥ vadham*—their father's having been killed (by Paraśurāma); *rāma-vīrya-parābhūtāḥ*—defeated by the superior power of Lord Paraśurāma; *lebhire*—achieved; *śarma*—happiness; *na*—not; *kvacit*—at any time.

TRANSLATION

My dear King Parīkṣit, the sons of Kārtavīryārjuna, who were defeated by the superior strength of Paraśurāma, never achieved happiness, for they always remembered the killing of their father.

PURPORT

Jamadagni was certainly very powerful due to his austerities, but because of a slight offense by his poor wife, Reṇukā, he ordered that she be killed. This certainly was a sinful act, and therefore Jamadagni was killed by the sons of Kārtavīryārjuna, as described herein. Lord Paraśurāma was also infected by sin because of killing Kārtavīryārjuna, although this was not very offensive. Therefore, whether one be Kārtavīryārjuna, Lord Paraśurāma, Jamadagni or whoever one may be, one must act very cautiously and sagaciously; otherwise one must suffer the results of sinful activities. This is the lesson we receive from Vedic literature.

9.16.10

ekadāśramato rāme
sabhrātari vanaṁ gate
vairaṁ siṣādhayiṣavo
labdha-cchidrā upāgaman

SYNONYMS

ekadā—once upon a time; *āśramataḥ*—from the *āśrama* of Jamadagni; *rāme*—when Lord Paraśurāma; *sa-bhrātari*—with his brothers; *vanam*—into the forest; *gate*—having gone; *vairam*—revenge for past enmity; *siṣādhayiṣavaḥ*—desiring to fulfill; *labdha-chidrāḥ*—taking the opportunity; *upāgaman*—they came near the residence of Jamadagni.

TRANSLATION

Once when Paraśurāma left the āśrama for the forest with Vasumān and his other brothers, the sons of Kārtavīryārjuna took the opportunity to approach Jamadagni's residence to seek vengeance for their grudge.

9.16.11

dṛṣṭvāgny-āgāra āsīnam
āveśita-dhiyaṁ munim
bhagavaty uttamaśloke
jaghnus te pāpa-niścayāḥ

SYNONYMS

dṛṣṭvā—by seeing; *agni-āgāre*—at the place where the fire sacrifice is performed; *āsīnam*—sitting; *āveśita*—completely absorbed; *dhiyam*—by intelligence; *munim*—the great sage Jamadagni;

bhagavati—unto the Supreme Personality of Godhead; *uttama-śloke*—who is praised by the best of selected prayers; *jaghnuḥ*—killed; *te*—the sons of Kārtavīryārjuna; *pāpa-niścayāḥ*—determined to commit a greatly sinful act, or the personified sins.

TRANSLATION

The sons of Kārtavīryārjuna were determined to commit sinful deeds. Therefore when they saw Jamadagni sitting by the side of the fire to perform yajña and meditating upon the Supreme Personality of Godhead, who is praised by the best of selected prayers, they took the opportunity to kill him.

9.16.12

yācyamānāḥ kṛpaṇayā
rāma-mātrātidāruṇāḥ
prasahya śira utkṛtya
ninyus te kṣatra-bandhavaḥ

SYNONYMS

yācyamānāḥ—being begged for the life of her husband; *kṛpaṇayā*—by the poor unprotected woman; *rāma-mātrā*—by the mother of Lord Paraśurāma; *ati-dāruṇāḥ*—very cruel; *prasahya*—by force; *śiraḥ*—the head of Jamadagni; *utkṛtya*—having separated; *ninyuḥ*—took away; *te*—the sons of Kārtavīryārjuna; *kṣatra-bandhavaḥ*—not *kṣatriyas,* but the most abominable sons of *kṣatriyas*.

TRANSLATION

With pitiable prayers, Reṇukā, the mother of Paraśurāma and wife of Jamadagni, begged for the life of her husband. But the sons of Kārtavīryārjuna, being devoid of the qualities of kṣatriyas, were so cruel that despite her prayers they forcibly cut off his head and took it away.

9.16.13

reṇukā duḥkha-śokārtā
nighnanty ātmānam ātmanā
rāma rāmeti tāteti
vicukrośoccakaiḥ satī

SYNONYMS

reṇukā—Reṇukā, the wife of Jamadagni; *duḥkha-śoka-artā*—being very much aggrieved in lamentation (over her husband's death); *nighnantī*—striking; *ātmānam*—her own body; *ātmanā*—by herself; *rāma*—O Paraśurāma; *rāma*—O Paraśurāma; *iti*—thus; *tāta*—O my dear son; *iti*—thus; *vicukrośa*—began to cry; *uccakaiḥ*—very loudly; *satī*—the most chaste woman.

TRANSLATION

Lamenting in grief for the death of her husband, the most chaste Reṇukā struck her own body with her

hands and cried very loudly, "O Rāma, my dear son Rāma!"

9.16.14

tad upaśrutya dūrasthā
hā rāmety ārtavat svanam
tvarayāśramam āsādya
dadṛśuḥ pitaraṁ hatam

SYNONYMS

tat—that crying of Reṇukā; *upaśrutya*—upon hearing; *dūra-sthāḥ*—although staying a long distance away; *hā rāma*—O Rāma, O Rāma; *iti*—thus; *ārta-vat*—very aggrieved; *svanam*—the sound; *tvarayā*—very hastily; *āśramam*—to the residence of Jamadagni; *āsādya*—coming; *dadṛśuḥ*—saw; *pitaram*—the father; *hatam*—killed.

TRANSLATION

Although the sons of Jamadagni, including Lord Paraśurāma, were a long distance from home, as soon as they heard Reṇukā loudly calling "O Rāma, O my son," they hastily returned to the āśrama, where they saw their father already killed.

9.16.15

te duḥkha-roṣāmarṣārti-
śoka-vega-vimohitāḥ
hā tāta sādho dharmiṣṭha
tyaktvāsmān svar-gato bhavān

SYNONYMS

te—all the sons of Jamadagni; *duḥkha*—of grief; *roṣa*—anger; *amarṣa*—indignation; *ārti*—affliction; *śoka*—and lamentation; *vega*—with the force; *vimohitāḥ*—bewildered; *hā tāta*—O father; *sādho*—the great saint; *dharmiṣṭha*—the most religious person; *tyaktvā*—leaving; *asmān*—us; *svaḥ-gataḥ*—have gone to the heavenly planets; *bhavān*—you.

TRANSLATION

Virtually bewildered by grief, anger, indignation, affliction and lamentation, the sons of Jamadagni cried, "O father, most religious, saintly person, you have left us and gone to the heavenly planets !"

9.16.16

vilapyaivaṁ pitur dehaṁ
nidhāya bhrātṛṣu svayam

pragṛhya paraśuṁ rāmaḥ
kṣatrāntāya mano dadhe

SYNONYMS

vilapya—lamenting; *evam*—like this; *pituḥ*—of his father; *deham*—the body; *nidhāya*—entrusting; *bhrātṛṣu*—to his brothers; *svayam*—personally; *pragṛhya*—taking; *paraśum*—the axe; *rāmaḥ*—Lord Paraśurāma; *kṣatra-antāya*—to put an end to all the *kṣatriyas*; *manaḥ*—the mind; *dadhe*—fixed.

TRANSLATION

Thus lamenting, Lord Paraśurāma entrusted his father's dead body to his brothers and personally took up his axe, having decided to put an end to all the kṣatriyas on the surface of the world.

9.16.17

gatvā māhiṣmatīṁ rāmo
brahma-ghna-vihata-śriyam
teṣāṁ sa śīrṣabhī rājan
madhye cakre mahā-girim

SYNONYMS

gatvā—going; *māhiṣmatīm*—to the place known as Māhiṣmatī; *rāmaḥ*—Lord Paraśurāma; *brahma-ghna*—because of the killing of

a *brāhmaṇa*; *vihata-śriyam*—doomed, bereft of all opulences; *teṣām*—of all of them (the sons of Kārtavīryārjuna and the other *kṣatriya* inhabitants); *saḥ*—he, Lord Paraśurāma; *śīrṣabhiḥ*—by the heads cut off from their bodies; *rājan*—O Mahārāja Parīkṣit; *madhye*—within the jurisdiction of Māhiṣmatī; *cakre*—made; *mahā-girim*—a great mountain.

TRANSLATION

O King, Lord Paraśurāma then went to Māhiṣmatī, which was already doomed by the sinful killing of a brāhmaṇa. In the midst of that city he made a mountain of heads, severed from the bodies of the sons of Kārtavīryārjuna.

9.16.18-19

tad-raktena nadīṁ ghorām
abrahmaṇya-bhayāvahām
hetuṁ kṛtvā pitṛ-vadhaṁ
kṣatre 'maṅgala-kāriṇi

triḥ-sapta-kṛtvaḥ pṛthivīṁ
kṛtvā niḥkṣatriyāṁ prabhuḥ
samanta-pañcake cakre
śoṇitodān hradān nava

SYNONYMS

tat-raktena—by the blood of the sons of Kārtavīryārjuna; *nadīm*—a river; *ghorām*—fierce; *abrahmaṇya-bhaya-āvahām*—causing fear to the kings who had no respect for brahminical culture; *hetum*—cause; *kṛtvā*—accepting; *pitṛ-vadham*—the killing of his father; *kṣatre*—when the whole royal class; *amaṅgala-kāriṇi*—was acting very inauspiciously; *triḥ-sapta-kṛtvaḥ*—twenty-one times; *pṛthivīm*—the entire world; *kṛtvā*—making; *niḥkṣatriyām*—without a *kṣatriya* dynasty; *prabhuḥ*—the Supreme Lord, Paraśurāma; *samanta-pañcake*—at the place known as Samanta-pañcaka; *cakre*—he made; *śoṇita-udān*—filled with blood instead of water; *hradān*—lakes; *nava*—nine.

TRANSLATION

With the blood of the bodies of these sons, Lord Paraśurāma created a ghastly river, which brought great fear to the kings who had no respect for brahminical culture. Because the kṣatriyas, the men of power in government, were performing sinful activities, Lord Paraśurāma, on the plea of retaliating for the murder of his father, rid all the kṣatriyas from the face of the earth twenty-one times. Indeed, in the place known as Samanta-pañcaka he created nine lakes filled with their blood.

PURPORT

Paraśurāma is the Supreme Personality of Godhead, and his eternal mission is *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām* [[bg/4/8|[Bg. 4.8]]]—to protect the devotees and annihilate the miscreants. To kill all the sinful men is one among the tasks of the incarnation of Godhead. Lord Paraśurāma killed all the *kṣatriyas* twenty-one times consecutively because they were disobedient to the brahminical culture. That the *kṣatriyas* had killed his father was only a plea; the real fact is that because the *kṣatriyas,* the ruling class, had become polluted, their position was inauspicious. Brahminical culture is enjoined in the *śāstra,* especially in *Bhagavad-gītā* (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* [[bg/4/13|[Bg. 4.13]]]). According to the laws of nature, whether at the time of Paraśurāma or at the present, if the government becomes irresponsible and sinful, not caring for brahminical culture, there will certainly be an incarnation of God like Paraśurāma to create a devastation by fire, famine, pestilence or some other calamity. Whenever the government disrespects the supremacy of the Personality of Godhead and fails to protect the institution of *varṇāśrama-dharma,* it will certainly have to face such catastrophes as formerly brought about by Lord Paraśurāma.

9.16.20

pituḥ kāyena sandhāya
śira ādāya barhiṣi

sarva-deva-mayaṁ devam
ātmānam ayajan makhaiḥ

SYNONYMS

pituḥ—of his father; *kāyena*—with the body; *sandhāya*—joining; *śiraḥ*—the head; *ādāya*—keeping; *barhiṣi*—upon *kuśa* grass; *sarva-deva-mayam*—the all-pervading Supreme Personality of Godhead, the master of all the demigods; *devam*—Lord Vāsudeva; *ātmānam*—who is present everywhere as the Supersoul; *ayajat*—he worshiped; *makhaiḥ*—by offering sacrifices.

TRANSLATION

Thereafter, Paraśurāma joined his father's head to the dead body and placed the whole body and head upon kuśa grass. By offering sacrifices, he began to worship Lord Vāsudeva, who is the all-pervading Supersoul of all the demigods and of every living entity.

9.16.21-22

dadau prācīṁ diśaṁ hotre
brahmaṇe dakṣiṇāṁ diśam
adhvaryave pratīcīṁ vai
udgātre uttarāṁ diśam

anyebhyo 'vāntara-diśaḥ
kaśyapāya ca madhyataḥ

āryāvartam upadraṣṭre
sadasyebhyas tataḥ param

SYNONYMS

dadau—gave as a gift; *prācīm*—eastern; *diśam*—direction; *hotre*—unto the priest known as *hotā*; *brahmaṇe*—unto the priest known as *brahmā*; *dakṣiṇām*—southern; *diśam*—direction; *adhvaryave*—unto the priest known as *adhvaryu*; *pratīcīm*—the western side; *vai*—indeed; *udgātre*—unto the priest known as *udgātā*; *uttarām*—northern; *diśam*—side; *anyebhyaḥ*—unto the others; *avāntara-diśaḥ*—the different corners (northeast, southeast, northwest and southwest); *kaśyapāya*—unto Kaśyapa Muni; *ca*—also; *madhyataḥ*—the middle portion; *āryāvartam*—the portion known as Āryāvarta; *upadraṣṭre*—unto the *upadraṣṭā,* the priest acting as overseer to hear and check the *mantras*; *sadasyebhyaḥ*—unto the *sadasyas,* the associate priests; *tataḥ param*—whatever remained.

TRANSLATION

After completing the sacrifice, Lord Paraśurāma gave the eastern direction to the hotā as a gift, the south to the brahmā, the west to the adhvaryu, the north to the udgātā, and the four corners—northeast, southeast, northwest and southwest—to the other priests. He gave the middle to Kaśyapa and the place known as Āryāvarta to the upadraṣṭā. Whatever remained he distributed among the sadasyas, the associate priests.

PURPORT

The tract of land in India between the Himalaya Mountains and the Vindhya Hills is called Āryāvarta.

9.16.23

> *tataś cāvabhṛtha-snāna-*
> *vidhūtāśeṣa-kilbiṣaḥ*
> *sarasvatyāṁ mahā-nadyāṁ*
> *reje vyabbhra ivāṁśumān*

SYNONYMS

tataḥ—thereafter; *ca*—also; *avabhṛtha-snāna*—by bathing after finishing the sacrifice; *vidhūta*—cleansed; *aśeṣa*—unlimited; *kilbiṣaḥ*—whose reactions of sinful activities; *sarasvatyām*—on the bank of the great river Sarasvatī; *mahā-nadyām*—one of the biggest rivers in India; *reje*—Lord Paraśurāma appeared; *vyabbhraḥ*—cloudless; *iva aṁśumān*—like the sun.

TRANSLATION

Thereafter, having completed the ritualistic sacrificial ceremonies, Lord Paraśurāma took the bath known as the avabhṛtha-snāna. Standing on the bank of the great river Sarasvatī, cleared of all sins, Lord Paraśurāma appeared like the sun in a clear, cloudless sky.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 3.9), *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." *Karma-bandhanaḥ* refers to the repeated acceptance of one material body after another. The whole problem of life is this repetition of birth and death. Therefore one is advised to work to perform *yajña* meant for satisfying Lord Viṣṇu. Although Lord Paraśurāma was an incarnation of the Supreme Personality of Godhead, he had to account for sinful activities. Anyone in this material world, however careful he may be, must commit some sinful activities, even though he does not want to. For example, one may trample many small ants and other insects while walking on the street and kill many living beings unknowingly. Therefore the Vedic principle of *pañca-yajña,* five kinds of recommended sacrifice, is compulsory. In this age of Kali, however, there is a great concession given to people in general. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ:* [SB 11.5.32] we may worship Lord Caitanya, the hidden incarnation of Kṛṣṇa. *Kṛṣṇa-varṇaṁ tviṣākṛṣṇam:* although He is Kṛṣṇa Himself, He always chants Hare Kṛṣṇa and preaches Kṛṣṇa consciousness. One is recommended to worship this incarnation by chanting, the *saṅkīrtana-yajña.* The performance of *saṅkīrtana-yajña* is a special concession for human society to save people from being affected by known or unknown sinful activities. We are surrounded by unlimited sins,

and therefore it is compulsory that one take to Kṛṣṇa consciousness and chant the Hare Kṛṣṇa *mahā-mantra*.

9.16.24

> *sva-dehaṁ jamadagnis tu*
> *labdhvā saṁjñāna-lakṣaṇam*
> *ṛṣīṇāṁ maṇḍale so 'bhūt*
> *saptamo rāma-pūjitaḥ*

SYNONYMS

sva-deham—his own body; *jamadagniḥ*—the great sage Jamadagni; *tu*—but; *labdhvā*—regaining; *saṁjñāna-lakṣaṇam*—showing full symptoms of life, knowledge and remembrance; *ṛṣīṇām*—of the great *ṛṣis*; *maṇḍale*—in the group of seven stars; *saḥ*—he, Jamadagni; *abhūt*—later became; *saptamaḥ*—the seventh; *rāma-pūjitaḥ*—because of being worshiped by Lord Paraśurāma.

TRANSLATION

Thus Jamadagni, being worshiped by Lord Paraśurāma, was brought back to life with full remembrance, and he became one of the seven sages in the group of seven stars.

PURPORT

The seven stars revolving around the polestar at the zenith are called *saptarṣi-maṇḍala*. On these seven stars, which form the

topmost part of our planetary system, reside seven sages: Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja. These seven stars are seen every night, and they each make a complete orbit around the polestar within twenty-four hours. Along with these seven stars, all the others stars also orbit from east to west. The upper portion of the universe is called the north, and the lower portion is called the south. Even in our ordinary dealings, while studying a map, we regard the upper portion of the map as north.

9.16.25

> *jāmadagnyo 'pi bhagavān*
> *rāmaḥ kamala-locanaḥ*
> *āgāminy antare rājan*
> *vartayiṣyati vai bṛhat*

SYNONYMS

jāmadagnyaḥ—the son of Jamadagni; *api*—also; *bhagavān*—the Personality of Godhead; *rāmaḥ*—Lord Paraśurāma; *kamala-locanaḥ*—whose eyes are like lotus petals; *āgāmini*—coming; *antare*—in the *manvantara,* the time of one Manu; *rājan*—O King Parīkṣit; *vartayiṣyati*—will propound; *vai*—indeed; *bṛhat*—Vedic knowledge.

TRANSLATION

My dear King Parīkṣit, in the next manvantara the lotus-eyed Personality of Godhead Lord Paraśurāma, the son of Jamadagni, will be a great propounder of Vedic knowledge. In other words, he will be one of the seven sages.

9.16.26

āste 'dyāpi mahendrādrau
nyasta-daṇḍaḥ praśānta-dhīḥ
upagīyamāna-caritaḥ
siddha-gandharva-cāraṇaiḥ

SYNONYMS

āste—is still existing; *adya api*—even now; *mahendra-adrau*—in the hilly country known as Mahendra; *nyasta-daṇḍaḥ*—having given up the weapons of a *kṣatriya* (the bow, arrows and axe); *praśānta*—now fully satisfied as a *brāhmaṇa*; *dhīḥ*—in such intelligence; *upagīyamāna-caritaḥ*—being worshiped and adored for his exalted character and activities; *siddha-gandharva-cāraṇaiḥ*—by such celestial persons as the inhabitants of Gandharvaloka, Siddhaloka and Cāraṇaloka.

TRANSLATION

Lord Paraśurāma still lives as an intelligent brāhmaṇa in the mountainous country known as Mahendra. Completely satisfied, having given up all the weapons of a kṣatriya, he is always worshiped, adored and offered prayers for his exalted character and activities by such celestial beings as the Siddhas, Cāraṇas and Gandharvas.

9.16.27

evaṁ bhṛguṣu viśvātmā
bhagavān harir īśvaraḥ
avatīrya paraṁ bhāraṁ
bhuvo 'han bahuśo nṛpān

SYNONYMS

evam—in this way; *bhṛguṣu*—in the dynasty of Bhṛgu; *viśva-ātmā*—the soul of the universe, the Supersoul; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—the Lord; *īśvaraḥ*—the supreme controller; *avatīrya*—appearing as an incarnation; *param*—great; *bhāram*—the burden; *bhuvaḥ*—of the world; *ahan*—killed; *bahuśaḥ*—many times; *nṛpān*—kings.

TRANSLATION

In this way the supreme soul, the Supreme Personality of Godhead, the Lord and the supreme controller, descended as an incarnation in the Bhṛgu dynasty and released the universe from the burden of undesirable kings by killing them many times.

9.16.28

gādher abhūn mahā-tejāḥ
samiddha iva pāvakaḥ
tapasā kṣātram utsṛjya
yo lebhe brahma-varcasam

SYNONYMS

gādheḥ—from Mahārāja Gādhi; *abhūt*—was born; *mahā-tejāḥ*—very powerful; *samiddhaḥ*—inflamed; *iva*—like; *pāvakaḥ*—fire; *tapasā*—by austerities and penances; *kṣātram*—the position of a *kṣatriya*; *utsṛjya*—giving up; *yaḥ*—one who (Viśvāmitra); *lebhe*—achieved; *brahma-varcasam*—the quality of a *brāhmaṇa*.

TRANSLATION

Viśvāmitra, the son of Mahārāja Gādhi, was as powerful as the flames of fire. From the position of a kṣatriya, he achieved the position of a powerful brāhmaṇa by undergoing penances and austerities.

PURPORT

Now, having narrated the history of Lord Paraśurāma, Śukadeva Gosvāmī begins the history of Viśvāmitra. From the history of Paraśurāma we can understand that although Paraśurāma belonged to the brahminical group, he circumstantially had to work as a *kṣatriya*. Later, after finishing his work as a *kṣatriya,* he again became a *brāhmaṇa* and returned to Mahendra-parvata. Similarly, we can see that although Viśvāmitra was born in a *kṣatriya* family, by austerities and penances he achieved the position of a *brāhmaṇa*. These histories confirm the statements in *śāstra* that a *brāhmaṇa* may become a *kṣatriya,* a *kṣatriya* may become a *brāhmaṇa* or *vaiśya,* and a *vaiśya* may become a *brāhmaṇa,* by achieving the required qualities. One's status does not depend upon birth. As confirmed in *Śrīmad-Bhāgavatam* (7.11.35) by Nārada:

> *yasya yal lakṣaṇaṁ proktaṁ*
> *puṁso varṇābhivyañjakam*
> *yad anyatrāpi dṛśyeta*
> *tat tenaiva vinirdiśet*

"If one shows the symptoms of being a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra,* even if he has appeared in a different class, he should be accepted according to those symptoms of classification." To know who is a *brāhmaṇa* and who is a *kṣatriya,* one must consider a man's quality and work. If all the unqualified *śūdras* become so-called *brāhmaṇas* and *kṣatriyas,* social order will be impossible to maintain. Thus there will be

discrepancies, human society will turn into a society of animals, and the situation all over the world will be hellish.

9.16.29

> *viśvāmitrasya caivāsan*
> *putrā eka-śataṁ nṛpa*
> *madhyamas tu madhucchandā*
> *madhucchandasa eva te*

SYNONYMS

viśvāmitrasya—of Viśvāmitra; *ca*—also; *eva*—indeed; *āsan*—there were; *putrāḥ*—sons; *eka-śatam*—101; *nṛpa*—O King Parīkṣit; *madhyamaḥ*—the middle one; *tu*—indeed; *madhucchandāḥ*—known as Madhucchandā; *madhucchandasaḥ*—named the Madhucchandās; *eva*—indeed; *te*—all of them.

TRANSLATION

O King Parīkṣit, Viśvāmitra had 101 sons, of whom the middle one was known as Madhucchandā. In relation to him, all the other sons were celebrated as the Madhucchandās.

PURPORT

In this connection, Śrīla Viśvanātha Cakravartī Ṭhākura quotes this statement from the *Vedas: tasya ha viśvāmitrasyaika-śataṁ putrā āsuḥ pañcāśad eva jyāyāṁso madhucchandasaḥ*

pañcāśat kanīyāṁsaḥ. "Viśvāmitra had 101 sons. Fifty were older than Madhucchandā and fifty younger."

9.16.30

> *putraṁ kṛtvā śunaḥśephaṁ*
> *devarātaṁ ca bhārgavam*
> *ājīgartaṁ sutān āha*
> *jyeṣṭha eṣa prakalpyatām*

SYNONYMS

putram—a son; *kṛtvā*—accepting; *śunaḥśepham*—whose name was Śunaḥśepha; *devarātam*—Devarāta, whose life was saved by the demigods; *ca*—also; *bhārgavam*—born in the Bhṛgu dynasty; *ājīgartam*—the son of Ajīgarta; *sutān*—to his own sons; *āha*—ordered; *jyeṣṭhaḥ*—the eldest; *eṣaḥ*—Śunaḥśepha; *prakalpyatām*—accept as such.

TRANSLATION

Viśvāmitra accepted the son of Ajīgarta known as Śunaḥśepha, who was born in the Bhṛgu dynasty and was also known as Devarāta, as one of his own sons. Viśvāmitra ordered his other sons to accept Śunaḥśepha as their eldest brother.

9.16.31

yo vai hariścandra-makhe
vikrītaḥ puruṣaḥ paśuḥ
stutvā devān prajeśādīn
mumuce pāśa-bandhanāt

SYNONYMS

yaḥ—he who (Śunaḥśepha); *vai*—indeed; *hariścandra-makhe*—in the sacrifice performed by King Hariścandra; *vikrītaḥ*—was sold; *puruṣaḥ*—man; *paśuḥ*—sacrificial animal; *stutvā*—offering prayers; *devān*—to the demigods; *prajā-īśa-ādīn*—headed by Lord Brahmā; *mumuce*—was released; *pāśa-bandhanāt*—from being bound with ropes like an animal.

TRANSLATION

Śunaḥśepha's father sold Śunaḥśepha to be sacrificed as a man-animal in the yajña of King Hariścandra. When Śunaḥśepha was brought into the sacrificial arena, he prayed to the demigods for release and was released by their mercy.

PURPORT

Here is a description of Śunaḥśepha. When Hariścandra was to sacrifice his son Rohita, Rohita arranged to save his own life by purchasing Śunaḥśepha from Śunaḥśepha's father to be

sacrificed in the *yajña*. Śunaḥśepha was sold to Mahārāja Hariścandra because he was the middle son, between the oldest and the youngest. It appears that the sacrifice of a man as an animal in *yajña* has been practiced for a very long time.

9.16.32

> *yo rāto deva-yajane*
> *devair gādhiṣu tāpasaḥ*
> *deva-rāta iti khyātaḥ*
> *śunaḥśephas tu bhārgavaḥ*

SYNONYMS

yaḥ—he who (Śunaḥśepha); *rātaḥ*—was protected; *deva-yajane*—in the arena for worshiping the demigods; *devaiḥ*—by the same demigods; *gādhiṣu*—in the dynasty of Gādhi; *tāpasaḥ*—advanced in executing spiritual life; *deva-rātaḥ*—protected by the demigods; *iti*—thus; *khyātaḥ*—celebrated; *śunaḥśephaḥ tu*—as well as Śunaḥśepha; *bhārgavaḥ*—in the dynasty of Bhṛgu.

TRANSLATION

Although Śunaḥśepha was born in the Bhārgava dynasty, he was greatly advanced in spiritual life, and therefore the demigods involved in the sacrifice protected him. Consequently he was also celebrated as the descendant of Gādhi named Devarāta.

9.16.33

ye madhucchandaso jyeṣṭhāḥ
kuśalaṁ menire na tat
aśapat tān muniḥ kruddho
mlecchā bhavata durjanāḥ

SYNONYMS

ye—those who; *madhucchandasaḥ*—sons of Viśvāmitra, celebrated as the Madhucchandās; *jyeṣṭhāḥ*—eldest; *kuśalam*—very good; *menire*—accepting; *na*—not; *tat*—that (the proposal that he be accepted as the eldest brother); *aśapat*—cursed; *tān*—all the sons; *muniḥ*—Viśvāmitra Muni; *kruddhaḥ*—being angry; *mlecchāḥ*—disobedient to the Vedic principles; *bhavata*—all of you become; *durjanāḥ*—very bad sons.

TRANSLATION

When requested by their father to accept Śunaḥśepha as the eldest son, the elder fifty of the Madhucchandās, the sons of Viśvāmitra, did not agree. Therefore Viśvāmitra, being angry, cursed them. "May all of you bad sons become mlecchas," he said, "being opposed to the principles of Vedic culture."

PURPORT

In Vedic literature there are names like *mleccha* and *yavana*. The *mlecchas* are understood to be those who do not follow the Vedic principles. In former days, the *mlecchas* were fewer, and Viśvāmitra Muni cursed his sons to become *mlecchas*. But in the present age, Kali-yuga, there is no need of cursing, for people are automatically *mlecchas*. This is only the beginning of Kali-yuga, but at the end of Kali-yuga the entire population will consist of *mlecchas* because no one will follow the Vedic principles. At that time the incarnation Kalki will appear. *Mleccha-nivaha-nidhane kalayasi kara-bālam*. He will kill all the *mlecchas* indiscriminately with his sword.

9.16.34

sa hovāca madhucchandāḥ
sārdhaṁ pañcāśatā tataḥ
yan no bhavān sañjānīte
tasmiṁs tiṣṭhāmahe vayam

SYNONYMS

saḥ—the middle son of Viśvāmitra; *ha*—indeed; *uvāca*—said; *madhucchandāḥ*—Madhucchandā; *sārdham*—with; *pañcāśatā*—the second fifty of the sons known as the Madhucchandās; *tataḥ*—then, after the first half were thus cursed; *yat*—what; *naḥ*—unto us;

bhavān—O father; *sañjānīte*—as you please; *tasmin*—in that; *tiṣṭhāmahe*—shall remain; *vayam*—all of us.

TRANSLATION

When the elder Madhucchandās were cursed, the younger fifty, along with Madhucchandā himself, approached their father and agreed to accept his proposal. "Dear father," they said, "we shall abide by whatever arrangement you like."

9.16.35

jyeṣṭhaṁ mantra-dṛśaṁ cakrus
tvām anvañco vayaṁ sma hi
viśvāmitraḥ sutān āha
vīravanto bhaviṣyatha
ye mānaṁ me 'nugṛhṇanto
vīravantam akarta mām

SYNONYMS

jyeṣṭham—the eldest; *mantra-dṛśam*—a seer of *mantras*; *cakruḥ*—they accepted; *tvām*—you; *anvañcaḥ*—have agreed to follow; *vayam*—we; *sma*—indeed; *hi*—certainly; *viśvāmitraḥ*—the great sage Viśvāmitra; *sutān*—to the obedient sons; *āha*—said; *vīra-vantaḥ*—fathers of sons; *bhaviṣyatha*—become in the future; *ye*—all of you who; *mānam*—honor; *me*—my; *anugṛhṇantaḥ*—accepted;

vīra-vantam—the father of good sons; *akarta*—you have made; *mām*—me.

TRANSLATION

Thus the younger Madhucchandās accepted Śunaḥśepha as their eldest brother and told him, "We shall follow your orders." Viśvāmitra then said to his obedient sons, "Because you have accepted Śunaḥśepha as your eldest brother, I am very satisfied. By accepting my order, you have made me a father of worthy sons, and therefore I bless all of you to become the fathers of sons also."

PURPORT

Of the one hundred sons, half disobeyed Viśvāmitra by not accepting Śunaḥśepha as their eldest brother, but the other half accepted his order. Therefore the father blessed the obedient sons to become the fathers of sons. Otherwise they too would have been cursed to be sonless *mlecchas*.

9.16.36

eṣa vaḥ kuśikā vīro
devarātas tam anvita
anye cāṣṭaka-hārīta-
jaya-kratumad-ādayaḥ

SYNONYMS

eṣaḥ—this (Śunaḥśepha); *vaḥ*—like you; *kuśikāḥ*—O Kuśikas; *vīraḥ*—my son; *devarātaḥ*—he is known as Devarāta; *tam*—him; *anvita*—just obey; *anye*—others; *ca*—also; *aṣṭaka*—Aṣṭaka; *hārīta*—Hārīta; *jaya*—Jaya; *kratumat*—Kratumān; *ādayaḥ*—and others.

TRANSLATION

Viśvāmitra said, "O Kuśikas [descendants of Kauśika], this Devarāta is my son and is one of you. Please obey his orders." O King Parīkṣit, Viśvāmitra had many other sons, such as Aṣṭaka, Hārīta, Jaya and Kratumān.

9.16.37

evaṁ kauśika-gotraṁ tu
viśvāmitraiḥ pṛthag-vidham
pravarāntaram āpannaṁ
tad dhi caivaṁ prakalpitam

SYNONYMS

evam—in this way (some sons having been cursed and some blessed); *kauśika-gotram*—the dynasty of Kauśika; *tu*—indeed; *viśvāmitraiḥ*—by the sons of Viśvāmitra; *pṛthak-vidham*—in different varieties; *pravara-antaram*—differences between one another; *āpannam*—obtained; *tat*—that; *hi*—indeed; *ca*—also; *evam*—thus; *prakalpitam*—ascertained.

TRANSLATION

Viśvāmitra cursed some of his sons and blessed the others, and he also adopted a son. Thus there were varieties in the Kauśika dynasty, but among all the sons, Devarāta was considered the eldest. Thus end the Bhaktivedanta purports of the Ninth Canto, Sixteenth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "Lord Paraśurāma Destroys the World's Ruling Class."

Chapter 17

9.17.1-3

śrī-bādarāyaṇir uvāca
yaḥ purūravasaḥ putra
āyus tasyābhavan sutāḥ
nahuṣaḥ kṣatravṛddhaś ca
rajī rābhaś ca vīryavān

anenā iti rājendra
śṛṇu kṣatravṛdho 'nvayam
kṣatravṛddha-sutasyāsan
suhotrasyātmajās trayaḥ

kāśyaḥ kuśo gṛtsamada
iti gṛtsamadād abhūt
śunakaḥ śaunako yasya
bahvṛca-pravaro muniḥ

SYNONYMS

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *yaḥ*—one who; *purūravasaḥ*—of Purūravā; *putraḥ*—son; *āyuḥ*—his name was Āyu; *tasya*—of him; *abhavan*—there were; *sutāḥ*—sons; *nahuṣaḥ*—

Nahuṣa; *kṣatravṛddhaḥ ca*—and Kṣatravṛddha; *rajī*—Rajī; *rābhaḥ*—Rābha; *ca*—also; *vīryavān*—very powerful; *anenāḥ*—Anenā; *iti*—thus; *rāja-indra*—O Mahārāja Parīkṣit; *śṛṇu*—just hear from me; *kṣatravṛdhaḥ*—of Kṣatravṛddha; *anvayam*—the dynasty; *kṣatravṛddha*—of Kṣatravṛddha; *sutasya*—of the son; *āsan*—there were; *suhotrasya*—of Suhotra; *ātmajāḥ*—sons; *trayaḥ*—three; *kāśyaḥ*—Kāśya; *kuśaḥ*—Kuśa; *gṛtsamadaḥ*—Gṛtsamada; *iti*—thus; *gṛtsamadāt*—from Gṛtsamada; *abhūt*—there was; *śunakaḥ*—Śunaka; *śaunakaḥ*—Śaunaka; *yasya*—of whom (Śunaka); *bahu-ṛca-pravaraḥ*—the best of those conversant with the *Ṛg Veda*; *muniḥ*—a great saintly person.

TRANSLATION

Śukadeva Gosvāmī said: From Purūravā came a son named Āyu, whose very powerful sons were Nahuṣa, Kṣatravṛddha, Rajī, Rābha and Anenā. O Mahārāja Parīkṣit, now hear about the dynasty of Kṣatravṛddha. Kṣatravṛddha's son was Suhotra, who had three sons, named Kāśya, Kuśa and Gṛtsamada. From Gṛtsamada came Śunaka, and from him came Śaunaka, the great saint, the best of those conversant with the Ṛg Veda.

9.17.4

kāśyasya kāśis tat-putro
rāṣṭro dīrghatamaḥ-pitā
dhanvantarir dīrghatamasa

āyur-veda-pravartakaḥ
yajña-bhug vāsudevāṁśaḥ
smṛta-mātrārti-nāśanaḥ

SYNONYMS

kāśyasya—of Kāśya; *kāśiḥ*—Kāśi; *tat-putraḥ*—his son; *rāṣṭraḥ*—Rāṣṭra; *dīrghatamaḥ-pitā*—he became the father of Dīrghatama; *dhanvantariḥ*—Dhanvantari; *dīrghatamasaḥ*—from Dīrghatama; *āyuḥ-veda-pravartakaḥ*—the inaugurator of medical science, *Āyur Veda*; *yajña-bhuk*—the enjoyer of the results of sacrifice; *vāsudeva-aṁśaḥ*—incarnation of Lord Vāsudeva; *smṛta-mātra*—if he is remembered; *ārti-nāśanaḥ*—it immediately vanquishes all kinds of disease.

TRANSLATION

The son of Kāśya was Kāśi, and his son was Rāṣṭra, the father of Dīrghatama. Dīrghatama had a son named Dhanvantari, who was the inaugurator of the medical science and an incarnation of Lord Vāsudeva, the enjoyer of the results of sacrifices. One who remembers the name of Dhanvantari can be released from all disease.

9.17.5

tat-putraḥ ketumān asya
jajñe bhīmarathas tataḥ

divodāso dyumāṁs tasmāt
pratardana iti smṛtaḥ

SYNONYMS

tat-putraḥ—his son (the son of Dhanvantari); *ketumān*—Ketumān; *asya*—his; *jajñe*—took birth; *bhīmarathaḥ*—a son named Bhīmaratha; *tataḥ*—from him; *divodāsaḥ*—a son named Divodāsa; *dyumān*—Dyumān; *tasmāt*—from him; *pratardanaḥ*—Pratardana; *iti*—thus; *smṛtaḥ*—known.

TRANSLATION

The son of Dhanvantari was Ketumān, and his son was Bhīmaratha. The son of Bhīmaratha was Divodāsa, and the son of Divodāsa was Dyumān, also known as Pratardana.

9.17.6

sa eva śatrujid vatsa
ṛtadhvaja itīritaḥ
tathā kuvalayāśveti
prokto 'larkādayas tataḥ

SYNONYMS

saḥ—that Dyumān; *eva*—indeed; *śatrujit*—Śatrujit; *vatsaḥ*—Vatsa; *ṛtadhvajaḥ*—Ṛtadhvaja; *iti*—like that; *īritaḥ*—known; *tathā*—as well

as; *kuvalayāśva*—Kuvalayāśva; *iti*—thus; *proktaḥ*—well known; *alarka-ādayaḥ*—Alarka and other sons; *tataḥ*—from him.

TRANSLATION

Dyumān was also known as Śatrujit, Vatsa, Ṛtadhvaja and Kuvalayāśva. From him were born Alarka and other sons.

9.17.7

ṣaṣṭiṁ varṣa-sahasrāṇi
ṣaṣṭiṁ varṣa-śatāni ca
nālarkād aparo rājan
bubhuje medinīṁ yuvā

SYNONYMS

ṣaṣṭim—sixty; *varṣa-sahasrāṇi*—such thousands of years; *ṣaṣṭim*—sixty; *varṣa-śatāni*—hundreds of years; *ca*—also; *na*—not; *alarkāt*—except for Alarka; *aparaḥ*—anyone else; *rājan*—O King Parīkṣit; *bubhuje*—enjoyed; *medinīm*—the surface of the world; *yuvā*—as a young man.

TRANSLATION

Alarka, the son of Dyumān, reigned over the earth for sixty-six thousand years, my dear King Parīkṣit. No one other than him has reigned over the earth for so long as a young man.

9.17.8

alarkāt santatis tasmāt
sunītho 'tha niketanaḥ
dharmaketuḥ sutas tasmāt
satyaketur ajāyata

SYNONYMS

alarkāt—from Alarka; *santatiḥ*—a son known as Santati; *tasmāt*—from him; *sunīthaḥ*—Sunītha; *atha*—from him; *niketanaḥ*—a son named Niketana; *dharmaketuḥ*—Dharmaketu; *sutaḥ*—a son; *tasmāt*—and from Dharmaketu; *satyaketuḥ*—Satyaketu; *ajāyata*—was born.

TRANSLATION

From Alarka came a son named Santati, and his son was Sunītha. The son of Sunītha was Niketana, the son of Niketana was Dharmaketu, and the son of Dharmaketu was Satyaketu.

9.17.9

dhṛṣṭaketus tatas tasmāt
sukumāraḥ kṣitīśvaraḥ
vītihotro 'sya bhargo 'to
bhārgabhūmir abhūn nṛpa

SYNONYMS

dhṛṣṭaketuḥ—Dhṛṣṭaketu; *tataḥ*—thereafter; *tasmāt*—from Dhṛṣṭaketu; *sukumāraḥ*—a son named Sukumāra; *kṣiti-īśvaraḥ*—the emperor of the entire world; *vītihotraḥ*—a son named Vītihotra; *asya*—his son; *bhargaḥ*—Bharga; *ataḥ*—from him; *bhārgabhūmiḥ*—a son named Bhārgabhūmi; *abhūt*—generated; *nṛpa*—O King.

TRANSLATION

O King Parīkṣit, from Satyaketu came a son named Dhṛṣṭaketu, and from Dhṛṣṭaketu came Sukumāra, the emperor of the entire world. From Sukumāra came a son named Vītihotra; from Vītihotra, Bharga; and from Bharga, Bhārgabhūmi.

9.17.10

itīme kāśayo bhūpāḥ
kṣatravṛddhānvayāyinaḥ
rābhasya rabhasaḥ putro
gambhīraś cākriyas tataḥ

SYNONYMS

iti—thus; *ime*—all of them; *kāśayaḥ*—born in the dynasty of Kāśi; *bhūpāḥ*—kings; *kṣatravṛddha-anvaya-āyinaḥ*—also within the dynasty of Kṣatravṛddha; *rābhasya*—from Rābha; *rabhasaḥ*—

Rabhasa; *putraḥ*—a son; *gambhīraḥ*—Gambhīra; *ca*—also; *akriyaḥ*—Akriya; *tataḥ*—from him.

TRANSLATION

O Mahārāja Parīkṣit, all of these kings were descendants of Kāśi, and they could also be called descendants of Kṣatravṛddha. The son of Rābha was Rabhasa, from Rabhasa came Gambhīra, and from Gambhīra came a son named Akriya.

9.17.11

tad-gotraṁ brahmavij jajñe
śṛṇu vaṁśam anenasaḥ
śuddhas tataḥ śucis tasmāc
citrakṛd dharmasārathiḥ

SYNONYMS

tat-gotram—the descendant of Akriya; *brahmavit*—Brahmavit; *jajñe*—took birth; *śṛṇu*—just hear from me; *vaṁśam*—descendants; *anenasaḥ*—of Anenā; *śuddhaḥ*—a son known as Śuddha; *tataḥ*—from him; *śuciḥ*—Śuci; *tasmāt*—from him; *citrakṛt*—Citrakṛt; *dharma-sārathiḥ*—Dharmasārathi.

TRANSLATION

The son of Akriya was known as Brahmavit, O King. Now hear about the descendants of Anenā. From Anenā

came a son named Śuddha, and his son was Śuci. The son of Śuci was Dharmasārathi, also called Citrakṛt.

9.17.12

tataḥ śāntarajo jajñe
kṛta-kṛtyaḥ sa ātmavān
rajeḥ pañca-śatāny āsan
putrāṇām amitaujasām

SYNONYMS

tataḥ—from Citrakṛt; *śāntarajaḥ*—a son named Śāntaraja; *jajñe*—was born; *kṛta-kṛtyaḥ*—performed all kinds of ritualistic ceremonies; *saḥ*—he; *ātmavān*—a self-realized soul; *rajeḥ*—of Rajī; *pañca-śatāni*—five hundred; *āsan*—there were; *putrāṇām*—sons; *amita-ojasām*—very, very powerful.

TRANSLATION

From Citrakṛt was born a son named Śāntaraja, a self-realized soul who performed all kinds of Vedic ritualistic ceremonies and therefore did not beget any progeny. The sons of Rajī were five hundred, all very powerful.

9.17.13

devair abhyarthito daityān
hatvendrāyādadād divam
indras tasmai punar dattvā
gṛhītvā caraṇau rajeḥ
ātmānam arpayām āsa
prahrādādy-ari-śaṅkitaḥ

SYNONYMS

devaiḥ—by the demigods; *abhyarthitaḥ*—being requested; *daityān*—the demons; *hatvā*—killing; *indrāya*—to Indra, the King of heaven; *adadāt*—delivered; *divam*—the kingdom of heaven; *indraḥ*—the King of heaven; *tasmai*—unto him, Rajī; *punaḥ*—again; *dattvā*—returning; *gṛhītvā*—capturing; *caraṇau*—the feet; *rajeḥ*—of Rajī; *ātmānam*—the self; *arpayām āsa*—surrendered; *prahrāda-ādi*—Prahlāda and others; *ari-śaṅkitaḥ*—being afraid of such enemies.

TRANSLATION

On the request of the demigods, Rajī killed the demons and thus returned the kingdom of heaven to Lord Indra. But Indra, fearing such demons as Prahlāda, returned the kingdom of heaven to Rajī and surrendered himself at Rajī's lotus feet.

9.17.14

pitary uparate putrā
yācamānāya no daduḥ
triviṣṭapaṁ mahendrāya
yajña-bhāgān samādaduḥ

SYNONYMS

pitari—when their father; *uparate*—passed away; *putrāḥ*—the sons; *yācamānāya*—although requesting from them; *no*—not; *daduḥ*—returned; *triviṣṭapam*—the heavenly kingdom; *mahendrāya*—unto Mahendra; *yajña-bhāgān*—the shares of ritualistic ceremonies; *samādaduḥ*—gave.

TRANSLATION

Upon Rajī's death, Indra begged Rajī's sons for the return of the heavenly planet. They did not return it, however, although they agreed to return Indra's shares in ritualistic ceremonies.

PURPORT

Rajī conquered the kingdom of heaven, and therefore when Indra, the heavenly king, begged Rajī's sons to return it, they refused. Because they had not taken the heavenly kingdom from Indra but had inherited it from their father, they considered it

their paternal property. Why then should they return it to the demigods?

9.17.15

guruṇā hūyamāne 'gnau
balabhit tanayān rajeḥ
avadhīd bhraṁśitān mārgān
na kaścid avaśeṣitaḥ

SYNONYMS

guruṇā—by the spiritual master (Bṛhaspati); *hūyamāne agnau*—while oblations were being offered in the fire of sacrifice; *balabhit*—Indra; *tanayān*—the sons; *rajeḥ*—of Rajī; *avadhīt*—killed; *bhraṁśitān*—fallen; *mārgāt*—from the moral principles; *na*—not; *kaścit*—anyone; *avaśeṣitaḥ*—remained alive.

TRANSLATION

Thereafter, Bṛhaspati, the spiritual master of the demigods, offered oblations in the fire so that the sons of Rajī would fall from moral principles. When they fell, Lord Indra killed them easily because of their degradation. Not a single one of them remained alive.

9.17.16

kuśāt pratiḥ kṣātravṛddhāt
sañjayas tat-suto jayaḥ
tataḥ kṛtaḥ kṛtasyāpi
jajñe haryabalo nṛpaḥ

SYNONYMS

kuśāt—from Kuśa; *pratiḥ*—a son named Prati; *kṣātravṛddhāt*—the grandson of Kṣatravṛddha; *sañjayaḥ*—a son named Sañjaya; *tat-sutaḥ*—his son; *jayaḥ*—Jaya; *tataḥ*—from him; *kṛtaḥ*—Kṛta; *kṛtasya*—from Kṛta; *api*—as well as; *jajñe*—was born; *haryabalaḥ*—Haryabala; *nṛpaḥ*—the king.

TRANSLATION

From Kuśa, the grandson of Kṣatravṛddha, was born a son named Prati. The son of Prati was Sañjaya, and the son of Sañjaya was Jaya. From Jaya, Kṛta was born, and from Kṛta, King Haryabala.

9.17.17

sahadevas tato hīno
jayasenas tu tat-sutaḥ
saṅkṛtis tasya ca jayaḥ
kṣatra-dharmā mahā-rathaḥ

kṣatravṛddhānvayā bhūpā
ime śṛṇv atha nāhuṣān

SYNONYMS

sahadevaḥ—Sahadeva; *tataḥ*—from Sahadeva; *hīnaḥ*—a son named Hīna; *jayasenaḥ*—Jayasena; *tu*—also; *tat-sutaḥ*—the son of Hīna; *saṅkṛtiḥ*—Saṅkṛti; *tasya*—of Saṅkṛti; *ca*—also; *jayaḥ*—a son named Jaya; *kṣatra-dharmā*—expert in the duties of a *kṣatriya*; *mahā-rathaḥ*—a greatly powerful fighter; *kṣatravṛddha-anvayāḥ*—in the dynasty of Kṣatravṛddha; *bhūpāḥ*—kings; *ime*—all these; *śṛṇu*—hear from me; *atha*—now; *nāhuṣān*—the descendants of Nahuṣa.

TRANSLATION

From Haryabala came a son named Sahadeva, and from Sahadeva came Hīna. The son of Hīna was Jayasena, and the son of Jayasena was Saṅkṛti. The son of Saṅkṛti was the powerful and expert fighter named Jaya. These kings were the members of the Kṣatravṛddha dynasty. Now let me describe to you the dynasty of Nahuṣa. Thus end the Bhaktivedanta purports of the Ninth Canto, Seventeenth Chapter, of the *Śrīmad-Bhāgavatam*, entitled "The Dynasties of the Sons of Purūravā."

Chapter 18

9.18.1

śrī-śuka uvāca
yatir yayātiḥ saṁyātir
āyatir viyatiḥ kṛtiḥ
ṣaḍ ime nahuṣasyāsann
indriyāṇīva dehinaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *yatiḥ*—Yati; *yayātiḥ*—Yayāti; *saṁyātiḥ*—Saṁyāti; *āyatiḥ*—Āyati; *viyatiḥ*—Viyati; *kṛtiḥ*—Kṛti; *ṣaṭ*—six; *ime*—all of them; *nahuṣasya*—of King Nahuṣa; *āsan*—were; *indriyāṇi*—the (six) senses; *iva*—like; *dehinaḥ*—of an embodied soul.

TRANSLATION

Śukadeva Gosvāmī said: O King Parīkṣit, as the embodied soul has six senses, King Nahuṣa had six sons, named Yati, Yayāti, Saṁyāti, Āyati, Viyati and Kṛti.

9.18.2

rājyaṁ naicchad yatiḥ pitrā
dattaṁ tat-pariṇāmavit
yatra praviṣṭaḥ puruṣa
ātmānaṁ nāvabudhyate

SYNONYMS

rājyam—the kingdom; *na aicchat*—did not accept; *yatiḥ*—the eldest son, Yati; *pitrā*—by his father; *dattam*—offered; *tat-pariṇāma-vit*—knowing the result of becoming powerful as a king; *yatra*—wherein; *praviṣṭaḥ*—having entered; *puruṣaḥ*—such a person; *ātmānam*—self-realization; *na*—not; *avabudhyate*—will take seriously and understand.

TRANSLATION

When one enters the post of king or head of the government, one cannot understand the meaning of self-realization. Knowing this, Yati, the eldest son of Nahuṣa, did not accept the power to rule, although it was offered by his father.

PURPORT

Self-realization is the prime objective of human civilization, and it is regarded seriously by those who are situated in the mode of goodness and have developed the brahminical qualities.

Kṣatriyas are generally endowed with material qualities conducive to gaining material wealth and enjoying sense gratification, but those who are spiritually advanced are not interested in material opulence. Indeed, they accept only the bare necessities for a life of spiritual advancement in self-realization. It is specifically mentioned here that if one enters political life, especially in the modern day, one looses the chance for human perfection. Nonetheless, one can attain the highest perfection if one hears *Śrīmad-Bhāgavatam*. This hearing is described as *nityaṁ bhāgavata-sevayā* [[sb/1/2/18|[SB 1.2.18]]]. Mahārāja Parīkṣit was involved in politics, but because at the end of his life he heard *Śrīmad-Bhāgavatam* from Śukadeva Gosvāmī, he attained perfection very easily. Śrī Caitanya Mahāprabhu has therefore suggested:

> *sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir*
> *ye prāyaśo 'jita jito 'py asi tais tri-lokyām*
> *(SB 10.14.3)*

Regardless of whether one is in the mode of passion, ignorance or goodness, if one regularly hears *Śrīmad-Bhāgavatam* from the self-realized soul, one is freed from the bondage of material involvement.

9.18.3

> *pitari bhraṁśite sthānād*
> *indrāṇyā dharṣaṇād dvijaiḥ*

prāpite 'jagaratvaṁ vai
yayātir abhavan nṛpaḥ

SYNONYMS

pitari—when his father; *bhraṁśite*—was caused to fall down; *sthānāt*—from the heavenly planets; *indrāṇyāḥ*—of Śacī, the wife of Indra; *dharṣaṇāt*—from offending; *dvijaiḥ*—by them (upon her lodging a complaint with the *brāhmaṇas*); *prāpite*—being degraded to; *ajagaratvam*—the life of a snake; *vai*—indeed; *yayātiḥ*—the son named Yayāti; *abhavat*—became; *nṛpaḥ*—the king.

TRANSLATION

Because Nahuṣa, the father of Yayāti, molested Indra's wife, Śacī, who then complained to Agastya and other brāhmaṇas, these saintly brāhmaṇas cursed Nahuṣa to fall from the heavenly planets and be degraded to the status of a python. Consequently, Yayāti became the king.

9.18.4

catasṛṣv ādiśad dikṣu
bhrātṝn bhrātā yavīyasaḥ
kṛta-dāro jugoporvīṁ
kāvyasya vṛṣaparvaṇaḥ

SYNONYMS

catasṛṣu—over the four; *ādiśat*—allowed to rule; *dikṣu*—directions; *bhrātṝn*—four brothers; *bhrātā*—Yayāti; *yavīyasaḥ*—young; *kṛta-dāraḥ*—married; *jugopa*—ruled; *ūrvīm*—the world; *kāvyasya*—the daughter of Śukrācārya; *vṛṣaparvaṇaḥ*—the daughter of Vṛṣaparvā.

TRANSLATION

King Yayāti had four younger brothers, whom he allowed to rule the four directions. Yayāti himself married Devayānī, the daughter of Śukrācārya, and Śarmiṣṭhā, the daughter of Vṛṣaparvā, and ruled the entire earth.

9.18.5

śrī-rājovāca
brahmarṣir bhagavān kāvyaḥ
kṣatra-bandhuś ca nāhuṣaḥ
rājanya-viprayoḥ kasmād
vivāhaḥ pratilomakaḥ

SYNONYMS

śrī-rājā uvāca—Mahārāja Parīkṣit inquired; *brahma-ṛṣiḥ*—the best of the *brāhmaṇas*; *bhagavān*—very powerful; *kāvyaḥ*—Śukrācārya; *kṣatra-bandhuḥ*—belonged to the *kṣatriya* class; *ca*—also; *nāhuṣaḥ*—King Yayāti; *rājanya-viprayoḥ*—of a *brāhmaṇa* and a *kṣatriya*;

kasmāt—how; *vivāhaḥ*—a marital relationship; *pratilomakaḥ*—against the customary regulative principles.

TRANSLATION

Mahārāja Parīkṣit said: Śukrācārya was a very powerful brāhmaṇa, and Mahārāja Yayāti was a kṣatriya. Therefore I am curious to know how there occurred this pratiloma marriage between a kṣatriya and a brāhmaṇa.

PURPORT

According to the Vedic system, marriages between *kṣatriyas* and *kṣatriyas* or between *brāhmaṇas* and *brāhmaṇas* are the general custom. If marriages sometimes take place between different classes, these marriages are of two types, namely *anuloma* and *pratiloma*. *Anuloma,* marriage between a *brāhmaṇa* and the daughter of a *kṣatriya,* is permissible, but *pratiloma,* marriage between a *kṣatriya* and the daughter of a *brāhmaṇa,* is not generally allowed. Therefore Mahārāja Parīkṣit was curious about how Śukrācārya, a powerful *brāhmaṇa,* could accept the principle of *pratiloma*. Mahārāja Parīkṣit was eager to know the cause for this uncommon marriage.

9.18.6-7

śrī-śuka uvāca
ekadā dānavendrasya

śarmiṣṭhā nāma kanyakā
sakhī-sahasra-saṁyuktā
guru-putryā ca bhāminī

devayānyā purodyāne
puṣpita-druma-saṅkule
vyacarat kala-gītāli-
nalinī-puline 'balā

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ekadā*—once upon a time; *dānava-indrasya*—of Vṛṣaparvā; *śarmiṣṭhā*—Śarmiṣṭhā; *nāma*—by name; *kanyakā*—a daughter; *sakhī-sahasra-saṁyuktā*—accompanied by thousands of friends; *guru-putryā*—with the daughter of the *guru,* Śukrācārya; *ca*—also; *bhāminī*—very easily irritated; *devayānyā*—with Devayānī; *pura-udyāne*—within the palace garden; *puṣpita*—full of flowers; *druma*—with nice trees; *saṅkule*—congested; *vyacarat*—was walking; *kala-gīta*—with very sweet sounds; *ali*—with bumblebees; *nalinī*—with lotuses; *puline*—in such a garden; *abalā*—innocent.

TRANSLATION

Śukadeva Gosvāmī said: One day Vṛṣaparvā's daughter Śarmiṣṭhā, who was innocent but angry by nature, was walking with Devayānī, the daughter of Śukrācārya, and with thousands of friends, in the palace garden. The garden was full of lotuses and trees of flowers and fruits

and was inhabited by sweetly singing birds and bumblebees.

9.18.8

tā jalāśayam āsādya
kanyāḥ kamala-locanāḥ
tīre nyasya dukūlāni
vijahruḥ siñcatīr mithaḥ

SYNONYMS

tāḥ—they; *jala-āśayam*—to the lakeside; *āsādya*—coming; *kanyāḥ*—all the girls; *kamala-locanāḥ*—with eyes like lotus petals; *tīre*—on the bank; *nyasya*—giving up; *dukūlāni*—their dresses; *vijahruḥ*—began to sport; *siñcatīḥ*—throwing water; *mithaḥ*—on one another.

TRANSLATION

When the young, lotus-eyed girls came to the bank of a reservoir of water, they wanted to enjoy by bathing. Thus they left their clothing on the bank and began sporting, throwing water on one another.

9.18.9

vīkṣya vrajantaṁ giriśaṁ
saha devyā vṛṣa-sthitam

sahasottīrya vāsāṁsi
paryadhur vrīḍitāḥ striyaḥ

SYNONYMS

vīkṣya—seeing; *vrajantam*—passing by; *giriśam*—Lord Śiva; *saha*—with; *devyā*—Pārvatī, the wife of Lord Śiva; *vṛṣa-sthitam*—seated upon his bull; *sahasā*—quickly; *uttīrya*—getting out of the water; *vāsāṁsi*—garments; *paryadhuḥ*—put on the body; *vrīḍitāḥ*—being ashamed; *striyaḥ*—the young girls.

TRANSLATION

While sporting in the water, the girls suddenly saw Lord Śiva passing by, seated on the back of his bull with his wife, Pārvatī. Ashamed because they were naked, the girls quickly got out of the water and covered themselves with their garments.

9.18.10

śarmiṣṭhājānatī vāso
guru-putryāḥ samavyayat
svīyaṁ matvā prakupitā
devayānīdam abravīt

SYNONYMS

śarmiṣṭhā—the daughter of Vṛṣaparvā; *ajānatī*—without knowledge; *vāsaḥ*—the dress; *guru-putryāḥ*—of Devayānī, the daughter of the *guru*; *samavyayat*—put on the body; *svīyam*—her own; *matvā*—thinking; *prakupitā*—irritated and angry; *devayānī*—the daughter of Śukrācārya; *idam*—this; *abravīt*—said.

TRANSLATION

Śarmiṣṭhā unknowingly put Devayānī's dress on her own body, thus angering Devayānī, who then spoke as follows.

9.18.11

aho nirīkṣyatām asyā
dāsyāḥ karma hy asāmpratam
asmad-dhāryaṁ dhṛtavatī
śunīva havir adhvare

SYNONYMS

aho—alas; *nirīkṣyatām*—just see; *asyāḥ*—of her (Śarmiṣṭhā); *dāsyāḥ*—just like our servant; *karma*—activities; *hi*—indeed; *asāmpratam*—without any etiquette; *asmat-dhāryam*—the garment meant for me; *dhṛtavatī*—she has put on; *śunī iva*—like a dog; *haviḥ*—clarified butter; *adhvare*—meant for offering in the sacrifice.

TRANSLATION

Oh, just see the activities of this servant-maid Śarmiṣṭhā! Disregarding all etiquette, she has put on my dress, just like a dog snatching clarified butter meant for use in a sacrifice.

9.18.12-14

yair idaṁ tapasā sṛṣṭaṁ
mukhaṁ puṁsaḥ parasya ye
dhāryate yair iha jyotiḥ
śivaḥ panthāḥ pradarśitaḥ

yān vandanty upatiṣṭhante
loka-nāthāḥ sureśvarāḥ
bhagavān api viśvātmā
pāvanaḥ śrī-niketanaḥ

vayaṁ tatrāpi bhṛgavaḥ
śiṣyo 'syā naḥ pitāsuraḥ
asmad-dhāryaṁ dhṛtavatī
śūdro vedam ivāsatī

SYNONYMS

yaiḥ—by which persons; *idam*—this entire universe; *tapasā*—by austerity; *sṛṣṭam*—was created; *mukham*—the face; *puṁsaḥ*—of the

Supreme Person; *parasya*—transcendental; *ye*—those who (are); *dhāryate*—is always born; *yaiḥ*—by which persons; *iha*—here; *jyotiḥ*—the *brahmajyoti,* the effulgence of the Supreme Lord; *śivaḥ*—auspicious; *panthāḥ*—way; *pradarśitaḥ*—is directed; *yān*—to whom; *vandanti*—offer prayers; *upatiṣṭhante*—honor and follow; *loka-nāthāḥ*—the directors of the various planets; *sura-īśvarāḥ*—the demigods; *bhagavān*—the Supreme Personality of Godhead; *api*—even; *viśva-ātmā*—the Supersoul; *pāvanaḥ*—the purifier; *śrī-niketanaḥ*—the husband of the goddess of fortune; *vayam*—we (are); *tatra api*—even greater than other *brāhmaṇas*; *bhṛgavaḥ*—descendants of Bhṛgu; *śiṣyaḥ*—disciple; *asyāḥ*—of her; *naḥ*—our; *pitā*—father; *asuraḥ*—belong to the demoniac group; *asmat-dhāryam*—meant to be worn by us; *dhṛtavatī*—she has put on; *śūdraḥ*—a non-*brāhmaṇa* worker; *vedam*—the *Vedas*; *iva*—like; *asatī*—unchaste.

TRANSLATION

We are among the qualified brāhmaṇas, who are accepted as the face of the Supreme Personality of Godhead. The brāhmaṇas have created the entire universe by their austerity, and they always keep the Absolute Truth within the core of their hearts. They have directed the path of good fortune, the path of Vedic civilization, and because they are the only worshipable objects within this world, they are offered prayers and worshiped even by the great demigods, the directors of the various planets, and even by the

Supreme Personality of Godhead, the Supersoul, the supreme purifier, the husband of the goddess of fortune. And we are even more respectable because we are in the dynasty of Bhṛgu. Yet although this woman's father, being among the demons, is our disciple, she has put on my dress, exactly like a śūdra taking charge of Vedic knowledge.

9.18.15

evaṁ kṣipantīṁ śarmiṣṭhā
guru-putrīm abhāṣata
ruṣā śvasanty uraṅgīva
dharṣitā daṣṭa-dacchadā

SYNONYMS

evam—thus; *kṣipantīm*—chastising; *śarmiṣṭhā*—the daughter of Vṛṣaparvā; *guru-putrīm*—unto the daughter of the *guru,* Śukrācārya; *abhāṣata*—said; *ruṣā*—being very angry; *śvasantī*—breathing very heavily; *uraṅgī iva*—like a serpent; *dharṣitā*—offended, trampled; *daṣṭa-dat-chadā*—biting her lip with her teeth.

TRANSLATION

Śukadeva Gosvāmī said: When thus rebuked in cruel words, Śarmiṣṭhā was very angry. Breathing heavily like a serpent and biting her lower lip with her teeth, she spoke to the daughter of Śukrācārya as follows.

9.18.16

ātma-vṛttam avijñāya
katthase bahu bhikṣuki
kiṁ na pratīkṣase 'smākaṁ
gṛhān balibhujo yathā

SYNONYMS

ātma-vṛttam—one's own position; *avijñāya*—without understanding; *katthase*—you are talking madly; *bahu*—so much; *bhikṣuki*—beggar; *kim*—whether; *na*—not; *pratīkṣase*—you wait; *asmākam*—our; *gṛhān*—at the house; *balibhujaḥ*—crows; *yathā*—like.

TRANSLATION

You beggar, since you don't understand your position, why should you unnecessarily talk so much? Don't all of you wait at our house, depending on us for your livelihood like crows?

PURPORT

Crows have no independent life; they fully depend on the remnants of foodstuffs thrown by householders into the garbage tank. Therefore, because a *brāhmaṇa* depends on his disciples, when Śarmiṣṭhā was heavily rebuked by Devayānī she charged Devayānī with belonging to a family of crowlike beggars. It is the

nature of women to fight verbally at even a slight provocation. As we see from this incident, this has been their nature for a long, long time.

9.18.17

> *evaṁ-vidhaiḥ suparuṣaiḥ*
> *kṣiptvācārya-sutāṁ satīm*
> *śarmiṣṭhā prākṣipat kūpe*
> *vāsaś cādāya manyunā*

SYNONYMS

evam-vidhaiḥ—such; *su-paruṣaiḥ*—by unkind words; *kṣiptvā*—after chastising; *ācārya-sutām*—the daughter of Śukrācārya; *satīm*—Devayānī; *śarmiṣṭhā*—Śarmiṣṭhā; *prākṣipat*—threw (her); *kūpe*—into a well; *vāsaḥ*—the garments; *ca*—and; *ādāya*—taking away; *manyunā*—because of anger.

TRANSLATION

Using such unkind words, Śarmiṣṭhā rebuked Devayānī, the daughter of Śukrācārya. In anger, she took away Devayānī's garments and threw Devayānī into a well.

9.18.18

tasyāṁ gatāyāṁ sva-gṛhaṁ
yayātir mṛgayāṁ caran
prāpto yadṛcchayā kūpe
jalārthī tāṁ dadarśa ha

SYNONYMS

tasyām—when she; *gatāyām*—went; *sva-gṛham*—to her home; *yayātiḥ*—King Yayāti; *mṛgayām*—hunting; *caran*—wandering; *prāptaḥ*—arrived; *yadṛcchayā*—by chance; *kūpe*—in the well; *jala-arthī*—desiring to drink water; *tām*—her (Devayānī); *dadarśa*—saw; *ha*—indeed.

TRANSLATION

After throwing Devayānī into the well, Śarmiṣṭhā went home. Meanwhile, King Yayāti, while engaged in a hunting excursion, went to the well to drink water and by chance saw Devayānī.

9.18.19

dattvā svam uttaraṁ vāsas
tasyai rājā vivāsase
gṛhītvā pāṇinā pāṇim
uj̇jahāra dayā-paraḥ

SYNONYMS

dattvā—giving; *svam*—his own; *uttaram*—upper; *vāsaḥ*—cloth; *tasyai*—unto her (Devayānī); *rājā*—the King; *vivāsase*—because she was naked; *gṛhītvā*—catching; *pāṇinā*—with his hand; *pāṇim*—her hand; *ujjahāra*—delivered; *dayā-paraḥ*—being very kind.

TRANSLATION

Seeing Devayānī naked in the well, King Yayāti immediately gave her his upper cloth. Being very kind to her, he caught her hand with his own and lifted her out.

9.18.20-21

taṁ vīram āhauśanasī
prema-nirbharayā girā
rājaṁs tvayā gṛhīto me
pāṇiḥ para-purañjaya

hasta-grāho 'paro mā bhūd
gṛhītāyās tvayā hi me
eṣa īśa-kṛto vīra
sambandho nau na pauruṣaḥ

SYNONYMS

tam—unto him; *vīram*—Yayāti; *āha*—said; *auśanasī*—the daughter of Uśanā Kavi, Śukrācārya; *prema-nirbharayā*—saturated with love and kindness; *girā*—by such words; *rājan*—O King; *tvayā*—by you; *gṛhītaḥ*—accepted; *me*—my; *pāṇiḥ*—hand; *para-purañjaya*—the conqueror of the kingdoms of others; *hasta-grāhaḥ*—he who accepted my hand; *aparaḥ*—another; *mā*—may not; *bhūt*—become; *gṛhītāyāḥ*—accepted; *tvayā*—by you; *hi*—indeed; *me*—of me; *eṣaḥ*—this; *īśa-kṛtaḥ*—arranged by providence; *vīra*—O great hero; *sambandhaḥ*—relationship; *nau*—our; *na*—not; *pauruṣaḥ*—anything man-made.

TRANSLATION

With words saturated with love and affection, Devayānī said to King Yayāti: O great hero, O King, conqueror of the cities of your enemies, by accepting my hand you have accepted me as your married wife. Let me not be touched by others, for our relationship as husband and wife has been made possible by providence, not by any human being.

PURPORT

While taking Devayānī out of the well, King Yayāti must certainly have appreciated her youthful beauty, and therefore he might have asked her which caste she belonged to. Thus Devayānī would have immediately replied, "We are already married because you have accepted my hand." Uniting the hands of the

bride and bridegroom is a system perpetually existing in all societies. Therefore, as soon as Yayāti accepted Devayānī's hand, they could be regarded as married. Because Devayānī was enamored with the hero Yayāti, she requested him not to change his mind and let another come to marry her.

9.18.22

> *yad idaṁ kūpa-magnāyā*
> *bhavato darśanaṁ mama*
> *na brāhmaṇo me bhavitā*
> *hasta-grāho mahā-bhuja*
> *kacasya bārhaspatyasya*
> *śāpād yam aśapaṁ purā*

SYNONYMS

yat—because of; *idam*—this; *kūpa-magnāyāḥ*—fallen in the well; *bhavataḥ*—of your good self; *darśanam*—meeting; *mama*—with me; *na*—not; *brāhmaṇaḥ*—a qualified *brāhmaṇa*; *me*—my; *bhavitā*—will become; *hasta-grāhaḥ*—husband; *mahā-bhuja*—O great mighty-armed one; *kacasya*—of Kaca; *bārhaspatyasya*—the son of the learned *brāhmaṇa* and celestial priest Bṛhaspati; *śāpāt*—because of the curse; *yam*—whom; *aśapam*—I cursed; *purā*—in the past.

TRANSLATION

Because of falling in the well, I met you. Indeed, this has been arranged by providence. After I cursed Kaca, the son of the learned scholar Bṛhaspati, he cursed me by saying that I would not have a brāhmaṇa for a husband. Therefore, O mighty-armed one, there is no possibility of my becoming the wife of a brāhmaṇa.

PURPORT

Kaca, the son of the learned celestial priest Bṛhaspati, had been a student of Śukrācārya, from whom he had learned the art of reviving a man who has died untimely. This art, called *mṛta-sañjīvanī,* was especially used during wartime. When there was a war, soldiers would certainly die untimely, but if a soldier's body was intact, he could be brought to life again by this art of *mṛta-sañjīvanī.* This art was known to Śukrācārya and many others, and Kaca, the son of Bṛhaspati, became Śukrācārya's student to learn it. Devayānī desired to have Kaca as her husband, but Kaca, out of regard for Śukrācārya, looked upon the *guru's* daughter as a respectable superior and therefore refused to marry her. Devayānī angrily cursed Kaca by saying that although he had learned the art of *mṛta-sañjīvanī* from her father, it would be useless. When cursed in this way, Kaca retaliated by cursing Devayānī never to have a husband who was a *brāhmaṇa.* Because Devayānī liked Yayāti, who was a *kṣatriya,* she requested him to accept her as his bona fide wife. Although this would be *pratiloma-vivāha,* a marriage between the daughter of

a high family and the son of a lower family, she explained that this arrangement was made by providence.

9.18.23

> *yayātir anabhipretaṁ*
> *daivopahṛtam ātmanaḥ*
> *manas tu tad-gataṁ buddhvā*
> *pratijagrāha tad-vacaḥ*

SYNONYMS

yayātiḥ—King Yayāti; *anabhipretam*—not liked; *daiva-upahṛtam*—brought about by providential arrangements; *ātmanaḥ*—his personal interest; *manaḥ*—mind; *tu*—however; *tat-gatam*—being attracted to her; *buddhvā*—by such intelligence; *pratijagrāha*—accepted; *tat-vacaḥ*—the words of Devayānī.

TRANSLATION

Śukadeva Gosvāmī continued: Because such a marriage is not sanctioned by regular scriptures, King Yayāti did not like it, but because it was arranged by providence and because he was attracted by Devayānī's beauty, he accepted her request.

PURPORT

According to the Vedic system, the parents would consider the horoscopes of the boy and girl who were to be married. If

according to astrological calculations the boy and girl were compatible in every respect, the match was called *yoṭaka* and the marriage would be accepted. Even fifty years ago, this system was current in Hindu society. Regardless of the affluence of the boy or the personal beauty of the girl, without this astrological compatibility the marriage would not take place. A person is born in one of three categories, known as *deva-gaṇa, manuṣya-gaṇa* and *rakṣasa-gaṇa*. In different parts of the universe there are demigods and demons, and in human society also some people resemble demigods whereas others resemble demons. If according to astrological calculations there was conflict between a godly and a demoniac nature, the marriage would not take place. Similarly, there were calculations of *pratiloma* and *anuloma*. The central idea is that if the boy and girl were on an equal level the marriage would be happy, whereas inequality would lead to unhappiness. Because care is no longer taken in marriage, we now find many divorces. Indeed, divorce has now become a common affair, although formerly one's marriage would continue lifelong, and the affection between husband and wife was so great that the wife would voluntarily die when her husband died or would remain a faithful widow throughout her entire life. Now, of course, this is no longer possible, for human society has fallen to the level of animal society. Marriage now takes place simply by agreement. *Dāmpatye 'bhirucir hetuḥ* (SB 12.2.3). The word *abhiruci* means "agreement." If the boy and girl simply agree to marry, the marriage takes place. But when the Vedic system is not rigidly observed, marriage frequently ends in divorce.

9.18.24

gate rājani sā dhīre
tatra sma rudatī pituḥ
nyavedayat tataḥ sarvam
uktaṁ śarmiṣṭhayā kṛtam

SYNONYMS

gate rājani—after the departure of the King; *sā*—she (Devayānī); *dhīre*—learned; *tatra sma*—returning to her home; *rudatī*—crying; *pituḥ*—before her father; *nyavedayat*—submitted; *tataḥ*—thereafter; *sarvam*—all; *uktam*—mentioned; *śarmiṣṭhayā*—by Śarmiṣṭhā; *kṛtam*—done.

TRANSLATION

Thereafter, when the learned King returned to his palace, Devayānī returned home crying and told her father, Śukrācārya, about all that had happened because of Śarmiṣṭhā. She told how she had been thrown into the well but was saved by the King.

9.18.25

durmanā bhagavān kāvyaḥ
paurohityaṁ vigarhayan

stuvan vṛttiṁ ca kāpotīṁ
duhitrā sa yayau purāt

SYNONYMS

durmanāḥ—being very unhappy; *bhagavān*—the most powerful; *kāvyaḥ*—Śukrācārya; *paurohityam*—the business of priesthood; *vigarhayan*—condemning; *stuvan*—praising; *vṛttim*—the profession; *ca*—and; *kāpotīm*—of collecting grains from the field; *duhitrā*—with his daughter; *saḥ*—he (Śukrācārya); *yayau*—went; *purāt*—from his own residence.

TRANSLATION

As Śukrācārya listened to what had happened to Devayānī, his mind was very much aggrieved. Condemning the profession of priesthood and praising the profession of uñcha-vṛtti [collecting grains from the fields], he left home with his daughter.

PURPORT

When a *brāhmaṇa* adopts the profession of a *kapota,* or pigeon, he lives by collecting grains from the field. This is called *uñcha-vṛtti*. A *brāhmaṇa* who takes to this *uñcha-vṛtti* profession is called first class because he depends completely on the mercy of the Supreme Personality of Godhead and does not beg from anyone. Although the profession of begging is allowed for a *brāhmaṇa* or *sannyāsī,* one does better if he can avoid such a profession and completely depend on the mercy of the Supreme

Personality of Godhead for maintenance. Śukrācārya was certainly very sorry that because of his daughter's complaint he had to go to his disciple to beg some mercy, which he was obliged to do because he had accepted the profession of priesthood. In his heart, Śukrācārya did not like his profession, but since he had accepted it, he was obliged to go unwillingly to his disciple to settle the grievance submitted by his daughter.

9.18.26

vṛṣaparvā tam ājñāya
pratyanīka-vivakṣitam
guruṁ prasādayan mūrdhnā
pādayoḥ patitaḥ pathi

SYNONYMS

vṛṣaparvā—the King of the demons; *tam ājñāya*—understanding the motive of Śukrācārya; *pratyanīka*—some curse; *vivakṣitam*—desiring to speak; *gurum*—his spiritual master, Śukrācārya; *prasādayat*—he satisfied immediately; *mūrdhnā*—with his head; *pādayoḥ*—at the feet; *patitaḥ*—fell down; *pathi*—on the road.

TRANSLATION

King Vṛṣaparvā understood that Śukrācārya was coming to chastise or curse him. Consequently, before Śukrācārya came to his house, Vṛṣaparvā went out and

fell down in the street at the feet of his guru and satisfied him, checking his wrath.

9.18.27

kṣaṇārdha-manyur bhagavān
śiṣyaṁ vyācaṣṭa bhārgavaḥ
kāmo 'syāḥ kriyatāṁ rājan
naināṁ tyaktum ihotsahe

SYNONYMS

kṣaṇa-ardha—lasting only a few moments; *manyuḥ*—whose anger; *bhagavān*—the most powerful; *śiṣyam*—unto his disciple, Vṛṣaparvā; *vyācaṣṭa*—said; *bhārgavaḥ*—Śukrācārya, the descendant of Bhṛgu; *kāmaḥ*—the desire; *asyāḥ*—of this Devayānī; *kriyatām*—please fulfill; *rājan*—O King; *na*—not; *enām*—this girl; *tyaktum*—to give up; *iha*—in this world; *utsahe*—I am able.

TRANSLATION

The powerful Śukrācārya was angry for a few moments, but upon being satisfied he said to Vṛṣaparvā: My dear King, kindly fulfill the desire of Devayānī, for she is my daughter and in this world I cannot give her up or neglect her.

PURPORT

Sometimes a great personality like Śukrācārya cannot neglect sons and daughters, for sons and daughters are by nature dependent on their father and the father has affection for them. Although Śukrācārya knew that the quarrel between Devayānī and Śarmiṣṭhā was childish, as Devayānī's father he had to side with his daughter. He did not like to do this, but he was obliged to because of affection. He plainly admitted that although he should not have asked the King for mercy for his daughter, because of affection he could not avoid doing so.

9.18.28

tathety avasthite prāha
devayānī manogatam
pitrā dattā yato yāsye
sānugā yātu mām anu

SYNONYMS

tathā iti—when King Vṛṣaparvā agreed to Śukrācārya's proposal; *avasthite*—the situation being settled in this way; *prāha*—said; *devayānī*—the daughter of Śukrācārya; *manogatam*—her desire; *pitrā*—by the father; *dattā*—given; *yataḥ*—to whomever; *yāsye*—I shall go; *sa-anugā*—with her friends; *yātu*—shall go; *mām anu*—as my follower or servant.

TRANSLATION

After hearing Śukrācārya's request, Vṛṣaparvā agreed to fulfill Devayānī's desire, and he awaited her words. Devayānī then expressed her desire as follows: "Whenever I marry by the order of my father, my friend Śarmiṣṭhā must go with me as my maidservant, along with her friends."

9.18.29

pitrā dattā devayānyai
śarmiṣṭhā sānugā tadā
svānāṁ tat saṅkaṭaṁ vīkṣya
tad-arthasya ca gauravam
devayānīṁ paryacarat
strī-sahasreṇa dāsavat

SYNONYMS

pitrā—by the father; *dattā*—given; *devayānyai*—unto Devayānī, the daughter of Śukrācārya; *śarmiṣṭhā*—the daughter of Vṛṣaparvā; *sa-anugā*—with her friends; *tadā*—at that time; *svānām*—of his own; *tat*—that; *saṅkaṭam*—dangerous position; *vīkṣya*—observing; *tat*—from him; *arthasya*—of the benefit; *ca*—also; *gauravam*—the greatness; *devayānīm*—unto Devayānī; *paryacarat*—served; *strī-sahasreṇa*—with thousands of other women; *dāsa-vat*—acting as a slave.

TRANSLATION

Vṛṣaparvā wisely thought that Śukrācārya's displeasure would bring danger and that his pleasure would bring material gain. Therefore he carried out Śukrācārya's order and served him like a slave. He gave his daughter Śarmiṣṭhā to Devayānī, and Śarmiṣṭhā served Devayānī like a slave, along with thousands of other women.

PURPORT

In the beginning of these affairs concerning Śarmiṣṭhā and Devayānī, we saw that Śarmiṣṭhā had many friends. Now these friends became maidservants of Devayānī. When a girl married a *kṣatriya* king, it was customary for all her girl friends to go with her to her husband's house. For instance, when Vasudeva married Devakī, the mother of Kṛṣṇa, he married all six of her sisters, and she also had many friends who accompanied her. A king would maintain not only his wife but also the many friends and maidservants of his wife. Some of these maidservants would become pregnant and give birth to children. Such children were accepted as *dāsī-putra,* the sons of the maidservants, and the king would maintain them. The female population is always greater than the male, but since a woman needs to be protected by a man, the king would maintain many girls, who acted either as friends or as maidservants of the queen. In the history of Kṛṣṇa's household life we find that Kṛṣṇa married 16,108 wives. These were not maidservants but direct queens, and Kṛṣṇa expanded Himself into 16,108 forms to maintain different

establishments for each and every wife. This is not possible for ordinary men. Therefore although the kings had to maintain many, many servants and wives, not all of them had different establishments.

9.18.30

nāhuṣāya sutāṁ dattvā
saha śarmiṣṭhayośanā
tam āha rājañ charmiṣṭhām
ādhās talpe na karhicit

SYNONYMS

nāhuṣāya—unto King Yayāti, the descendant of Nahuṣa; *sutām*—his daughter; *dattvā*—giving in marriage; *saha*—with; *śarmiṣṭhayā*—Śarmiṣṭhā, the daughter of Vṛṣaparvā and servant of Devayānī; *uśanā*—Śukrācārya; *tam*—unto him (King Yayāti); *āha*—said; *rājan*—my dear King; *śarmiṣṭhām*—Śarmiṣṭhā, the daughter of Vṛṣaparvā; *ādhāḥ*—allow; *talpe*—on your bed; *na*—not; *karhicit*—at any time.

TRANSLATION

When Śukrācārya gave Devayānī in marriage to Yayāti, he had Śarmiṣṭhā go with her, but he warned the King, "My dear King, never allow this girl Śarmiṣṭhā to lie with you in your bed."

9.18.31

vilokyauśanasīṁ rājañ
charmiṣṭhā suprajāṁ kvacit
tam eva vavre rahasi
sakhyāḥ patiṁ ṛtau satī

SYNONYMS

vilokya—by seeing; *auśanasīm*—Devayānī, the daughter of Śukrācārya; *rājan*—O King Parīkṣit; *śarmiṣṭhā*—the daughter of Vṛṣaparvā; *su-prajām*—possessing nice children; *kvacit*—at some time; *tam*—him (King Yayāti); *eva*—indeed; *vavre*—requested; *rahasi*—in a secluded place; *sakhyāḥ*—of her friend; *patim*—the husband; *ṛtau*—at the appropriate time; *satī*—being in that position.

TRANSLATION

O King Parīkṣit, upon seeing Devayānī with a nice son, Śarmiṣṭhā once approached King Yayāti at the appropriate time for conception. In a secluded place, she requested the King, the husband of her friend Devayānī, to enable her to have a son also.

9.18.32

rāja-putryārthito 'patye
dharmaṁ cāvekṣya dharmavit

smarañ chukra-vacaḥ kāle
diṣṭam evābhyapadyata

SYNONYMS

rāja-putryā—by Śarmiṣṭhā, who was the daughter of a king; *arthitaḥ*—being requested; *apatye*—for a son; *dharmam*—religious principles; *ca*—as well as; *avekṣya*—considering; *dharma-vit*—aware of all religious principles; *smaran*—remembering; *śukra-vacaḥ*—the warning of Śukrācārya; *kāle*—at the time; *diṣṭam*—circumstantially; *eva*—indeed; *abhyapadyata*—accepted (to fulfill the desire of Śarmiṣṭhā).

TRANSLATION

When Princess Śarmiṣṭhā begged King Yayāti for a son, the King was certainly aware of the principles of religion, and therefore he agreed to fulfill her desire. Although he remembered the warning of Śukrācārya, he thought of this union as the desire of the Supreme, and thus he had sex with Śarmiṣṭhā.

PURPORT

King Yayāti was completely aware of the duty of a *kṣatriya*. When a *kṣatriya* is approached by a woman, he cannot deny her. This is a religious principle. Consequently, when Dharmarāja, Yudhiṣṭhira, saw Arjuna unhappy after Arjuna returned from Dvārakā, he asked whether Arjuna had refused a woman who had begged for a son. Although Mahārāja Yayāti remembered

Śukrācārya's warning, he could not refuse Śarmiṣṭhā. He thought it wise to give her a son, and thus he had sexual intercourse with her after her menstrual period. This kind of lust is not against religious principles. As stated in *Bhagavad-gītā* (Bg. 7.11), *dharmāviruddho bhūteṣu kāmo 'smi:* sex life not contrary to the principles of religion is sanctioned by Kṛṣṇa. Because Śarmiṣṭhā, the daughter of a king, had begged Yayāti for a son, their combination was not lust but an act of religion.

9.18.33

yaduṁ ca turvasuṁ caiva
devayānī vyajāyata
druhyuṁ cānuṁ ca pūruṁ ca
śarmiṣṭhā vārṣaparvaṇī

SYNONYMS

yadum—Yadu; *ca*—and; *turvasum*—Turvasu; *ca eva*—as well as; *devayānī*—the daughter of Śukrācārya; *vyajāyata*—gave birth to; *druhyum*—Druhyu; *ca*—and; *anum*—Anu; *ca*—also; *pūrum*—Pūru; *ca*—also; *śarmiṣṭhā*—Śarmiṣṭhā; *vārṣaparvaṇī*—the daughter of Vṛṣaparvā.

TRANSLATION

Devayānī gave birth to Yadu and Turvasu, and Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru.

9.18.34

garbha-sambhavam āsuryā
bhartur vijñāya māninī
devayānī pitur gehaṁ
yayau krodha-vimūrchitā

SYNONYMS

garbha-sambhavam—pregnancy; *āsuryāḥ*—of Śarmiṣṭhā; *bhartuḥ*—made possible by her husband; *vijñāya*—knowing (from the *brāhmaṇa* astrologers); *māninī*—being very proud; *devayānī*—the daughter of Śukrācārya; *pituḥ*—of her father; *geham*—to the house; *yayau*—departed; *krodha-vimūrchitā*—frenzied because of anger.

TRANSLATION

When the proud Devayānī understood from outside sources that Śarmiṣṭhā was pregnant by her husband, she was frenzied with anger. Thus she departed for her father's house.

9.18.35

priyām anugataḥ kāmī
vacobhir upamantrayan
na prasādayituṁ śeke
pāda-saṁvāhanādibhiḥ

SYNONYMS

priyām—his beloved wife; *anugataḥ*—following; *kāmī*—very, very lusty; *vacobhiḥ*—by great words; *upamantrayan*—appeasing; *na*—not; *prasādayitum*—to appease; *śeke*—was able; *pāda-saṁvāhana-ādibhiḥ*—even by massaging her feet.

TRANSLATION

King Yayāti, who was very lusty, followed his wife, caught her and tried to appease her by speaking pleasing words and massaging her feet, but he could not satisfy her by any means.

9.18.36

śukras tam āha kupitaḥ
strī-kāmānṛta-pūruṣa
tvāṁ jarā viśatāṁ manda
virūpa-karaṇī nṛṇām

SYNONYMS

śukraḥ—Śukrācārya; *tam*—unto him (King Yayāti); *āha*—said; *kupitaḥ*—being very angry at him; *strī-kāma*—O you who have lusty desires for women; *anṛta-pūruṣa*—O untruthful person; *tvām*—unto you; *jarā*—old age, invalidity; *viśatām*—may enter; *manda*—you fool; *virūpa-karaṇī*—which disfigures; *nṛṇām*—the bodies of human beings.

TRANSLATION

Śukrācārya was extremely angry. "You untruthful fool, lusting after women! You have done a great wrong," he said. "I therefore curse you to be attacked and disfigured by old age and invalidity."

9.18.37

śrī-yayātir uvāca
atṛpto 'smy adya kāmānāṁ
brahman duhitari sma te
vyatyasyatāṁ yathā-kāmaṁ
vayasā yo 'bhidhāsyati

SYNONYMS

śrī-yayātiḥ uvāca—King Yayāti said; *atṛptaḥ*—unsatisfied; *asmi*—I am; *adya*—till now; *kāmānām*—to satisfy my lusty desires; *brahman*—O learned *brāhmaṇa*; *duhitari*—in connection with the daughter; *sma*—in the past; *te*—your; *vyatyasyatām*—just exchange; *yathā-kāmam*—as long as you are lusty; *vayasā*—with youth; *yaḥ abhidhāsyati*—of one who agrees to exchange your old age for his youth.

TRANSLATION

King Yayāti said, "O learned, worshipable brāhmaṇa, I have not yet satisfied my lusty desires with your

daughter." Śukrācārya then replied, "You may exchange your old age with someone who will agree to transfer his youth to you."

PURPORT

When King Yayāti said that he had not yet satisfied his lusty desires with Śukrācārya's daughter, Śukrācārya saw that it was against the interests of his own daughter for Yayāti to continue in old age and invalidity, for certainly his lusty daughter would not be satisfied. Therefore Śukrācārya blessed his son-in-law by saying that he could exchange his old age for someone else's youth. He indicated that if Yayāti's son would exchange his youth for Yayāti's old age, Yayāti could continue to enjoy sex with Devayānī.

9.18.38

iti labdha-vyavasthānaḥ
putraṁ jyeṣṭham avocata
yado tāta pratīcchemāṁ
jarāṁ dehi nijaṁ vayaḥ

SYNONYMS

iti—thus; *labdha-vyavasthānaḥ*—getting the opportunity to exchange his old age; *putram*—unto his son; *jyeṣṭham*—the eldest; *avocata*—he requested; *yado*—O Yadu; *tāta*—you are my beloved

son; *pratīccha*—kindly exchange; *imām*—this; *jarām*—invalidity; *dehi*—and give; *nijam*—your own; *vayaḥ*—youth.

TRANSLATION

When Yayāti received this benediction from Śukrācārya, he requested his eldest son: My dear son Yadu, please give me your youth in exchange for my old age and invalidity.

9.18.39

mātāmaha-kṛtāṁ vatsa
na tṛpto viṣayeṣv aham
vayasā bhavadīyena
raṁsye katipayāḥ samāḥ

SYNONYMS

mātāmaha-kṛtām—given by your maternal grandfather, Śukrācārya; *vatsa*—my dear son; *na*—not; *tṛptaḥ*—satisfied; *viṣayeṣu*—in sex life, sense gratification; *aham*—I (am); *vayasā*—by age; *bhavadīyena*—of your good self; *raṁsye*—I shall enjoy sex life; *katipayāḥ*—for a few; *samāḥ*—years.

TRANSLATION

My dear son, I am not yet satisfied in my sexual desires. But if you are kind to me, you can take the old age given

by your maternal grandfather, and I may take your youth so that I may enjoy life for a few years more.

PURPORT

This is the nature of lusty desires. In *Bhagavad-gītā* (Bg. 7.20) it is said, *kāmais tais tair hṛta jñānāḥ*/ when one is too attached to sense gratification, he actually loses his sense. The word *hṛta jñānāḥ* refers to one who has lost his sense. Here is an example/ the father shamelessly asked his son to exchange youth for old age. Of course, the entire world is under such illusion. Therefore it is said that everyone is *pramattaḥ,* or exclusively mad. *Nūnaṁ pramattaḥ kurute vikarma:* [[sb/5/5:4|[SB 5.5.4]]] when one becomes almost like a madman, he indulges in sex and sense gratification. Sex and sense gratification can be controlled, however, and one achieves perfection when he has no desires for sex. This is possible only when one is fully Kṛṣṇa conscious.

> *yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde*
> *nava-nava-rasa-dhāmany udyataṁ rantum āsīt*
> *tad-avadhi bata nārī-saṅgame smaryamāne*
> *bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca*

"Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste." Sexual desire can be stopped only when one is fully Kṛṣṇa conscious, and not otherwise. As long as one has desires for sex, one must change his body and transmigrate from one

body to another to enjoy sex in different species or forms. But although the forms may differ, the business of sex is the same. Therefore it is said, *punaḥ punaś carvita-carvaṇānām* [[sb/7/5/30|[SB 7.5.30]]]. Those who are very much attached to sex transmigrate from one body to another, with the same business of "chewing the chewed," tasting sex enjoyment as a dog, sex enjoyment as a hog, sex enjoyment as a demigod, and so on.

9.18.40

śrī-yadur uvāca
notsahe jarasā sthātum
antarā prāptayā tava
aviditvā sukhaṁ grāmyaṁ
vaitṛṣṇyaṁ naiti pūruṣaḥ

SYNONYMS

śrī-yaduḥ uvāca—Yadu, the eldest son to Yayāti, replied; *na utsahe*—I am not enthusiastic; *jarasā*—with your old age and invalidity; *sthātum*—to remain; *antarā*—while in youth; *prāptayā*—accepted; *tava*—your; *aviditvā*—without experiencing; *sukham*—happiness; *grāmyam*—material or bodily; *vaitṛṣṇyam*—indifference to material enjoyment; *na*—does not; *eti*—attain; *pūruṣaḥ*—a person.

TRANSLATION

Yadu replied: My dear father, you have already achieved old age, although you also were a young man.

But I do not welcome your old age and invalidity, for unless one enjoys material happiness, one cannot attain renunciation.

PURPORT

Renunciation of material enjoyment is the ultimate goal of human life. Therefore the *varṇāśrama* institution is most scientific. It aims at giving one the facility to return home, back to Godhead, which one cannot do without completely renouncing all connections with the material world. Śrī Caitanya Mahāprabhu said, *niṣkiñcanasya bhagavad-bhajanonmukhasya:* one who wants to go back home, back to Godhead, must be *niṣkiñcana,* free from all affinity for material enjoyment. *Brahmaṇy upaśamāśrayam:* unless one is fully renounced, one cannot engage in devotional service or stay in Brahman. Devotional service is rendered on the Brahman platform. Therefore, unless one attains the Brahman platform, or spiritual platform, one cannot engage in devotional service; or, in other words, a person engaged in devotional service is already on the Brahman platform.

> *māṁ ca yo 'vyabhicāreṇa*
> *bhakti-yogena sevate*
> *sa guṇān samatītyaitān*
> *brahma-bhūyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of

material nature and thus comes to the level of Brahman." (Bg. 14.26) If one attains devotional service, therefore, he is certainly liberated. Generally, unless one enjoys material happiness, one cannot attain renunciation. *Varṇāśrama* therefore gives the opportunity for gradual elevation. Yadu, the son of Mahārāja Yayāti, explained that he was unable to give up his youth, for he wanted to use it to attain the renounced order in the future.

Mahārāja Yadu was different from his brothers. As stated in the next verse, *turvasuś coditaḥ pitrā druhyuś cānuś ca bhārata/ pratyācakhyur adharmajñāḥ*. Mahārāja Yadu's brothers refused to accept their father's proposal because they were not completely aware of *dharma*. To accept orders that follow religious principles, especially the orders of one's father, is very important. Therefore when the brothers of Mahārāja Yadu refused their father's order, this was certainly irreligious. Mahārāja Yadu's refusal, however, was religious. As stated in the Tenth Canto, *yadoś ca dharma-śīlāya:* Mahārāja Yadu was completely aware of the principles of religion. The ultimate principle of religion is to engage oneself in devotional service to the Lord. Mahārāja Yadu was very eager to engage himself in the Lord's service, but there was an impediment: during youth the material desire to enjoy the material senses is certainly present, and unless one fully satisfies these lusty desires in youth, there is a chance of one's being disturbed in rendering service to the Lord. We have actually seen that many *sannyāsīs* who accept *sannyāsa* prematurely, not having satisfied their material desires, fall down because they are disturbed. Therefore the

general process is to go through *gṛhastha* life and *vānaprastha* life and finally come to *sannyāsa* and devote oneself completely to the service of the Lord. Mahārāja Yadu was ready to accept his father's order and exchange youth for old age because he was confident that the youth taken by his father would be returned. But because this exchange would delay his complete engagement in devotional service, he did not want to accept his father's old age, for he was eager to achieve freedom from disturbances. Moreover, among the descendants of Yadu would be Lord Kṛṣṇa. Therefore, because Yadu was eager to see the Lord's appearance in his dynasty as soon as possible, Yadu refused to accept his father's proposal. This was not irreligious, however, because Yadu's purpose was to serve the Lord. Because Yadu was a faithful servant of the Lord, Lord Kṛṣṇa appeared in his dynasty. As confirmed in the prayers of Kuntī, *yadoḥ priyasyānvavāye*. Yadu was very dear to Kṛṣṇa, who was therefore eager to descend in Yadu's dynasty. In conclusion, Mahārāja Yadu should not be considered *adharma jña,* ignorant of religious principles, as the next verse designates his brothers. He was like the four Sanakas (*catuḥ-sana*), who refused the order of their father, Brahmā, for the sake of a better cause. Because the four Kumāras wanted to engage themselves completely in the service of the Lord as *brahmacārīs,* their refusal to obey their father's order was not irreligious.

9.18.41

turvasuś coditaḥ pitrā
druhyuś cānuś ca bhārata
pratyācakhyur adharmajñā
hy anitye nitya-buddhayaḥ

SYNONYMS

turvasuḥ—Turvasu, another son; *coditaḥ*—requested; *pitrā*—by the father (to exchange old age and invalidity for his youth); *druhyuḥ*—Druhyu, another son; *ca*—and; *anuḥ*—Anu, another son; *ca*—also; *bhārata*—O King Parīkṣit; *pratyācakhyuḥ*—refused to accept; *adharma-jñāḥ*—because they did not know religious principles; *hi*—indeed; *a-nitye*—temporary youth; *nitya-buddhayaḥ*—thinking to be permanent.

TRANSLATION

O Mahārāja Parīkṣit, Yayāti similarly requested his sons Turvasu, Druhyu and Anu to exchange their youth for his old age, but because they were unaware of religious principles, they thought that their flickering youth was eternal, and therefore they refused to carry out their father's order.

9.18.42

apṛcchat tanayaṁ pūruṁ
vayasonaṁ guṇādhikam
na tvam agrajavad vatsa
māṁ pratyākhyātum arhasi

SYNONYMS

apṛcchat—requested; *tanayam*—the son; *pūrum*—Pūru; *vayasā*—by age; *ūnam*—although younger; *guṇa-adhikam*—better than the others by quality; *na*—not; *tvam*—you; *agraja-vat*—like your older brothers; *vatsa*—my dear son; *mām*—me; *pratyākhyātum*—to refuse; *arhasi*—ought.

TRANSLATION

King Yayāti then requested Pūru, who was younger than these three brothers but more qualified, "My dear son, do not be disobedient like your elder brothers, for that is not your duty."

9.18.43

śrī-pūrur uvāca
ko nu loke manuṣyendra
pitur ātma-kṛtaḥ pumān

pratikartuṁ kṣamo yasya
prasādād vindate param

SYNONYMS

śrī-pūruḥ uvāca—Pūru said; *kaḥ*—what; *nu*—indeed; *loke*—in this world; *manuṣya-indra*—O Your Majesty, best of human beings; *pituḥ*—the father; *ātma-kṛtaḥ*—who has given this body; *pumān*—a person; *pratikartum*—to repay; *kṣamaḥ*—is able; *yasya*—of whom; *prasādāt*—by the mercy; *vindate*—one enjoys; *param*—superior life.

TRANSLATION

Pūru replied: O Your Majesty, who in this world can repay his debt to his father? By the mercy of one's father, one gets the human form of life, which can enable one to become an associate of the Supreme Lord.

PURPORT

The father gives the seed of the body, and this seed gradually grows and develops until one ultimately attains the developed human body, with consciousness higher than that of the animals. In the human body one can be elevated to the higher planets, and, furthermore, if one cultivates Kṛṣṇa consciousness, one can return home, back to Godhead. This important human body is obtained by the grace of the father, and therefore everyone is indebted to his father. Of course, in other lives one also gets a father and mother; even cats and dogs have fathers and mothers.

But in the human form of life the father and mother can award their son the greatest benediction by teaching him to become a devotee. When one becomes a devotee, he achieves the greatest benediction because he completely averts the repetition of birth and death. Therefore the father who trains his child in Kṛṣṇa consciousness is the most benevolent father in this world. It is said:

> *janame janame sabe pitā mātā pāya*
> *kṛṣṇa guru nahi mile bhaja hari ei*

Everyone gets a father and mother, but if one gets the benediction of Kṛṣṇa and *guru,* he can conquer material nature and return home, back to Godhead.

9.18.44

> *uttamaś cintitaṁ kuryāt*
> *prokta-kārī tu madhyamaḥ*
> *adhamo 'śraddhayā kuryād*
> *akartoccaritaṁ pituḥ*

SYNONYMS

uttamaḥ—the best; *cintitam*—considering the father's idea; *kuryāt*—acts accordingly; *prokta-kārī*—one who acts on the order of the father; *tu*—indeed; *madhyamaḥ*—mediocre; *adhamaḥ*—lower class;

aśraddhayā—without any faith; *kuryāt*—acts; *akartā*—unwilling to do; *uccaritam*—like stool; *pituḥ*—of the father.

TRANSLATION

A son who acts by anticipating what his father wants him to do is first class, one who acts upon receiving his father's order is second class, and one who executes his father's order irreverently is third class. But a son who refuses his father's order is like his father's stool.

PURPORT

Pūru, Yayāti's last son, immediately accepted his father's proposal, for although he was the youngest, he was very qualified. Pūru thought, "I should have accepted my father's proposal before he asked, but I did not. Therefore I am not a first-class son. I am second class. But I do not wish to become the lowest type of son, who is compared to his father's stool." One Indian poet has spoken of *putra* and *mūtra*. *putra* means "son," and *mūtra* means "urine." Both a son and urine come from the same genitals. If a son is an obedient devotee of the Lord he is called *putra,* or a real son; otherwise, if he is not learned and is not a devotee, a son is nothing better than urine.

9.18.45

iti pramuditaḥ pūruḥ
pratyagṛhṇāj jarāṁ pituḥ

so 'pi tad-vayasā kāmān
yathāvaj jujuṣe nṛpa

SYNONYMS

iti—in this way; *pramuditaḥ*—very pleased; *pūruḥ*—Pūru; *pratyagṛhṇāt*—accepted; *jarām*—the old age and invalidity; *pituḥ*—of his father; *saḥ*—that father (Yayāti); *api*—also; *tat-vayasā*—by the youth of his son; *kāmān*—all desires; *yathā-vat*—as required; *jujuṣe*—satisfied; *nṛpa*—O Mahārāja Parīkṣit.

TRANSLATION

Śukadeva Gosvāmī said: In this way, O Mahārāja Parīkṣit, the son named Pūru was very pleased to accept the old age of his father, Yayāti, who took the youth of his son and enjoyed this material world as he required.

9.18.46

sapta-dvīpa-patiḥ samyak
pitṛvat pālayan prajāḥ
yathopajoṣaṁ viṣayāñ
jujuṣe 'vyāhatendriyaḥ

SYNONYMS

sapta-dvīpa-patiḥ—the master of the entire world, consisting of seven islands; *samyak*—completely; *pitṛ-vat*—exactly like a father;

pālayan—ruling; *prajāḥ*—the subjects; *yathā-upajoṣam*—as much as he wanted; *viṣayān*—material happiness; *jujuṣe*—enjoyed; *avyāhata*—without being disturbed; *indriyaḥ*—his senses.

TRANSLATION

Thereafter, King Yayāti became the ruler of the entire world, consisting of seven islands, and ruled the citizens exactly like a father. Because he had taken the youth of his son, his senses were unimpaired, and he enjoyed as much material happiness as he desired.

9.18.47

devayāny apy anudinaṁ
mano-vāg-deha-vastubhiḥ
preyasaḥ paramāṁ prītim
uvāha preyasī rahaḥ

SYNONYMS

devayānī—Mahārāja Yayāti's wife, the daughter of Śukrācārya; *api*—also; *anudinam*—twenty-four hours, day after day; *manaḥ-vāk*—by her mind and words; *deha*—body; *vastubhiḥ*—with all requisite things; *preyasaḥ*—of her beloved husband; *paramām*—transcendental; *prītim*—bliss; *uvāha*—executed; *preyasī*—very dear to her husband; *rahaḥ*—in seclusion, without any disturbance.

TRANSLATION

In secluded places, engaging her mind, words, body and various paraphernalia, Devayānī, the dear wife of Mahārāja Yayāti, always brought her husband the greatest possible transcendental bliss.

9.18.48

ayajad yajña-puruṣaṁ
kratubhir bhūri-dakṣiṇaiḥ
sarva-devamayaṁ devaṁ
sarva-vedamayaṁ harim

SYNONYMS

ayajat—worshiped; *yajña-puruṣam*—the *yajña-puruṣa,* the Lord; *kratubhiḥ*—by performing various sacrifices; *bhūri-dakṣiṇaiḥ*—giving abundant gifts to the *brāhmaṇas*; *sarva-deva-mayam*—the reservoir of all the demigods; *devam*—the Supreme Lord; *sarva-veda-mayam*—the ultimate object of all Vedic knowledge; *harim*—the Lord, the Supreme Personality of Godhead.

TRANSLATION

King Yayāti performed various sacrifices, in which he offered abundant gifts to the brāhmaṇas to satisfy the Supreme Lord, Hari, who is the reservoir of all the demigods and the object of all Vedic knowledge.

9.18.49

yasminn idaṁ viracitaṁ
vyomnīva jaladāvaliḥ
nāneva bhāti nābhāti
svapna-māyā-manorathaḥ

SYNONYMS

yasmin—in whom; *idam*—this entire cosmic manifestation; *viracitam*—created; *vyomni*—in the sky; *iva*—just like; *jalada-āvaliḥ*—clouds; *nānā iva*—as if in different varieties; *bhāti*—is manifested; *na ābhāti*—is unmanifested; *svapna-māyā*—illusion, like a dream; *manaḥ-rathaḥ*—created to be traversed by the chariot of the mind.

TRANSLATION

The Supreme Lord, Vāsudeva, who created the cosmic manifestation, exhibits Himself as all-pervading, like the sky that holds clouds. And when the creation is annihilated, everything enters into the Supreme Lord, Viṣṇu, and varieties are no longer manifested.

PURPORT

As stated by the Lord Himself in *Bhagavad-gītā* (Bg. 7.19):

> *bahūnāṁ janmanām ante*
> *jñānavān māṁ prapadyate*
> *vāsudevaḥ sarvam iti*
> *sa mahātmā sudurlabhaḥ*

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." The Supreme Personality of Godhead, Vāsudeva, is one with the Supreme Brahman, the Supreme Absolute Truth. Everything is in Him in the beginning, and at the end all manifestations enter into Him. He is situated in everyone's heart (*sarvasya cāhaṁ hṛdi sanniviṣṭaḥ* [[bg/15/15|[Bg. 15.15]]]). And from Him everything has emanated (*janmādy asya yataḥ* [[sb/1/1/1|[SB 1.1.1]]]). All material manifestations, however, are temporary. The word *svapna* means "dreams," *māyā* means "illusion," and *manoratha* means "mental creations." Dreams, illusions and mental creations are temporary. Similarly, all material creation is temporary, but Vāsudeva, the Supreme Personality of Godhead, is the eternal Absolute Truth.

9.18.50

> *tam eva hṛdi vinyasya*
> *vāsudevaṁ guhāśayam*
> *nārāyaṇam aṇīyāṁsaṁ*
> *nirāśīr ayajat prabhum*

SYNONYMS

tam eva—Him only; *hṛdi*—within the heart; *vinyasya*—placing; *vāsudevam*—Lord Vāsudeva; *guha-āśayam*—who exists in everyone's heart; *nārāyaṇam*—who is Nārāyaṇa, or an expansion of Nārāyaṇa; *aṇīyāṁsam*—invisible to material eyes, although existing everywhere; *nirāśīḥ*—Yayāti, without any material desires; *ayajat*—worshiped; *prabhum*—the Supreme Lord.

TRANSLATION

Without material desires, Mahārāja Yayāti worshiped the Supreme Lord, who is situated in everyone's heart as Nārāyaṇa and is invisible to material eyes, although existing everywhere.

PURPORT

King Yayāti, although externally seeming very fond of material enjoyment, was internally thinking of becoming an eternal servant of the Lord.

9.18.51

evaṁ varṣa-sahasrāṇi
manaḥ-ṣaṣṭhair manaḥ-sukham
vidadhāno 'pi nātṛpyat
sārva-bhaumaḥ kad-indriyaiḥ

SYNONYMS

evam—in this way; *varṣa-sahasrāṇi*—for one thousand years; *manaḥ-ṣaṣṭhaiḥ*—by the mind and five knowledge-acquiring senses; *manaḥ-sukham*—temporary happiness created by the mind; *vidadhānaḥ*—executing; *api*—although; *na atṛpyat*—could not be satisfied; *sārva-bhaumaḥ*—although he was the king of the entire world; *kat-indriyaiḥ*—because of possessing impure senses.

TRANSLATION

Although Mahārāja Yayāti was the king of the entire world and he engaged his mind and five senses in enjoying material possessions for one thousand years, he was unable to be satisfied.

PURPORT

The *kad-indriya,* or unpurified senses, can be purified if one engages the senses and the mind in Kṛṣṇa consciousness. *Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam* [[cc/madhya/19/170|[Cc. Madhya 19.170]]]. One must be freed from all designations. When one identifies himself with the material world, his senses are impure. But when one achieves spiritual realization and identifies himself as a servant of the Lord, his senses are purified immediately. Engagement of the purified senses in the service of the Lord is called *bhakti*. *Hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate*. One may enjoy the senses for many thousands of years, but unless one purifies the senses, one cannot be happy.

Thus end the Bhaktivedanta purports of the Ninth Canto, Eighteenth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "King Yayāti Regains His Youth."

Chapter 19

9.19.1

śrī-śuka uvāca
sa ittham ācaran kāmān
straiṇo 'pahnavam ātmanaḥ
buddhvā priyāyai nirviṇṇo
gāthām etām agāyata

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *saḥ*—Mahārāja Yayāti; *ittham*—in this way; *ācaran*—behaving; *kāmān*—in regard to lusty desires; *straiṇaḥ*—very much attached to woman; *apahnavam*—counteraction; *ātmanaḥ*—of his own welfare; *buddhvā*—understanding with intelligence; *priyāyai*—unto his beloved wife, Devayānī; *nirviṇṇaḥ*—disgusted; *gāthām*—story; *etām*—this (as follows); *agāyata*—narrated.

TRANSLATION

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, Yayāti was very much attached to woman. In due course of time, however, when disgusted with sexual enjoyment

and its bad effects, he renounced this way of life and narrated the following story to his beloved wife.

9.19.2

śṛṇu bhārgavy amūṁ gāthāṁ
mad-vidhācaritāṁ bhuvi
dhīrā yasyānuśocanti
vane grāma-nivāsinaḥ

SYNONYMS

śṛṇu—please hear; *bhārgavi*—O daughter of Śukrācārya; *amūm*—this; *gāthām*—history; *mat-vidhā*—exactly resembling my behavior; *ācaritām*—behavior; *bhuvi*—within this world; *dhīrāḥ*—those who are sober and intelligent; *yasya*—of whom; *anuśocanti*—lament very much; *vane*—in the forest; *grāma-nivāsinaḥ*—very much attached to materialistic enjoyment.

TRANSLATION

My dearly beloved wife, daughter of Śukrācārya, in this world there was someone exactly like me. Please listen as I narrate the history of his life. By hearing about the life of such a householder, those who have retired from householder life always lament.

PURPORT

Persons who live in the village or town are called *grāma-nivāsī,* and those who live in the forest are called *vana-vāsī* or *vānaprastha*. The *vānaprasthas,* who have retired from family life, generally lament about their past family life because it engaged them in trying to fulfill lusty desires. Prahlāda Mahārāja said that one should retire from family life as soon as possible, and he described family life as the darkest well (*hitvātma-pātaṁ gṛham andha-kūpam*). If one continuously or permanently concentrates on living with his family, he should be understood to be killing himself. In the Vedic civilization, therefore, it is recommended that one retire from family life at the end of his fiftieth year and go to *vana,* the forest. When he becomes expert or accustomed to forest life, or retired life as a *vānaprastha,* he should accept *sannyāsa*. *Vanaṁ gato yad dharim āśrayeta* [[sb/7/5/5|[SB 7.5.5]]]. *Sannyāsa* means accepting unalloyed engagement in the service of the Lord. Vedic civilization therefore recommends four different stages of life—*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*. One should be very much ashamed of remaining a householder and not promoting oneself to the two higher stages, namely *vānaprastha* and *sannyāsa*.

9.19.3

> *basta eko vane kaścid*
> *vicinvan priyam ātmanaḥ*

dadarśa kūpe patitāṁ
sva-karma-vaśagām ajām

SYNONYMS

bastaḥ—goat; *ekaḥ*—one; *vane*—in a forest; *kaścit*—some; *vicinvan*—searching for food; *priyam*—very dear; *ātmanaḥ*—for himself; *dadarśa*—saw by chance; *kūpe*—within a well; *patitām*—fallen; *sva-karma-vaśa-gām*—under the influence of the results of fruitive activities; *ajām*—a she-goat.

TRANSLATION

While wandering in the forest, eating to satisfy his senses, a he-goat by chance approached a well, in which he saw a she-goat standing helplessly, having fallen into it by the influence of the results of fruitive activities.

PURPORT

Here Mahārāja Yayāti compares himself to a he-goat and Devayānī to a she-goat and describes the nature of man and woman. Like a he-goat, a man searches for sense gratification, wandering here and there, and a woman without the shelter of a man or husband is like a she-goat that has fallen into a well. Without being cared for by a man, a woman cannot be happy. Indeed, she is just like a she-goat that has fallen into a well and is struggling for existence. Therefore a woman must take shelter of her father, as Devayānī did when under the care of Śukrācārya, and then the father must give the daughter in charity to a

suitable man, or a suitable man should help the woman by placing her under the care of a husband. This is shown vividly by the life of Devayānī. When King Yayāti delivered Devayānī from the well, she felt great relief and requested Yayāti to accept her as his wife. But when Mahārāja Yayāti accepted Devayānī, he became too attached and had sex life not only with her but with others, like Śarmiṣṭhā. Yet still he was dissatisfied. Therefore one should retire by force from such family life as Yayāti's. When one is fully convinced of the degrading nature of worldly family life, one should completely renounce this way of life, take *sannyāsa,* and engage himself fully in the service of the Lord. Then one's life will be successful.

9.19.4

tasyā uddharaṇopāyaṁ
bastaḥ kāmī vicintayan
vyadhatta tīrtham uddhṛtya
viṣāṇāgreṇa rodhasī

SYNONYMS

tasyāḥ—of the she-goat; *uddharaṇa-upāyam*—the means of deliverance (from the well); *bastaḥ*—the he-goat; *kāmī*—having lusty desires; *vicintayan*—planning; *vyadhatta*—executed; *tīrtham*—a way to come out; *uddhṛtya*—digging the earth; *viṣāṇa-agreṇa*—by the point of the horns; *rodhasī*—at the edge of the well.

TRANSLATION

After planning how to get the she-goat out of the well, the lusty he-goat dug up the earth on the well's edge with the point of his horns in such a way that she was able to come out very easily.

PURPORT

Attraction for woman is the impetus for economic development, housing and many other things meant for living comfortably in this material world. Digging up the earth to make a way out for the she-goat was a laborious task, but before accepting the she-goat, the he-goat underwent this labor. *Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti* [[sb/5/5/8|[SB 5.5.8]]]. The union between male and female provides the impetus for gaining a nice apartment, a good income, children and friends. Thus one becomes entangled in this material world.

9.19.5-6

> *sottīrya kūpāt suśroṇī*
> *tam eva cakame kila*
> *tayā vṛtaṁ samudvīkṣya*
> *bahvyo 'jāḥ kānta-kāminīḥ*

> *pīvānaṁ śmaśrulaṁ preṣṭhaṁ*
> *mīḍhvāṁsaṁ yābha-kovidam*
> *sa eko 'javṛṣas tāsāṁ*

bahvīnāṁ rati-vardhanaḥ
reme kāma-graha-grasta
ātmānaṁ nāvabudhyata

SYNONYMS

sā—the she-goat; *uttīrya*—getting out; *kūpāt*—from the well; *su-śroṇī*—possessing very nice hips; *tam*—unto the he-goat; *eva*—indeed; *cakame*—desired to get as her husband; *kila*—indeed; *tayā*—by her; *vṛtam*—accepted; *samudvīkṣya*—seeing; *bahvyaḥ*—many others; *ajāḥ*—she-goats; *kānta-kāminīḥ*—desiring to get the he-goat as their husband; *pīvānam*—very stout and strong; *śmaśrulam*—having a very nice mustache and beard; *preṣṭham*—first-class; *mīḍhvāṁsam*—expert in discharging semen; *yābha-kovidam*—expert in the art of sexual intercourse; *saḥ*—that he-goat; *ekaḥ*—alone; *aja-vṛṣaḥ*—the hero of the goats; *tāsām*—of all the she-goats; *bahvīnām*—a great number; *rati-vardhanaḥ*—could increase the lusty desire; *reme*—he enjoyed; *kāma-graha-grastaḥ*—being haunted by the ghost of lusty desire; *ātmānam*—his own self; *na*—not; *avabudhyata*—could understand.

TRANSLATION

When the she-goat, who had very nice hips, got out of the well and saw the very handsome he-goat, she desired to accept him as her husband. When she did so, many other she-goats also desired him as their husband because he had a very beautiful bodily structure and a nice mustache and beard and was expert in discharging

semen and in the art of sexual intercourse. Therefore, just as a person haunted by a ghost exhibits madness, the best of the he-goats, attracted by the many she-goats, engaged in erotic activities and naturally forgot his real business of self-realization.

PURPORT

Materialists are certainly very much attracted by sexual intercourse. *Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham* [[sb/7/9/45|[SB 7.9.45]]]. Although one becomes a *gṛhastha,* or householder, to enjoy sex life to his heart's content, one is never satisfied. Such a lusty materialist is like a goat, for it is said that if goats meant for slaughter get the opportunity, they enjoy sex before being killed. Human beings, however, are meant for self-realization.

> *tapo divyaṁ putrakā yena sattvaṁ*
> *śuddhyed yasmād brahma-saukhyaṁ tv anantam*
> *[[sb/5/5/1|[SB 5.5.1]]]*

Human life is meant for realization of the self, the spiritual soul within the body (dehino 'smin yathā dehe** [[bg/2/13|[Bg. 2.13]]]). A materialistic rascal does not know that he is not the body but a spiritual soul within the body. However, one should understand his real position and cultivate knowledge by which to get free from bodily entanglement. Like an unfortunate person who acts madly, haunted by ghosts, a materialist haunted by the

ghost of lust forgets his real business so that he can enjoy so-called happiness in the bodily concept of life.

9.19.7

tam eva preṣṭhatamayā
ramamāṇam ajānyayā
vilokya kūpa-saṁvignā
nāmṛṣyad basta-karma tat

SYNONYMS

tam—the he-goat; *eva*—indeed; *preṣṭhatamayā*—beloved; *ramamāṇam*—engaged in sexual activities; *ajā*—the she-goat; *anyayā*—with another she-goat; *vilokya*—by seeing; *kūpa-saṁvignā*—the she-goat who had fallen into the well; *na*—not; *amṛṣyat*—tolerated; *basta-karma*—the business of the goat; *tat*—that (sex is accepted here as the business of the goat).

TRANSLATION

When the she-goat who had fallen into the well saw her beloved goat engaged in sexual affairs with another she-goat, she could not tolerate the goat's activities.

9.19.8

taṁ durhṛdaṁ suhṛd-rūpaṁ
kāminaṁ kṣaṇa-sauhṛdam

indriyārāmam utsṛjya
svāminaṁ duḥkhitā yayau

SYNONYMS

tam—him (the he-goat); *durhṛdam*—cruel hearted; *suhṛt-rūpam*—pretending to be a friend; *kāminam*—very lusty; *kṣaṇa-sauhṛdam*—having friendship for the time being; *indriya-ārāmam*—interested only in sense gratification or sensuality; *utsṛjya*—giving up; *svāminam*—to her present husband, or to the former maintainer; *duḥkhitā*—being very much aggrieved; *yayau*—she left.

TRANSLATION

Aggrieved by her husband's behavior with another, the she-goat thought that the he-goat was not actually her friend but was hardhearted and was her friend only for the time being. Therefore, because her husband was lusty, she left him and returned to her former maintainer.

PURPORT

The word *svāminam* is significant. *Svāmī* means "caretaker" or "master." Devayānī was cared for by Śukrācārya before her marriage, and after her marriage she was cared for by Yayāti, but here the word *svāminam* indicates that Devayānī left the protection of her husband, Yayāti, and returned to her former protector, Śukrācārya. Vedic civilization recommends that a woman stay under the protection of a man. During childhood she

should be cared for by her father, in youth by her husband, and in old age by a grown son. In any stage of life, a woman should not have independence.

9.19.9

so 'pi cānugataḥ straiṇaḥ
kṛpaṇas tāṁ prasāditum
kurvann iḍaviḍā-kāraṁ
nāśaknot pathi sandhitum

SYNONYMS

saḥ—that he-goat; *api*—also; *ca*—also; *anugataḥ*—following the she-goat; *straiṇaḥ*—hen pecked; *kṛpaṇaḥ*—very poor; *tām*—her; *prasāditum*—to satisfy; *kurvan*—making; *iḍaviḍā-kāram*—an utterance in the language of the goats; *na*—not; *aśaknot*—was able; *pathi*—on the road; *sandhitum*—to satisfy.

TRANSLATION

Being very sorry, the he-goat, who was subservient to his wife, followed the she-goat on the road and tried his best to flatter her, but he could not pacify her.

9.19.10

tasya tatra dvijaḥ kaścid
ajā-svāmy acchinad ruṣā

lambantaṁ vṛṣaṇaṁ bhūyaḥ
sandadhe 'rthāya yogavit

SYNONYMS

tasya—of the he-goat; *tatra*—thereupon; *dvijaḥ*—*brāhmaṇa*; *kaścit*—some; *ajā-svāmī*—the maintainer of another she-goat; *acchinat*—castrated, made effeminate; *ruṣā*—out of anger; *lambantam*—long; *vṛṣaṇam*—testicles; *bhūyaḥ*—again; *sandadhe*—joined; *arthāya*—for self-interest; *yoga-vit*—expert in the power of mystic *yoga*.

TRANSLATION

The she-goat went to the residence of a brāhmaṇa who was the maintainer of another she-goat, and that brāhmaṇa angrily cut off the he-goat's dangling testicles. But at the he-goat's request, the brāhmaṇa later rejoined them by the power of mystic yoga.

PURPORT

Here Śukrācārya is figuratively described as the husband of another she-goat. This indicates that the relationship between husband and wife in any society, whether higher or lower than human society, is nothing but the same relationship between he-goat and she-goat, for the material relationship between man and woman is one of sex. *Yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham* [[sb/7/9/45|[SB 7.9.45]]]. Śukrācārya was an *ācārya,* or expert, in family affairs, which involve the transfer of semen from he-goat to she-goat, The words *kaścid ajā-svāmī*

expressly indicate herein that Śukrācārya was no better than Yayāti, for both of them were interested in family affairs generated by *śukra,* or semen. Śukrācārya first cursed Yayāti to become old so that he could no longer indulge in sex, but when Śukrācārya saw that Yayāti's emasculation would make his own daughter a victim of punishment, he used his mystic power to restore Yayāti's masculinity. Because he used his power of mystic *yoga* for family affairs and not to realize the Supreme Personality of Godhead, this exercise in the magic of *yoga* was no better than the affairs of he-goats and she-goats. Yogic power should properly be used to realize the Supreme Personality of Godhead. As the Lord Himself recommends in *Bhagavad-gītā* (Bg. 6.47):

> *yoginām api sarveṣāṁ*
> *mad-gatenāntarātmanā*
> *śraddhāvān bhajate yo māṁ*
> *sa me yuktatamo mataḥ*

"Of all *yogīs,* he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all."

9.19.11

> *sambaddha-vṛṣaṇaḥ so 'pi*
> *hy ajayā kūpa-labdhayā*

kālaṁ bahu-tithaṁ bhadre
kāmair nādyāpi tuṣyati

SYNONYMS

sambaddha-vṛṣaṇaḥ—rejoined with his testicles; *saḥ*—he; *api*—also; *hi*—indeed; *ajayā*—with the she-goat; *kūpa-labdhayā*—whom he got from the well; *kālam*—for a time; *bahu-titham*—of a long, long duration; *bhadre*—O my dear wife; *kāmaiḥ*—with such lusty desires; *na*—not; *adya api*—even until now; *tuṣyati*—is satisfied.

TRANSLATION

My dear wife, when the he-goat had his testicles restored, he enjoyed the she-goat he had gotten from the well, but although he continued to enjoy for many, many years, even now he has not been fully satisfied.

PURPORT

When one is bound by affection for one's wife, one is attached to sexual desires that are very difficult to overcome. Therefore, according to Vedic civilization, one must voluntarily leave his so-called home and go to the forest. *Pañcāśordhvaṁ vanaṁ vrajet*. Human life is meant for such *tapasya,* or austerity. By the austerity of voluntarily stopping sex life at home and going to the forest to engage in spiritual activities in the association of devotees, one achieves the actual purpose of human life.

9.19.12

tathāhaṁ kṛpaṇaḥ subhru
bhavatyāḥ prema-yantritaḥ
ātmānaṁ nābhijānāmi
mohitas tava māyayā

SYNONYMS

tathā—exactly like the he-goat; *aham*—I; *kṛpaṇaḥ*—a miser with no sense of the importance of life; *su-bhru*—O my wife, with beautiful eyebrows; *bhavatyāḥ*—in your company; *prema-yantritaḥ*—as if tied in love, although it is actually lust; *ātmānam*—self-realization (what I am and what my duty is); *na abhijānāmi*—I could not realize even until now; *mohitaḥ*—being bewildered; *tava*—your; *māyayā*—by the materially attractive feature.

TRANSLATION

O my dear wife with beautiful eyebrows, I am exactly like that he-goat, for I am so poor in intelligence that I am captivated by your beauty and have forgotten the real task of self-realization.

PURPORT

If one remains a victim of the so-called beauty of his wife, his family life is nothing but a dark well. *Hitvātma-pātaṁ gṛham andha-kūpam*. Existence in such a dark well is certainly suicidal.

If one wants relief from the miserable condition of material life, one must voluntarily give up his lusty relationship with his wife; otherwise there is no question of self-realization. Unless one is extremely advanced in spiritual consciousness, household life is nothing but a dark well in which one commits suicide. Prahlāda Mahārāja therefore recommended that in due time, at least after one's fiftieth year, one must give up household life and go to the forest. *Vanaṁ gato yad dharim āśrayeta* [[sb/7/5/5|[SB 7.5.5]]]. There one should seek shelter at the lotus feet of Hari.

9.19.13

> *yat pṛthivyāṁ vrīhi-yavaṁ*
> *hiraṇyaṁ paśavaḥ striyaḥ*
> *na duhyanti manaḥ-prītiṁ*
> *puṁsaḥ kāma-hatasya te*

SYNONYMS

yat—what; *pṛthivyām*—within this world; *vrīhi*—food grains, rice; *yavam*—barley; *hiraṇyam*—gold; *paśavaḥ*—animals; *striyaḥ*—wives or other women; *na duhyanti*—do not give; *manaḥ-prītim*—satisfaction of the mind; *puṁsaḥ*—to a person; *kāma-hatasya*—because of being victimized by lusty desires; *te*—they.

TRANSLATION

A person who is lusty cannot satisfy his mind even if he has enough of everything in this world, including rice,

barley and other food grains, gold, animals and women. Nothing can satisfy him.

PURPORT

Improvement of one's economic condition is the aim and object of a materialist, but there is no end to this material advancement, for if one cannot control his lusty desires, he will never be pleased, even if he gets all the material wealth of the world. In this age we see much material improvement, but still people are struggling to get more and more material opulence. *Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati* [[bg/15/7|[Bg. 15.7]]]. Although every living entity is a part of the Supreme Being, because of lusty desires one continuously struggles for so-called betterment of one's economic condition. To have a satisfied mind, one must give up his heart disease of lusty desires. This can be done only when one is Kṛṣṇa conscious.

> *bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ*
> *hṛd-rogam āśv apahinoty acireṇa dhīraḥ*
> *(SB 10.33.39)*

If one becomes Kṛṣṇa conscious, then he can give up this heart disease; otherwise this disease of lusty desires will continue, and one cannot have peace in his mind.

9.19.14

na jātu kāmaḥ kāmānām
upabhogena śāmyati
haviṣā kṛṣṇa-vartmeva
bhūya evābhivardhate

SYNONYMS

na—not; *jātu*—at any time; *kāmaḥ*—lusty desires; *kāmānām*—of persons who are very lusty; *upabhogena*—by enjoyment of lusty desires; *śāmyati*—can be pacified; *haviṣā*—by supplying butter; *kṛṣṇa-vartmā*—fire; *iva*—like; *bhūyaḥ*—again and again; *eva*—indeed; *abhivardhate*—increases more and more.

TRANSLATION

As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavor to stop lusty desires by continual enjoyment can never be successful. [In fact, one must voluntarily cease from material desires.]

PURPORT

One may have enough money and enough resources to satisfy the senses but still not be satisfied, for the endeavor to stop lusty desires by enjoying can never be successful. The example given

here is very appropriate. One cannot stop a blazing fire by trying to extinguish it with butter.

9.19.15

yadā na kurute bhāvaṁ
sarva-bhūteṣv amaṅgalam
sama-dṛṣṭes tadā puṁsaḥ
sarvāḥ sukhamayā diśaḥ

SYNONYMS

yadā—when; *na*—not; *kurute*—does; *bhāvam*—a different attitude of attachment or envy; *sarva-bhūteṣu*—to all living entities; *amaṅgalam*—inauspicious; *sama-dṛṣṭeḥ*—because of being equipoised; *tadā*—at that time; *puṁsaḥ*—of the person; *sarvāḥ*—all; *sukha-mayāḥ*—in a happy condition; *diśaḥ*—directions.

TRANSLATION

When a man is nonenvious and does not desire ill fortune for anyone, he is equipoised. For such a person, all directions appear happy.

PURPORT

Prabodhānanda Sarasvatī said, *viśvaṁ pūrṇa-sukhāyate:* when one becomes Kṛṣṇa conscious by the mercy of Lord Caitanya, for him the entire world appears happy, and he has nothing for which to hanker. On the *brahma-bhūta* [[sb/4/30/20|[SB

4.30.20]]] stage, or the platform of spiritual realization, there is no lamentation and no material hankering (*na śocati na kāṅkṣati* [[bg/18/54|[Bg. 18.54]]]). As long as one lives in the material world, actions and reactions will continue, but when one is unaffected by such material actions and reactions, he is to be considered free from the danger of being victimized by material desires. The symptoms of those who are satiated with lusty desires are described in this verse. As explained by Śrīla Viśvanātha Cakravartī Ṭhākura, when one is not envious even of his enemy, does not expect honor from anyone, but instead desires all well-being even for his enemy, he is understood to be a *paramahaṁsa,* one who has fully subdued the lusty desires for sense gratification.

9.19.16

yā dustyajā durmatibhir
jīryato yā na jīryate
tāṁ tṛṣṇāṁ duḥkha-nivahāṁ
śarma-kāmo drutaṁ tyajet

SYNONYMS

yā—that which; *dustyajā*—extremely difficult to give up; *durmatibhiḥ*—by persons too attached to material enjoyment; *jīryataḥ*—even by one who is an invalid because of old age; *yā*—that which; *na*—not; *jīryate*—is vanquished; *tām*—such; *tṛṣṇām*—desire; *duḥkha-nivahām*—which is the cause of all tribulations; *śarma-*

kāmaḥ—a person desiring his own happiness; *drutam*—very soon; *tyajet*—should give up.

TRANSLATION

For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when one is an invalid because of old age, one cannot give up such desires for sense gratification. Therefore, one who actually desires happiness must give up such unsatisfied desires, which are the cause of all tribulations.

PURPORT

We have actually seen, especially in the Western countries, that men who have reached more than eighty years of age still go to nightclubs and pay heavy fees to drink wine and associate with women. Although such men are too old to enjoy anything, their desires have not ceased. Time deteriorates even the body itself, which is the medium for all sensual satisfaction, but even when a man becomes old and invalid, his desires are strong enough to dictate that he go here and there to satisfy the desires of his senses. Therefore, by the practice of *bhakti-yoga,* one should give up his lusty desires. As explained by Śrī Yāmunācārya:

> *yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde*
> *nava-nava-rasa-dhāmany udyataṁ rantum āsīt*

> *tad-avadhi bata nārī-saṅgame smaryamāne*
> *bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanaṁ ca*

When one is Kṛṣṇa conscious, he gets more and more happiness by discharging duties for Kṛṣṇa. Such a person spits on sense gratification, especially that of sexual enjoyment. An experienced, advanced devotee is no longer interested in sex life. The strong desire for sex can be subdued only by advancement in Kṛṣṇa consciousness.

9.19.17

> *mātrā svasrā duhitrā vā*
> *nāviviktāsano bhavet*
> *balavān indriya-grāmo*
> *vidvāṁsam api karṣati*

SYNONYMS

mātrā—with one's mother; *svasrā*—with one's sister; *duhitrā*—with ones own daughter; *vā*—either; *na*—not; *avivikta-āsanaḥ*—seated closely on one seat; *bhavet*—one should be; *balavān*—very strong; *indriya-grāmaḥ*—the group of senses; *vidvāṁsam*—the very learned and advanced person; *api*—even; *karṣati*—agitates.

TRANSLATION

One should not allow oneself to sit on the same seat even with one's own mother, sister or daughter, for the

senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex.

PURPORT

Learning the etiquette of how to deal with women does not free one from sexual attraction. As specifically mentioned herewith, such attraction is possible even with one's mother, sister or daughter. Generally, of course, one is not sexually attracted to his mother, sister or daughter, but if one allows himself to sit very close to such a woman, one may be attracted. This is a psychological fact. It may be said that one is liable to be attracted if he is not very advanced in civilized life; however, as specifically mentioned here, *vidvāṁsam api karṣati:* even if one is highly advanced, materially or spiritually, he may be attracted by lusty desires. The object of attraction may even be one's mother, sister or daughter. Therefore, one should be extremely careful in dealings with women. Śrī Caitanya Mahāprabhu was most strict in such dealings, especially after He accepted the *sannyāsa* order. Indeed, no woman could come near Him to offer Him respect. Again, one is warned herewith that one should be extremely careful in dealings with women. A *brahmacārī* is forbidden even to see the wife of his spiritual master if she happens to be young. The wife of the spiritual master may sometimes take some service from the disciple of her husband, as she would from a son, but if the wife of the spiritual master is young, a *brahmacārī* is forbidden to render service to her.

9.19.18

pūrṇaṁ varṣa-sahasraṁ me
viṣayān sevato 'sakṛt
tathāpi cānusavanaṁ
tṛṣṇā teṣūpajāyate

SYNONYMS

pūrṇam—completely; *varṣa-sahasram*—one thousand years; *me*—my; *viṣayān*—sense gratification; *sevataḥ*—enjoying; *asakṛt*—without cessation, continuously; *tathā api*—still; *ca*—indeed; *anusavanam*—more and more; *tṛṣṇā*—lusty desires; *teṣu*—in sense gratification; *upajāyate*—are increased.

TRANSLATION

I have spent a full one thousand years enjoying sense gratification, yet my desire to enjoy such pleasure increases daily.

PURPORT

Mahārāja Yayāti is explaining, in terms of his actual experience, how strong are sexual desires, even in old age.

9.19.19

tasmād etām ahaṁ tyaktvā
brahmaṇy adhyāya mānasam
nirdvandvo nirahaṅkāraś
cariṣyāmi mṛgaiḥ saha

SYNONYMS

tasmāt—therefore; *etām*—such strong desires for lusty affairs; *aham*—I; *tyaktvā*—giving up; *brahmaṇi*—upon the Supreme Absolute Truth; *adhyāya*—fixing; *mānasam*—the mind; *nirdvandvaḥ*—without duality; *nirahaṅkāraḥ*—without an identity of false prestige; *cariṣyāmi*—I shall loiter or wander in the forest; *mṛgaiḥ saha*—with the forest animals.

TRANSLATION

Therefore, I shall now give up all these desires and meditate upon the Supreme Personality of Godhead. Free from the dualities of mental concoction and free from false prestige, I shall wander in the forest with the animals.

PURPORT

To go to the forest and live there with the animals, meditating upon the Supreme Personality of Godhead, is the only means by which to give up lusty desires. Unless one gives up such desires,

one's mind cannot be freed from material contamination. Therefore, if one is at all interested in being freed from the bondage of repeated birth, death, old age and disease, after a certain age one must go to the forest. *pañcāśordhvaṁ vanaṁ vrajet*. After fifty years of age, one should voluntarily give up family life and go to the forest. The best forest is Vṛndāvana, where one need not live with the animals but can associate with the Supreme Personality of Godhead, who never leaves Vṛndāvana. Cultivating Kṛṣṇa consciousness in Vṛndāvana is the best means of being liberated from material bondage, for in Vṛndāvana one can automatically meditate upon Kṛṣṇa. Vṛndāvana has many temples, and in one or more of these temples one may see the form of the Supreme Lord as Rādhā-Kṛṣṇa or Kṛṣṇa-Balarāma and meditate upon this form. As expressed here by the words *brahmaṇy adhyāya,* one should concentrate one's mind upon the Supreme Lord, Parabrahman. This Parabrahman is Kṛṣṇa, as confirmed by Arjuna in *Bhagavad-gītā* (*paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān* [[bg/10/12-13|[Bg. 10.12]]]). Kṛṣṇa and His abode, Vṛndāvana, are not different. Śrī Caitanya Mahāprabhu said, *ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam*. Vṛndāvana is as good as Kṛṣṇa. Therefore, if one somehow or other gets the opportunity to live in Vṛndāvana, and if one is not a pretender but simply lives in Vṛndāvana and concentrates his mind upon Kṛṣṇa, one is liberated from material bondage. One's mind is not purified, however, even in Vṛndāvana, if one is agitated by lusty desires. One should not live in Vṛndāvana and commit offenses, for a life of offenses in

Vṛndāvana is no better than the lives of the monkeys and hogs there. Many monkeys and hogs live in Vṛndāvana, and they are concerned with their sexual desires. Men who have gone to Vṛndāvana but who still hanker for sex should immediately leave Vṛndāvana and stop their grievous offenses at the lotus feet of the Lord. There are many misguided men who live in Vṛndāvana to satisfy their sexual desires, but they are certainly no better than the monkeys and hogs. Those who are under the control of *māyā,* and specifically under the control of lusty desires, are called *māyā-mṛga*. Indeed, everyone in the conditional stage of material life is a *māyā-mṛga*. It is said, *māyā-mṛgaṁ dayitayepsitam anvadhāvad:* [SB 11.5.34] Śrī Caitanya Mahāprabhu took *sannyāsa* to show His causeless mercy to the *māyā-mṛgas,* the people of this material world, who suffer because of lusty desires. One should follow the principles of Śrī Caitanya Mahāprabhu and always think of Kṛṣṇa in full Kṛṣṇa consciousness. Then one will be eligible to live in Vṛndāvana, and his life will be successful.

9.19.20

> *dṛṣṭaṁ śrutam asad buddhvā*
> *nānudhyāyen na sandiśet*
> *saṁsṛtiṁ cātma-nāśaṁ ca*
> *tatra vidvān sa ātma-dṛk*

SYNONYMS

dṛṣṭam—the material enjoyment we experience in our present life; *śrutam*—material enjoyment as promised to the fruitive workers for future happiness (either in this life or in the next, in the heavenly planets and so on); *asat*—all temporary and bad; *buddhvā*—knowing; *na*—not; *anudhyāyet*—one should even think of; *na*—nor; *sandiśet*—should actually enjoy; *saṁsṛtim*—prolongation of material existence; *ca*—and; *ātma-nāśam*—forgetfulness of one's own constitutional position; *ca*—as well as; *tatra*—in such a subject matter; *vidvān*—one who is completely aware; *saḥ*—such a person; *ātma-dṛk*—a self-realized soul.

TRANSLATION

One who knows that material happiness, whether good or bad, in this life or in the next, on this planet or on the heavenly planets, is temporary and useless, and that an intelligent person should not try to enjoy or even think of such things, is the knower of the self. Such a self-realized person knows quite well that material happiness is the very cause of continued material existence and forgetfulness of one's own constitutional position.

PURPORT

The living entity is a spiritual soul, and the material body is his encagement. This is the beginning of spiritual understanding.

> *dehino 'smin yathā dehe*
> *kaumāraṁ yauvanaṁ jarā*
> *tathā dehāntara-prāptir*
> *dhīras tatra na muhyati*

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) The real mission of human life is to get free from encagement in the material body. Therefore Kṛṣṇa descends to teach the conditioned soul about spiritual realization and how to become free from material bondage. *Yadā yadā hi dharmasya glānir bhavati bhārata* [[bg/4/7|[Bg. 4.7]]]. The words *dharmasya glāniḥ* mean "pollution of one's existence." Our existence is now polluted, and it must be purified (*sattvaṁ śuddhyet*). The human life is meant for this purification, not for thinking of happiness in terms of the external body, which is the cause of material bondage. Therefore, in this verse, Mahārāja Yayāti advises that whatever material happiness we see and whatever is promised for enjoyment is all merely flickering and temporary. *Ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna* [[bg/8/16|[Bg. 8.16]]]. Even if one is promoted to Brahmaloka, if one is not freed from material bondage one must return to this planet earth and continue in the miserable condition of material existence (*bhūtvā bhūtvā pralīyate*) [[bg/8/19|[Bg. 8.19]]]. One should always keep this understanding in mind so as not to be allured by any kind of sense enjoyment, in this life or in the next. One who is fully aware of this truth is self-realized (*sa ātma-*

dṛk), but aside from him, everyone suffers in the cycle of birth and death (*mṛtyu-saṁsāra-vartmani* [[bg/9/3|[Bg. 9.3]]]). This understanding is one of true intelligence, and anything contrary to this is but a cause of unhappiness. *Kṛṣṇa-bhakta-niṣkāma, ataeva 'śānta.'* [[cc/madhya/19/149|[Cc. Madhya 19.149]]] Only a Kṛṣṇa conscious person, who knows the aim and object of life, is peaceful. All others, whether *karmīs, jñānīs* or *yogīs,* are restless and cannot enjoy real peace.

9.19.21

ity uktvā nāhuṣo jāyāṁ
tadīyaṁ pūrave vayaḥ
dattvā sva-jarasaṁ tasmād
ādade vigata-spṛhaḥ

SYNONYMS

iti uktvā—saying this; *nāhuṣaḥ*—Mahārāja Yayāti, the son of King Nahuṣa; *jāyām*—unto his wife, Devayānī; *tadīyam*—his own; *pūrave*—unto his son Pūru; *vayaḥ*—youth; *dattvā*—delivering; *sva-jarasam*—his own invalidity and old age; *tasmāt*—from him; *ādade*—took back; *vigata-spṛhaḥ*—being freed from all material lusty desires.

TRANSLATION

Śukadeva Gosvāmī said: After speaking in this way to his wife, Devayānī, King Yayāti, who was now free from

all material desires, called his youngest son, Pūru, and returned Pūru's youth in exchange for his own old age.

9.19.22

> *diśi dakṣiṇa-pūrvasyāṁ*
> *druhyuṁ dakṣiṇato yadum*
> *pratīcyāṁ turvasuṁ cakra*
> *udīcyām anum īśvaram*

SYNONYMS

diśi—in the direction; *dakṣiṇa-pūrvasyām*—southeast; *druhyum*—his son named Druhyu; *dakṣiṇataḥ*—in the southern side of the world; *yadum*—Yadu; *pratīcyām*—in the western side of the world; *turvasum*—his son known as Turvasu; *cakre*—he made; *udīcyām*—in the northern side of the world; *anum*—his son named Anu; *īśvaram*—the King.

TRANSLATION

King Yayāti gave the southeast to his son Druhyu, the south to his son Yadu, the west to his son Turvasu, and the north to his son Anu. In this way he divided the kingdom.

9.19.23

bhū-maṇḍalasya sarvasya
pūrum arhattamaṁ viśām
abhiṣicyāgrajāṁs tasya
vaśe sthāpya vanaṁ yayau

SYNONYMS

bhū-maṇḍalasya—of the entire planet earth; *sarvasya*—of all wealth and riches; *pūrum*—his youngest son, Pūru; *arhat-tamam*—the most worshipable person, the king; *viśām*—of the citizens or the subjects of the world; *abhiṣicya*—crowning on the throne of the emperor; *agrajān*—all his elder brothers, beginning from Yadu; *tasya*—of Pūru; *vaśe*—under the control; *sthāpya*—establishing; *vanam*—in the forest; *yayau*—he went away.

TRANSLATION

Yayāti enthroned his youngest son, Pūru, as the emperor of the entire world and the proprietor of all its riches, and he placed all the other sons, who were older than Pūru, under Pūru's control.

9.19.24

āsevitaṁ varṣa-pūgān
ṣaḍ-vargaṁ viṣayeṣu saḥ

kṣaṇena mumuce nīḍaṁ
jāta-pakṣa iva dvijaḥ

SYNONYMS

āsevitam—being always engaged in; *varṣa-pūgān*—for many, many years; *ṣaṭ-vargam*—the six senses, including the mind; *viṣayeṣu*—in sense enjoyment; *saḥ*—King Yayāti; *kṣaṇena*—within a moment; *mumuce*—gave up; *nīḍam*—nest; *jāta-pakṣaḥ*—one that has grown its wings; *iva*—like; *dvijaḥ*—a bird.

TRANSLATION

Having enjoyed sense gratification for many, many years, O King Parīkṣit, Yayāti was accustomed to it, but he gave it up entirely in a moment, just as a bird flies away from the nest as soon as its wings have grown.

PURPORT

That Mahārāja Yayāti was immediately liberated from the bondage of conditioned life is certainly astonishing. But the example given herewith is appropriate. A tiny baby bird, dependent fully on its father and mother even to eat, suddenly flies away from the nest when its wings have grown. Similarly, if one fully surrenders to the Supreme Personality of Godhead, one is immediately liberated from the bondage of conditioned life, as promised by the Lord Himself (*ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi* [[bg/18/66|[Bg. 18.66]]]). As stated in *Śrīmad-Bhāgavatam* (2.4.18):

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

"Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." Lord Viṣṇu is so powerful that He can deliver anyone at once if He is pleased to do so. And Lord Viṣṇu, the Supreme Personality of Godhead, Kṛṣṇa, can be pleased immediately if we accept His order by surrendering unto Him, as Mahārāja Yayāti did. Mahārāja Yayāti was eager to serve Vāsudeva, Kṛṣṇa, and therefore as soon as he wanted to renounce material life, Lord Vāsudeva helped him. We must therefore be very sincere in surrendering ourselves unto the lotus feet of the Lord. Then we can immediately be liberated from all the bondage of conditioned life. This is clearly expressed in the next verse.

9.19.25

sa tatra nirmukta-samasta-saṅga
ātmānubhūtyā vidhuta-triliṅgaḥ
pare 'male brahmaṇi vāsudeve
lebhe gatiṁ bhāgavatīṁ pratītaḥ

SYNONYMS

saḥ—Mahārāja Yayāti; *tatra*—upon doing this; *nirmukta*—was immediately liberated from; *samasta-saṅgaḥ*—all contamination; *ātma-anubhūtyā*—simply by understanding his constitutional position; *vidhuta*—was cleansed of; *tri-liṅgaḥ*—the contamination caused by the three modes of material nature (*sattva-guṇa, rajo-guṇa* and *tamo-guṇa*); *pare*—unto the Transcendence; *amale*—without material contact; *brahmaṇi*—the Supreme Lord; *vāsudeve*—Vāsudeva, Kṛṣṇa, the Absolute Truth, Bhagavān; *lebhe*—achieved; *gatim*—the destination; *bhāgavatīm*—as an associate of the Supreme Personality of Godhead; *pratītaḥ*—famous.

TRANSLATION

Because King Yayāti completely surrendered unto the Supreme Personality of Godhead, Vāsudeva, he was freed from all contamination of the material modes of nature. Because of his self-realization, he was able to fix his mind upon the Transcendence [Parabrahman, Vāsudeva], and thus he ultimately achieved the position of an associate of the Lord.

PURPORT

The word *vidhuta,* meaning "cleansed," is very significant. Everyone in this material world is contaminated (*kāraṇaṁ guṇa-saṅgo 'sya* [[bg/13/22|[Bg. 13.22]]]). Because we are in a material condition, we are contaminated either by *sattva-guṇa,* by *rajo-guṇa* or by *tamo-guṇa*. Even if one becomes a qualified

brāhmaṇa in the mode of goodness (*sattva-guṇa*), he is still materially contaminated. One must come to the platform of *śuddha-sattva,* transcending the *sattva-guṇa.* Then one is *vidhuta-triliṅga,* cleansed of the contamination caused by the three modes of material nature. This is possible by the mercy of Kṛṣṇa. As stated in *Śrīmad-Bhāgavatam* (1.2.17):

> *śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ*
> *puṇya-śravaṇa-kīrtanaḥ*
> *hṛdy antaḥ-stho hy abhadrāṇi*
> *vidhunoti suhṛt-satām*

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted." A person trying to be perfectly Kṛṣṇa conscious by hearing the words of Kṛṣṇa from *Śrīmad-Bhāgavatam* or *Bhagavad-gītā* certainly has all the dirty things cleansed from the core of his heart. Caitanya Mahāprabhu also says, *Ceto-darpaṇa-mārjanam:* [[cc/antya/20/12|[Cc. Antya 20.12]]] the process of hearing and chanting the glories of the Supreme Lord washes away the dirty things accumulated in the core of the heart. As soon as one is freed from all the dirt of material contamination, as Mahārāja Yayāti was, one's original position as an associate of the Lord is revealed. This is called *svarūpa-siddhi,* or personal perfection.

9.19.26

śrutvā gāthāṁ devayānī
mene prastobham ātmanaḥ
strī-puṁsoḥ sneha-vaiklavyāt
parihāsam iveritam

SYNONYMS

śrutvā—hearing; *gāthām*—the narration; *devayānī*—Queen Devayānī, the wife of Mahārāja Yayāti; *mene*—understood; *prastobham ātmanaḥ*—when instructed for her self-realization; *strī-puṁsoḥ*—between the husband and wife; *sneha-vaiklavyāt*—from an exchange of love and affection; *parihāsam*—a funny joke or story; *iva*—like; *īritam*—spoken (by Mahārāja Yayāti).

TRANSLATION

When Devayānī heard Mahārāja Yayāti's story of the he-goat and she-goat, she understood that this story, which was presented as if a funny joke for entertainment between husband and wife, was intended to awaken her to her constitutional position.

PURPORT

When one actually awakens from material life, one understands his real position as an eternal servant of Kṛṣṇa. This is called liberation. *Muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthitiḥ*

(SB 2.10.6). Under the influence of *māyā,* everyone living in this material world thinks that he is the master of everything (*ahaṅkāra-vimūḍhātmā kartāham iti manyate* [[bg/3/27|[Bg. 3.27]]]). One thinks that there is no God or controller and that one is independent and can do anything. This is the material condition, and when one awakens from this ignorance, he is called liberated. Mahārāja Yayāti had delivered Devayānī from the well, and finally, as a dutiful husband, he instructed her with the story about the he-goat and she-goat and thus delivered her from the misconception of material happiness. Devayānī was quite competent to understand her liberated husband, and therefore she decided to follow him as his faithful wife.

9.19.27-28

sā sannivāsaṁ suhṛdāṁ
prapāyām iva gacchatām
vijñāyeśvara-tantrāṇāṁ
māyā-viracitaṁ prabhoḥ

sarvatra saṅgam utsṛjya
svapnaupamyena bhārgavī
kṛṣṇe manaḥ samāveśya
vyadhunol liṅgam ātmanaḥ

SYNONYMS

sā—Devayānī; *sannivāsam*—living in the association; *suhṛdām*—of friends and relatives; *prapāyām*—in a place where water is supplied; *iva*—like; *gacchatām*—of tourists on a program for going from one place to another; *vijñāya*—understanding; *īśvara-tantrāṇām*—under the influence of the rigid laws of nature; *māyā-viracitam*—the laws enforced by *māyā,* the illusory energy; *prabhoḥ*—of the Supreme Personality of Godhead; *sarvatra*—everywhere in this material world; *saṅgam*—association; *utsṛjya*—giving up; *svapna-aupamyena*—by the analogy of a dream; *bhārgavī*—Devayānī, the daughter of Śukrācārya; *kṛṣṇe*—unto Lord Kṛṣṇa; *manaḥ*—complete attention; *samāveśya*—fixing; *vyadhunot*—gave up; *liṅgam*—the gross and subtle bodies; *ātmanaḥ*—of the soul.

TRANSLATION

Thereafter, Devayānī, the daughter of Śukrācārya, understood that the materialistic association of husband, friends and relatives is like the association in a hotel full of tourists. The relationships of society, friendship and love are created by the māyā of the Supreme Personality of Godhead, exactly as in a dream. By the grace of Kṛṣṇa, Devayānī gave up her imaginary position in the material world. Completely fixing her mind upon Kṛṣṇa, she achieved liberation from the gross and subtle bodies.

PURPORT

One should be convinced that he is a spirit soul, part and parcel of the Supreme Brahman, Kṛṣṇa, but has somehow or other been entrapped by the material coverings of the gross and subtle bodies, consisting of earth, water, fire, air, ether, mind, intelligence and false ego. One should know that the association of society, friendship, love, nationalism, religion and so on are nothing but creations of *māyā*. One's only business is to become Kṛṣṇa conscious and render service unto Kṛṣṇa as extensively as possible for a living being. In this way one is liberated from material bondage. By the grace of Kṛṣṇa, Devayānī attained this state through the instructions of her husband.

9.19.29

namas tubhyaṁ bhagavate
vāsudevāya vedhase
sarva-bhūtādhivāsāya
śāntāya bṛhate namaḥ

SYNONYMS

namaḥ—I offer my respectful obeisances; *tubhyam*—unto You; *bhagavate*—the Supreme Personality of Godhead; *vāsudevāya*—Lord Vāsudeva; *vedhase*—the creator of everything; *sarva-bhūta-adhivāsāya*—present everywhere (within the heart of every living entity and within the atom also); *śāntāya*—peaceful, as if

completely inactive; *bṛhate*—the greatest of all; *namaḥ*—I offer my respectful obeisances.

TRANSLATION

O Lord Vāsudeva, O Supreme Personality of Godhead, You are the creator of the entire cosmic manifestation. You live as the Supersoul in everyone's heart and are smaller than the smallest, yet You are greater than the greatest and are all-pervading. You appear completely silent, having nothing to do, but this is due to Your all-pervading nature and Your fullness in all opulences. I therefore offer my respectful obeisances unto You.

PURPORT

How Devayānī became self-realized by the grace of her great husband, Mahārāja Yayāti, is described here. Describing such realization is another way of performing the *bhakti* process.

> *śravaṇaṁ kīrtanaṁ viṣṇoḥ*
> *smaraṇaṁ pāda-sevanam*
> *arcanaṁ vandanaṁ dāsyaṁ*
> *sakhyam ātma-nivedanam*

"Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend,

and surrendering everything unto Him-these nine processes are accepted as pure devotional service." (SB 7.5.23) *śravaṇaṁ kīrtanam,* hearing and chanting, are especially important. By hearing from her husband about the greatness of Lord Vāsudeva, Devayānī certainly became convinced and surrendered herself unto the lotus feet of the Lord (*oṁ namo bhagavate vāsudevāya*). This is knowledge. *Bahūnāṁ janmanām ante jñānavān māṁ prapadyate* [[bg/7/19|[Bg. 7.19]]]. Surrender to Vāsudeva is the result of hearing about Him for many, many births. As soon as one surrenders unto Vāsudeva, one is liberated immediately. Because of her association with her great husband, Mahārāja Yayāti, Devayānī became purified, adopted the means of *bhakti-yoga,* and thus became liberated.

Thus end the Bhaktivedanta purports of the Ninth Canto, Nineteenth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "King Yayāti Achieves Liberation."

Chapter 20

9.20.1

śrī-bādarāyaṇir uvāca
pūror vaṁśaṁ pravakṣyāmi
yatra jāto 'si bhārata
yatra rājarṣayo vaṁśyā
brahma-vaṁśyāś ca jajñire

SYNONYMS

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *pūroḥ vaṁśam*—the dynasty of Mahārāja Pūru; *pravakṣyāmi*—now I shall narrate; *yatra*—in which dynasty; *jātaḥ asi*—you were born; *bhārata*—O Mahārāja Parīkṣit, descendant of Mahārāja Bharata; *yatra*—in which dynasty; *rāja-ṛṣayaḥ*—all the kings were saintly; *vaṁśyāḥ*—one after another; *brahma-vaṁśyāḥ*—many *brāhmaṇa* dynasties; *ca*—also; *jajñire*—grew up.

TRANSLATION

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, descendant of Mahārāja Bharata, I shall now describe the dynasty of Pūru, in which you were born, in which

many saintly kings appeared, and from which many dynasties of brāhmaṇas began.

PURPORT

There are many historical instances by which we can understand that from *kṣatriyas* many *brāhmaṇas* have been born and that from *brāhmaṇas* many *kṣatriyas* have been born. The Lord Himself says in *Bhagavad-gītā* (Bg. 4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." Therefore, regardless of the family in which one takes birth, when one is qualified with the symptoms of a particular section, he is to be described accordingly. *Yal-lakṣaṇaṁ proktam*. One's place in the *varṇa* divisions of society is determined according to one's symptoms or qualities. This is maintained everywhere in the *śāstra*. Birth is a secondary consideration; the first consideration is one's qualities and activities.

9.20.2

> *janamejayo hy abhūt pūroḥ*
> *pracinvāṁs tat-sutas tataḥ*
> *pravīro 'tha manusyur vai*
> *tasmāc cārupado 'bhavat*

SYNONYMS

janamejayaḥ—King Janamejaya; *hi*—indeed; *abhūt*—appeared; *pūroḥ*—from Pūru; *pracinvān*—Pracinvān; *tat*—his (Janamejaya's); *sutaḥ*—son; *tataḥ*—from him (Pracinvān); *pravīraḥ*—Pravīra; *atha*—thereafter; *manusyuḥ*—Pravīra's son Manusyu; *vai*—indeed; *tasmāt*—from him (Manusyu); *cārupadaḥ*—King Cārupada; *abhavat*—appeared.

TRANSLATION

King Janamejaya was born of this dynasty of Pūru. Janamejaya's son was Pracinvān, and his son was Pravīra. Thereafter, Pravīra's son was Manusyu, and from Manusyu came the son named Cārupada.

9.20.3

tasya sudyur abhūt putras
tasmād bahugavas tataḥ
saṁyātis tasyāhaṁyātī
raudrāśvas tat-sutaḥ smṛtaḥ

SYNONYMS

tasya—of him (Cārupada); *sudyuḥ*—by the name Sudyu; *abhūt*—appeared; *putraḥ*—a son; *tasmāt*—from him (Sudyu); *bahugavaḥ*—a son named Bahugava; *tataḥ*—from him; *saṁyātiḥ*—a son named Saṁyāti; *tasya*—and from him; *ahaṁyātiḥ*—a son named

Ahaṁyāti; *raudrāśvaḥ*—Raudrāśva; *tat-sutaḥ*—his son; *smṛtaḥ*—well known.

TRANSLATION

The son of Cārupada was Sudyu, and the son of Sudyu was Bahugava. Bahugava's son was Saṁyāti. From Saṁyāti came a son named Ahaṁyāti, from whom Raudrāśva was born.

9.20.4-5

ṛteyus tasya kakṣeyuḥ
sthaṇḍileyuḥ kṛteyukaḥ
jaleyuḥ sannateyuś ca
dharma-satya-vrateyavaḥ

daśaite 'psarasaḥ putrā
vaneyuś cāvamaḥ smṛtaḥ
ghṛtācyām indriyāṇīva
mukhyasya jagad-ātmanaḥ

SYNONYMS

ṛteyuḥ—Ṛteyu; *tasya*—of him (Raudrāśva); *kakṣeyuḥ*—Kakṣeyu; *sthaṇḍileyuḥ*—Sthaṇḍileyu; *kṛteyukaḥ*—Kṛteyuka; *jaleyuḥ*—Jaleyu; *sannateyuḥ*—Sannateyu; *ca*—also; *dharma*—Dharmeyu; *satya*—Satyeyu; *vrateyavaḥ*—and Vrateyu; *daśa*—ten; *ete*—all of them; *apsarasaḥ*—born of an Apsarā; *putrāḥ*—sons; *vaneyuḥ*—the son

named Vaneyu; *ca*—and; *avamaḥ*—the youngest; *smṛtaḥ*—known; *ghṛtācyām*—Ghṛtācī; *indriyāṇi iva*—exactly like the ten senses; *mukhyasya*—of the living force; *jagat-ātmanaḥ*—the living force of the entire universe.

TRANSLATION

Raudrāśva had ten sons, named Ṛteyu, Kakṣeyu, Sthaṇḍileyu, Kṛteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu. Of these ten sons, Vaneyu was the youngest. As the ten senses, which are products of the universal life, act under the control of life, these ten sons of Raudrāśva acted under Raudrāśva's full control. All of them were born of the Apsarā named Ghṛtācī.

9.20.6

ṛteyo rantināvo 'bhūt
trayas tasyātmajā nṛpa
sumatir dhruvo 'pratirathaḥ
kaṇvo 'pratirathātmajaḥ

SYNONYMS

ṛteyoḥ—from the son named Ṛteyu; *rantināvaḥ*—the son named Rantināva; *abhūt*—appeared; *trayaḥ*—three; *tasya*—his (Rantināva's); *ātmajāḥ*—sons; *nṛpa*—O King; *sumatiḥ*—Sumati;

dhruvaḥ—Dhruva; *apratirathaḥ*—Apratiratha; *kaṇvaḥ*—Kaṇva; *apratiratha-ātmajaḥ*—the son of Apratiratha.

TRANSLATION

Ṛteyu had a son named Rantināva, who had three sons, named Sumati, Dhruva and Apratiratha. Apratiratha had only one son, whose name was Kaṇva.

9.20.7

tasya medhātithis tasmāt
praskannādyā dvijātayaḥ
putro 'bhūt sumate rebhir
duṣmantas tat-suto mataḥ

SYNONYMS

tasya—of him (Kaṇva); *medhātithiḥ*—a son named Medhātithi; *tasmāt*—from him (Medhātithi); *praskanna-ādyāḥ*—sons headed by Praskanna; *dvijātayaḥ*—all *brāhmaṇas*; *putraḥ*—a son; *abhūt*—there was; *sumateḥ*—from Sumati; *rebhiḥ*—Rebhi; *duṣmantaḥ*—Mahārāja Duṣmanta; *tat-sutaḥ*—the son of Rebhi; *mataḥ*—is well-known.

TRANSLATION

The son of Kaṇva was Medhātithi, whose sons, all brāhmaṇas, were headed by Praskanna. The son of

Rantināva named Sumati had a son named Rebhi. Mahārāja Duṣmanta is well known as the son of Rebhi.

9.20.8-9

duṣmanto mṛgayāṁ yātaḥ
kaṇvāśrama-padaṁ gataḥ
tatrāsīnāṁ sva-prabhayā
maṇḍayantīṁ ramām iva

vilokya sadyo mumuhe
deva-māyām iva striyam
babhāṣe tāṁ varārohāṁ
bhaṭaiḥ katipayair vṛtaḥ

SYNONYMS

duṣmantaḥ—Mahārāja Duṣmanta; *mṛgayām yātaḥ*—when he went hunting; *kaṇva-āśrama-padam*—to the residence of Kaṇva; *gataḥ*—he came; *tatra*—there; *āsīnām*—a woman sitting; *sva-prabhayā*—by her own beauty; *maṇḍayantīm*—illuminating; *ramām iva*—exactly like the goddess of fortune; *vilokya*—by observing; *sadyaḥ*—immediately; *mumuhe*—he became enchanted; *deva-māyām iva*—exactly like the illusory energy of the Lord; *striyam*—a beautiful woman; *babhāṣe*—he addressed; *tām*—her (the woman); *vara-ārohām*—who was the best of beautiful women; *bhaṭaiḥ*—by soldiers; *katipayaiḥ*—a few; *vṛtaḥ*—surrounded.

TRANSLATION

Once when King Duṣmanta went to the forest to hunt and was very much fatigued, he approached the residence of Kaṇva Muni. There he saw a most beautiful woman who looked exactly like the goddess of fortune and who sat there illuminating the entire āśrama by her effulgence. The King was naturally attracted by her beauty, and therefore he approached her, accompanied by some of his soldiers, and spoke to her.

9.20.10

tad-darśana-pramuditaḥ
sannivṛtta-pariśramaḥ
papraccha kāma-santaptaḥ
prahasañ ślakṣṇayā girā

SYNONYMS

tat-darśana-pramuditaḥ—being very much enlivened by seeing the beautiful woman; *sannivṛtta-pariśramaḥ*—being relieved of the fatigue of the hunting excursion; *papraccha*—he inquired from her; *kāma-santaptaḥ*—being agitated by lusty desires; *prahasan*—in a joking mood; *ślakṣṇayā*—very beautiful and pleasing; *girā*—with words.

TRANSLATION

Seeing the beautiful woman, the King was very much enlivened, and the fatigue of his hunting excursion was relieved. He was of course very much attracted because of lusty desires, and thus he inquired from her as follows, in a joking mood.

9.20.11

kā tvaṁ kamala-patrākṣi
kasyāsi hṛdayaṅ-game
kiṁ svic cikīrṣitaṁ tatra
bhavatyā nirjane vane

SYNONYMS

kā—who; *tvam*—are you; *kamala-patra-akṣi*—O beautiful woman with eyes like the petals of a lotus; *kasya asi*—with whom are you related; *hṛdayam-game*—O most beautiful one, pleasing to the heart; *kim svit*—what kind of business; *cikīrṣitam*—is being thought of; *tatra*—there; *bhavatyāḥ*—by you; *nirjane*—solitary; *vane*—in the forest.

TRANSLATION

O beautiful lotus-eyed woman, who are you? Whose daughter are you? What purpose do you have in this solitary forest? Why are you staying here?

9.20.12

vyaktaṁ rājanya-tanayāṁ
vedmy ahaṁ tvāṁ sumadhyame
na hi cetaḥ pauravāṇāṁ
adharme ramate kvacit

SYNONYMS

vyaktam—it appears; *rājanya-tanayām*—the daughter of a *kṣatriya*; *vedmi*—can realize; *aham*—I; *tvām*—your good self; *su-madhyame*—O most beautiful; *na*—not; *hi*—indeed; *cetaḥ*—the mind; *pauravāṇām*—of persons who have taken birth in the Pūru dynasty; *adharme*—in irreligion; *ramate*—enjoys; *kvacit*—at any time.

TRANSLATION

O most beautiful one, it appears to my mind that you must be the daughter of a kṣatriya. Because I belong to the Pūru dynasty, my mind never endeavors to enjoy anything irreligiously.

PURPORT

Mahārāja Duṣmanta indirectly expressed his desire to marry Śakuntalā, for she appeared to his mind to be the daughter of some *kṣatriya* king.

9.20.13

śrī-śakuntalovāca
viśvāmitrātmajaivāhaṁ
tyaktā menakayā vane
vedaitad bhagavān kaṇvo
vīra kiṁ karavāma te

SYNONYMS

śrī-śakuntalā uvāca—Śrī Śakuntalā replied; *viśvāmitra-ātmajā*—the daughter of Viśvāmitra; *eva*—indeed; *aham*—I (am); *tyaktā*—left; *menakayā*—by Menakā; *vane*—in the forest; *veda*—knows; *etat*—all these incidents; *bhagavān*—the most powerful saintly person; *kaṇvaḥ*—Kaṇva Muni; *vīra*—O hero; *kim*—what; *karavāma*—can I do; *te*—for you.

TRANSLATION

Śakuntalā said: I am the daughter of Viśvāmitra. My mother, Menakā, left me in the forest. O hero, the most powerful saint Kaṇva Muni knows all about this. Now let me know, how may I serve you?

PURPORT

Śakuntalā informed Mahārāja Duṣmanta that although she never saw or knew her father or mother, Kaṇva Muni knew everything about her, and she had heard from him that she was the daughter

of Viśvāmitra and that her mother was Menakā, who had left her in the forest.

9.20.14

āsyatāṁ hy aravindākṣa
gṛhyatām arhaṇaṁ ca naḥ
bhujyatāṁ santi nīvārā
uṣyatāṁ yadi rocate

SYNONYMS

āsyatām—please come sit here; *hi*—indeed; *aravinda-akṣa*—O great hero with eyes like the petals of a lotus; *gṛhyatām*—please accept; *arhaṇam*—humble reception; *ca*—and; *naḥ*—our; *bhujyatām*—please eat; *santi*—what there is in stock; *nīvārāḥ*—*nīvārā* rice; *uṣyatām*—stay here; *yadi*—if; *rocate*—you so desire.

TRANSLATION

O King with eyes like the petals of a lotus, kindly come sit down and accept whatever reception we can offer. We have a supply of nīvārā rice that you may kindly take. And if you so desire, stay here without hesitation.

9.20.15

śrī-duṣmanta uvāca
upapannam idaṁ subhru

jātāyāḥ kuśikānvaye
svayaṁ hi vṛṇute rājñāṁ
kanyakāḥ sadṛśaṁ varam

SYNONYMS

śrī-duṣmantaḥ uvāca—King Duṣmanta replied; *upapannam*—just befitting your position; *idam*—this; *su-bhru*—O Śakuntalā, with beautiful eyebrows; *jātāyāḥ*—because of your birth; *kuśika-anvaye*—in the family of Viśvāmitra; *svayam*—personally; *hi*—indeed; *vṛṇute*—select; *rājñām*—of a royal family; *kanyakāḥ*—daughters; *sadṛśam*—on an equal level; *varam*—husbands.

TRANSLATION

King Duṣmanta replied: O Śakuntalā, with beautiful eyebrows, you have taken your birth in the family of the great saint Viśvāmitra, and your reception is quite worthy of your family. Aside from this, the daughters of a king generally select their own husbands.

PURPORT

In her reception of Mahārāja Duṣmanta, Śakuntalā clearly said, "Your Majesty may stay here, and you may accept whatever reception I can offer." Thus she indicated that she wanted Mahārāja Duṣmanta as her husband. As far as Mahārāja Duṣmanta was concerned, he desired Śakuntalā as his wife from the very beginning, as soon as he saw her, so the agreement to unite as husband and wife was natural. To induce Śakuntalā to

accept the marriage, Mahārāja Duṣmanta reminded her that as the daughter of a king she could select her husband in an open assembly. In the history of Āryan civilization there have been many instances in which famous princesses have selected their husbands in open competitions. For example, it was in such a competition that Sītādevī accepted Lord Rāmacandra as her husband and that Draupadī accepted Arjuna, and there are many other instances. So marriage by agreement or by selecting one's own husband in an open competition is allowed. There are eight kinds of marriage, of which marriage by agreement is called *gāndharva* marriage. Generally the parents select the husband or wife for their daughter or son, but *gāndharva* marriage takes place by personal selection. Still, although marriage by personal selection or by agreement took place in the past, we find no such thing as divorce by disagreement. Of course, divorce by disagreement took place among low-class men, but marriage by agreement was found even in the very highest classes, especially in the royal *kṣatriya* families. Mahārāja Duṣmanta's acceptance of Śakuntalā as his wife was sanctioned by Vedic culture. How the marriage took place is described in the next verse.

9.20.16

> *om ity ukte yathā-dharmam*
> *upayeme śakuntalām*
> *gāndharva-vidhinā rājā*
> *deśa-kāla-vidhānavit*

SYNONYMS

om iti ukte—by reciting the Vedic *praṇava,* invoking the Supreme Personality of Godhead to witness the marriage; *yathā-dharmam*—exactly according to the principles of religion (because Nārāyaṇa becomes the witness in an ordinary religious marriage also); *upayeme*—he married; *śakuntalām*—the girl Śakuntalā; *gāndharva-vidhinā*—by the regulative principle of the Gandharvas, without deviation from religious principles; *rājā*—Mahārāja Duṣmanta; *deśa-kāla-vidhāna-vit*—completely aware of duties according to time, position and objective.

TRANSLATION

When Śakuntalā responded to Mahārāja Duṣmanta's proposal with silence, the agreement was complete. Then the King, who knew the laws of marriage, immediately married her by chanting the Vedic praṇava [oṁkāra], in accordance with the marriage ceremony as performed among the Gandharvas.

PURPORT

The *oṁkāra, praṇava,* is the Supreme Personality of Godhead represented by letters. *Bhagavad-gītā* says that the letters *a-u-m,* combined together as *oṁ,* represent the Supreme Lord. Religious principles are meant to invoke the blessings and mercy of the Supreme Personality of Godhead, Kṛṣṇa, who says in *Bhagavad-gītā* that He is personally present in sexual desires that are not contrary to religious principles. The word *vidhinā*

means, "according to religious principles." The association of men and women according to religious principles is allowed in the Vedic culture. In our Kṛṣṇa consciousness movement we allow marriage on the basis of religious principles, but the sexual combination of men and women as friends is irreligious and is not allowed.

9.20.17

> *amogha-vīryo rājarṣir*
> *mahiṣyāṁ vīryam ādadhe*
> *śvo-bhūte sva-puraṁ yātaḥ*
> *kālenāsūta sā sutam*

SYNONYMS

amogha-vīryaḥ—a person who discharges semen without being baffled, or, in other words, who must beget a child; *rāja-ṛṣiḥ*—the saintly King Duṣmanta; *mahiṣyām*—into the Queen, Śakuntalā (after her marriage, Śakuntalā became the Queen); *vīryam*—semen; *ādadhe*—placed; *śvaḥ-bhūte*—in the morning; *sva-puram*—to his own place; *yātaḥ*—returned; *kālena*—in due course of time; *asūta*—gave birth; *sā*—she (Śakuntalā); *sutam*—to a son.

TRANSLATION

King Duṣmanta, who never discharged semen without a result, placed his semen at night in the womb of his Queen, Śakuntalā, and in the morning he returned to

his palace. Thereafter, in due course of time, Śakuntalā gave birth to a son.

9.20.18

kaṇvaḥ kumārasya vane
cakre samucitāḥ kriyāḥ
baddhvā mṛgendraṁ tarasā
krīḍati sma sa bālakaḥ

SYNONYMS

kaṇvaḥ—Kaṇva Muni; *kumārasya*—of the son born of Śakuntalā; *vane*—in the forest; *cakre*—executed; *samucitāḥ*—prescribed; *kriyāḥ*—ritualistic ceremonies; *baddhvā*—capturing; *mṛga-indram*—a lion; *tarasā*—by force; *krīḍati*—playing; *sma*—in the past; *saḥ*—he; *bālakaḥ*—the child.

TRANSLATION

In the forest, Kaṇva Muni performed all the ritualistic ceremonies concerning the newborn child. Later, the boy became so powerful that he would capture a lion and play with it.

9.20.19

taṁ duratyaya-vikrāntam
ādāya pramadottamā

harer aṁśāṁśa-sambhūtaṁ
bhartur antikam āgamat

SYNONYMS

tam—him; *duratyaya-vikrāntam*—whose strength was insurmountable; *ādāya*—taking with her; *pramadā-uttamā*—the best of women, Śakuntalā; *hareḥ*—of God; *aṁśa-aṁśa-sambhūtam*—a partial plenary incarnation; *bhartuḥ antikam*—unto her husband; *āgamat*—approached.

TRANSLATION

Śakuntalā, the best of beautiful women, along with her son, whose strength was insurmountable and who was a partial expansion of the Supreme Godhead, approached her husband, Duṣmanta.

9.20.20

yadā na jagṛhe rājā
bhāryā-putrāv aninditau
śṛṇvatāṁ sarva-bhūtānāṁ
khe vāg āhāśarīriṇī

SYNONYMS

yadā—when; *na*—not; *jagṛhe*—accepted; *rājā*—the King (Duṣmanta); *bhāryā-putrau*—his real son and real wife; *aninditau*

—not abominable, not accused by anyone; *śṛṇvatām*—while hearing; *sarva-bhūtānām*—all the people; *khe*—in the sky; *vāk*—a sound vibration; *āha*—declared; *aśarīriṇī*—without a body.

TRANSLATION

When the King refused to accept his wife and son, who were both irreproachable, an unembodied voice spoke from the sky as an omen and was heard by everyone present.

PURPORT

Mahārāja Duṣmanta knew that Śakuntalā and the boy were his own wife and son, but because they came from outside and were unknown to the citizens, he at first declined to accept them. Śakuntalā, however, was so chaste that an omen from the sky declared the truth so that others could hear. When everyone heard from the omen that Śakuntalā and her child were truly the King's wife and son, the King gladly accepted them.

9.20.21

mātā bhastrā pituḥ putro
yena jātaḥ sa eva saḥ
bharasva putram̐ duṣmanta
māvamaṁsthāḥ śakuntalām

SYNONYMS

mātā—the mother; *bhastrā*—just like the skin of a bellows containing air; *pituḥ*—of the father; *putraḥ*—the son; *yena*—by whom; *jātaḥ*—one is born; *saḥ*—the father; *eva*—indeed; *saḥ*—the son; *bharasva*—just maintain; *putram*—your son; *duṣmanta*—O Mahārāja Duṣmanta; *mā*—do not; *avamaṁsthāḥ*—insult; *śakuntalām*—Śakuntalā.

TRANSLATION

The voice said: O Mahārāja Duṣmanta, a son actually belongs to his father, whereas the mother is only a container, like the skin of a bellows. According to Vedic injunctions, the father is born as the son. Therefore, maintain your own son and do not insult Śakuntalā.

PURPORT

According to the Vedic injunction *ātmā vai putra-nāmāsi,* the father becomes the son. The mother is simply like a storekeeper, because the seed of the child is placed in her womb, but it is the father who is responsible for maintaining the son. In *Bhagavad-gītā* the Lord says that He is the seed-giving father of all living entities (*ahaṁ bīja-pradaḥ pitā* [[bg/14/4|[Bg. 14.4]]]), and therefore He is responsible for maintaining them. This is also confirmed in the *Vedas. Eko bahūnāṁ yo vidadhāti kāmān*/ although God is one, He maintains all living entities with their necessities for life. The living entities in different forms are sons of the Lord, and therefore the father, the Supreme Lord, supplies

them food according to their different bodies. The small ant is supplied a grain of sugar, and the elephant is supplied tons of food, but everyone is able to eat. Therefore there is no question of overpopulation. Because the father, Kṛṣṇa, is fully opulent, there is no scarcity of food, and because there is no scarcity, the propaganda of overpopulation is only a myth. Actually one suffers for want of food when material nature, under the order of the father, refuses to supply him food. It is the living entity's position that determines whether food will be supplied or not. When a diseased person is forbidden to eat, this does not mean that there is a scarcity of food; rather, the diseased person requires the treatment of not being supplied with food. In *Bhagavad-gītā* (Bg. 7.10) the Lord also says, *bījaṁ māṁ sama-bhūtānām:* "I am the seed of all living entities." A particular type of seed is sown within the earth, and then a particular type of tree or plant comes out. The mother resembles the earth, and when a particular type of seed is sown by the father, a particular type of body takes birth.

9.20.22

> *reto-dhāḥ putro nayati*
> *naradeva yama-kṣayāt*
> *tvaṁ cāsya dhātā garbhasya*
> *satyam āha śakuntalā*

SYNONYMS

retaḥ-dhāḥ—a person who discharges semen; *putraḥ*—the son; *nayati*—saves; *nara-deva*—O King (Mahārāja Duṣmanta); *yama-kṣayāt*—from punishment by Yamarāja, or from the custody of Yamarāja; *tvam*—your good self; *ca*—and; *asya*—of this child; *dhātā*—the creator; *garbhasya*—of the embryo; *satyam*—truthfully; *āha*—said; *śakuntalā*—your wife, Śakuntalā.

TRANSLATION

O King Duṣmanta, he who discharges semen is the actual father, and his son saves him from the custody of Yamarāja. You are the actual procreator of this child. Indeed, Śakuntalā is speaking the truth.

PURPORT

Upon hearing the omen, Mahārāja Duṣmanta accepted his wife and child. According to Vedic *smṛti:*

> *pun-nāmno narakād yasmāt*
> *pitaraṁ trāyate sutaḥ*
> *tasmāt putra iti proktaḥ*
> *svayam eva svayambhuvā*

Because a son delivers his father from punishment in the hell called *put,* the son is called *putra*. According to this principle, when there is a disagreement between the father and mother, it is the father, not the mother, who is delivered by the son. But if

the wife is faithful and firmly adherent to her husband, when the father is delivered the mother is also delivered. Consequently, there is no such thing as divorce in the Vedic literature. A wife is always trained to be chaste and faithful to her husband, for this helps her achieve deliverance from any abominable material condition. This verse clearly says, *putro nayati naradeva yama-kṣayāt:* "The son saves his father from the custody of Yamarāja." It never says, *putro nayati mātaram:* "The son saves his mother." The seed-giving father is delivered, not the storekeeper mother. Consequently, husband and wife should not separate under any condition, for if they have a child whom they raise to be a Vaiṣṇava, he can save both the father and mother from the custody of Yamarāja and punishment in hellish life.

9.20.23

> *pitary uparate so 'pi*
> *cakravartī mahā-yaśāḥ*
> *mahimā gīyate tasya*
> *harer aṁśa-bhuvo bhuvi*

SYNONYMS

pitari—after his father; *uparate*—passed away; *saḥ*—the King's son; *api*—also; *cakravartī*—the emperor; *mahā-yaśāḥ*—very famous; *mahimā*—glories; *gīyate*—are glorified; *tasya*—his; *hareḥ*—of the Supreme Personality of Godhead; *aṁśa-bhuvaḥ*—a partial representation; *bhuvi*—upon this earth.

TRANSLATION

Śukadeva Gosvāmī said: When Mahārāja Duṣmanta passed away from this earth, his son became the emperor of the world, the proprietor of the seven islands. He is referred to as a partial representation of the Supreme Personality of Godhead in this world.

PURPORT

In *Bhagavad-gītā* (Bg. 10.41) it is said:

> *yad yad vibhūtimat sattvaṁ*
> *śrīmad ūrjitam eva vā*
> *tat tad evāvagaccha tvaṁ*
> *mama tejo 'ṁśa-sambhavam*

Anyone extraordinarily powerful must be considered a partial representation of the opulence of the Supreme Godhead. Therefore when the son of Mahārāja Duṣmanta became the emperor of the entire world, he was celebrated in this way.

9.20.24-26

> *cakraṁ dakṣiṇa-haste 'sya*
> *padma-kośo 'sya pādayoḥ*
> *īje mahābhiṣekeṇa*
> *so 'bhiṣikto 'dhirāḍ vibhuḥ*

pañca-pañcāśatā medhyair
gaṅgāyām anu vājibhiḥ
māmateyaṁ purodhāya
yamunām anu ca prabhuḥ

aṣṭa-saptati-medhyāśvān
babandha pradadad vasu
bharatasya hi dauṣmanter
agniḥ sācī-guṇe citaḥ
sahasraṁ badvaśo yasmin
brāhmaṇā gā vibhejire

SYNONYMS

cakram—the mark of Kṛṣṇa's disc; *dakṣiṇa-haste*—on the palm of the right hand; *asya*—of him (Bharata); *padma-kośaḥ*—the mark of the whorl of a lotus; *asya*—of him; *pādayoḥ*—on the soles of the feet; *īje*—worshiped the Supreme Personality of Godhead; *mahā-abhiṣekeṇa*—by a grand Vedic ritualistic ceremony; *saḥ*—he (Mahārāja Bharata); *abhiṣiktaḥ*—being promoted; *adhirāṭ*—to the topmost position of a ruler; *vibhuḥ*—the master of everything; *pañca-pañcāśatā*—fifty-five; *medhyaiḥ*—fit for sacrifices; *gaṅgāyām anu*—from the mouth of the Ganges to the source; *vājibhiḥ*—with horses; *māmateyam*—the great sage Bhṛgu; *purodhāya*—making him the great priest; *yamunām*—on the bank of the Yamunā; *anu*—in regular order; *ca*—also; *prabhuḥ*—the supreme master, Mahārāja Bharata; *aṣṭa-saptati*—seventy-eight;

medhya-aśvān—horses fit for sacrifice; *babandha*—he bound; *pradadat*—gave in charity; *vasu*—riches; *bharatasya*—of Mahārāja Bharata; *hi*—indeed; *dauṣmanteḥ*—the son of Mahārāja Duṣmanta; *agniḥ*—the sacrificial fire; *sācī-guṇe*—on an excellent site; *citaḥ*—established; *sahasram*—thousands; *badvaśaḥ*—by the number of one *badva* (one *badva* equals 13,084); *yasmin*—in which sacrifices; *brāhmaṇāḥ*—all the *brāhmaṇas* present; *gāḥ*—the cows; *vibhejire*—received their respective share.

TRANSLATION

Mahārāja Bharata, the son of Duṣmanta, had the mark of Lord Kṛṣṇa's disc on the palm of his right hand, and he had the mark of a lotus whorl on the soles of his feet. By worshiping the Supreme Personality of Godhead with a grand ritualistic ceremony, he became the emperor and master of the entire world. Then, under the priesthood of Māmateya, Bhṛgu Muni, he performed fifty-five horse sacrifices on the bank of the Ganges, beginning from its mouth and ending at its source, and seventy-eight horse sacrifices on the bank of the Yamunā, beginning from the confluence at Prayāga and ending at the source. He established the sacrificial fire on an excellent site, and he distributed great wealth to the brāhmaṇas. Indeed, he distributed so many cows that each of thousands of brāhmaṇas had one badva [13,084] as his share.

PURPORT

As indicated here by the words *dauṣmanter agniḥ sācī-guṇe citaḥ,* Bharata, the son of Mahārāja Duṣmanta, arranged for many ritualistic ceremonies all over the world, especially all over India on the banks of the Ganges and Yamunā, from the mouth to the source, and all such sacrifices were performed in very distinguished places. As stated in *Bhagavad-gītā* (Bg. 3.9), *yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ:* "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." Everyone should engage in the performance of *yajña,* and the sacrificial fire should be ignited everywhere, the entire purpose being to make people happy, prosperous and progressive in spiritual life. Of course, these things were possible before the beginning of Kali-yuga because there were qualified *brāhmaṇas* who could perform such *yajñas*. For the present, however, the *Brahma-vaivarta Purāṇa* enjoins:

> *aśvamedhaṁ gavālambhaṁ*
> *sannyāsaṁ pala-paitṛkam*
> *devareṇa sutotpattiṁ*
> *kalau pañca vivarjayet*
> *[[cc/adi/17/164|[Cc. Ādi 17.164]]]*

"In this age of Kali, five acts are forbidden: offering a horse in sacrifice, offering a cow in sacrifice, accepting the order of *sannyāsa,* offering oblations of flesh to the forefathers, and begetting children in the wife of one's brother." In this age, such

yajñas as the *aśvamedha-yajña* and *gomedha-yajña* are impossible to perform because there are neither sufficient riches nor qualified *brāhmaṇas*. This verse says, *māmateyaṁ purodhāya:* Mahārāja Bharata engaged the son of Mamatā, Bhṛgu Muni, to take charge of performing this *yajña*. Now, however, such *brāhmaṇas* are impossible to find. Therefore the *śāstras* recommend, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ:* those who are intelligent should perform the *saṅkīrtana-yajña* inaugurated by Lord Śrī Caitanya Mahāprabhu.

> *kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ*
> *saṅgopāṅgāstra-pārṣadam*
> *yajñaiḥ saṅkīrtana-prāyair*
> *yajanti hi sumedhasaḥ*

"In this age of Kali, people endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *saṅkīrtana-yajña*."(*SB* 11.5.32) *Yajña* must be performed, for otherwise people will be entangled in sinful activities and will suffer immensely. Therefore the Kṛṣṇa consciousness movement has taken charge of introducing the chanting of Hare Kṛṣṇa all over the world. This Hare Kṛṣṇa movement is also *yajña,* but without the difficulties involved in securing paraphernalia and qualified *brāhmaṇas*. This congregational chanting can be performed anywhere and everywhere. If people somehow or other assemble together and are induced to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare

Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, all the purposes of *yajña* will be fulfilled. The first purpose is that there must be sufficient rain, for without rain there cannot be any produce (*annād bhavanti bhūtāni parjanyād anna-sambhavaḥ* [[bg/3/14|[Bg. 3.14]]]). All our necessities can be produced simply by rainfall (*kāmaṁ vavarṣa parjanyaḥ* [[sb/1/10/4|[SB 1.10.4]]]), and the earth is the original source of all necessities (*sarva-kāma-dughā mahī*). In conclusion, therefore, in this age of Kali people all over the world should refrain from the four principles of sinful life-illicit sex, meat-eating, intoxication and gambling-and in a pure state of existence should perform the simple *yajña* of chanting the Hare Kṛṣṇa *mahā-mantra*. Then the earth will certainly produce all the necessities for life, and people will be happy economically, politically, socially, religiously and culturally. Everything will be in proper order.

9.20.27

> *trayas-triṁśac-chataṁ hy aśvān*
> *baddhvā vismāpayan nṛpān*
> *dauṣmantir atyagān māyāṁ*
> *devānāṁ gurum āyayau*

SYNONYMS

trayaḥ—three; *triṁśat*—thirty; *śatam*—hundred; *hi*—indeed; *aśvān*—horses; *baddhvā*—arresting in the *yajña*; *vismāpayan*—astonishing; *nṛpān*—all other kings; *dauṣmantiḥ*—the son of

Mahārāja Duṣmanta; *atyagāt*—surpassed; *māyām*—material opulences; *devānām*—of the demigods; *gurum*—the supreme spiritual master; *āyayau*—achieved.

TRANSLATION

Bharata, the son of Mahārāja Duṣmanta, bound thirty-three hundred horses for those sacrifices, and thus he astonished all other kings. He surpassed even the opulence of the demigods, for he achieved the supreme spiritual master, Hari.

PURPORT

One who achieves the lotus feet of the Supreme Personality of Godhead certainly surpasses all material wealth, even that of the demigods in the heavenly planets. *Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ*. The achievement of the lotus feet of the Supreme Personality of Godhead is the most exalted achievement in life.

9.20.28

mṛgāñ chukla-dataḥ kṛṣṇān
hiraṇyena parīvṛtān
adāt karmaṇi maṣṇāre
niyutāni caturdaśa

SYNONYMS

mṛgān—first-class elephants; *śukla-dataḥ*—with very white tusks; *kṛṣṇān*—with black bodies; *hiraṇyena*—with gold ornaments; *parīvṛtān*—completely covered; *adāt*—give in charity; *karmaṇi*—in the sacrifice; *maṣṇāre*—by the name Maṣṇāra, or in the place known as Maṣṇāra; *niyutāni*—*lakhs* (one *lakh* equals one hundred thousand); *caturdaśa*—fourteen.

TRANSLATION

When Mahārāja Bharata performed the sacrifice known as Maṣṇāra [or a sacrifice in the place known as Maṣṇāra], he gave in charity fourteen lakhs of excellent elephants with white tusks and black bodies, completely covered with golden ornaments.

9.20.29

bharatasya mahat karma
na pūrve nāpare nṛpāḥ
naivāpur naiva prāpsyanti
bāhubhyāṁ tridivaṁ yathā

SYNONYMS

bharatasya—of Mahārāja Bharata, the son of Mahārāja Duṣmanta; *mahat*—very great, exalted; *karma*—activities; *na*—neither; *pūrve*—previously; *na*—nor; *apare*—after his time; *nṛpāḥ*—kings as a class;

na—neither; *eva*—certainly; *āpuḥ*—attained; *na*—nor; *eva*—certainly; *prāpsyanti*—will get; *bāhubhyām*—by the strength of his arms; *tri-divam*—the heavenly planets; *yathā*—as.

TRANSLATION

As one cannot approach the heavenly planets simply by the strength of his arms (for who can touch the heavenly planets with his hands?), one cannot imitate the wonderful activities of Mahārāja Bharata. No one could perform such activities in the past, nor will anyone be able to do so in the future.

9.20.30

kirāta-hūṇān yavanān
pauṇḍrān kaṅkān khaśāñ chakān
abrahmaṇya-nṛpāṁś cāhan
mlecchān dig-vijaye 'khilān

SYNONYMS

kirāta—the black people called Kirātas (mostly the Africans); *hūṇān*—the Huns, the tribes from the far north; *yavanān*—the meat-eaters; *pauṇḍrān*—the Pauṇḍras; *kaṅkān*—the Kaṅkas; *khaśān*—the Mongolians; *śakān*—the Śakas; *abrahmaṇya*—against the brahminical culture; *nṛpān*—kings; *ca*—and; *ahan*—he killed; *mlecchān*—such atheists, who had no respect for Vedic civilization; *dik-vijaye*—while conquering all directions; *akhilān*—all of them.

TRANSLATION

When Mahārāja Bharata was on tour, he defeated or killed all the Kirātas, Hūṇas, Yavanas, Pauṇḍras, Kaṅkas, Khaśas, Śakas and the kings who were opposed to the Vedic principles of brahminical culture.

9.20.31

jitvā purāsurā devān
ye rasaukāṁsi bhejire
deva-striyo rasāṁ nītāḥ
prāṇibhiḥ punar āharat

SYNONYMS

jitvā—conquering; *purā*—formerly; *asurāḥ*—the demons; *devān*—the demigods; *ye*—all who; *rasa-okāṁsi*—in the lower planetary system known as Rasātala; *bhejire*—took shelter; *deva-striyaḥ*—the wives and daughters of the demigods; *rasām*—in the lower planetary system; *nītāḥ*—were brought; *prāṇibhiḥ*—with their own dear associates; *punaḥ*—again; *āharat*—brought back to their original places.

TRANSLATION

Formerly, after conquering the demigods, all the demons had taken shelter in the lower planetary system known as Rasātala and had brought all the wives and

daughters of the demigods there also. Mahārāja Bharata, however, rescued all those women, along with their associates, from the clutches of the demons, and he returned them to the demigods.

9.20.32

sarvān kāmān duduhatuḥ
prajānāṁ tasya rodasī
samās tri-ṇava-sāhasrīr
dikṣu cakram avartayat

SYNONYMS

sarvān kāmān—all necessities or desirable things; *duduhatuḥ*—fulfilled; *prajānām*—of the subjects; *tasya*—his; *rodasī*—this earth and the heavenly planets; *samāḥ*—years; *tri-nava-sāhasrīḥ*—three times nine thousand (that is, twenty-seven thousand); *dikṣu*—in all directions; *cakram*—soldiers or orders; *avartayat*—circulated.

TRANSLATION

Mahārāja Bharata provided all necessities for his subjects, both on this earth and in the heavenly planets, for twenty-seven thousand years. He circulated his orders and distributed his soldiers in all directions.

9.20.33

sa saṁrāḍ loka-pālākhyam
aiśvaryam adhirāṭ śriyam
cakraṁ cāskhalitaṁ prāṇān
mṛṣety upararāma ha

SYNONYMS

saḥ—he (Mahārāja Bharata); *saṁrāṭ*—the emperor; *loka-pāla-ākhyam*—known as the ruler of all the *lokas,* or planets; *aiśvaryam*—such opulences; *adhirāṭ*—thoroughly in power; *śriyam*—kingdom; *cakram*—soldiers or orders; *ca*—and; *askhalitam*—without failure; *prāṇān*—life or sons and family; *mṛṣā*—all false; *iti*—thus; *upararāma*—ceased to enjoy; *ha*—in the past.

TRANSLATION

As the ruler of the entire universe, Emperor Bharata had the opulences of a great kingdom and unconquerable soldiers. His sons and family had seemed to him to be his entire life. But finally he thought of all this as an impediment to spiritual advancement, and therefore he ceased from enjoying it.

PURPORT

Mahārāja Bharata had incomparable opulence in sovereignty, soldiers, sons, daughters and everything for material enjoyment,

but when he realized that all such material opulences were useless for spiritual advancement, he retired from material enjoyment. The Vedic civilization enjoins that after a certain age, following in the footsteps of Mahārāja Bharata, one should cease to enjoy material opulences and should take the order of *vānaprastha*.

9.20.34

tasyāsan nṛpa vaidarbhyaḥ
patnyas tisraḥ susammatāḥ
jaghnus tyāga-bhayāt putrān
nānurūpā itīrite

SYNONYMS

tasya—of him (Mahārāja Bharata); *āsan*—there were; *nṛpa*—O King (Mahārāja Parīkṣit); *vaidarbhyaḥ*—daughters of Vidarbha; *patnyaḥ*—wives; *tisraḥ*—three; *su-sammatāḥ*—very pleasing and suitable; *jaghnuḥ*—killed; *tyāga-bhayāt*—fearing rejection; *putrān*—their sons; *na anurūpāḥ*—not exactly like the father; *iti*—like this; *īrite*—considering.

TRANSLATION

O King Parīkṣit, Mahārāja Bharata had three pleasing wives, who were daughters of the King of Vidarbha. When all three of them bore children who did not resemble the King, these wives thought that he would

consider them unfaithful queens and reject them, and therefore they killed their own sons.

9.20.35

tasyaivaṁ vitathe vaṁśe
tad-arthaṁ yajataḥ sutam
marut-stomena maruto
bharadvājam upādaduḥ

SYNONYMS

tasya—his (Mahārāja Bharata's); *evam*—thus; *vitathe*—being baffled; *vaṁśe*—in generating progeny; *tat-artham*—to get sons; *yajataḥ*—performing sacrifices; *sutam*—a son; *marut-stomena*—by performing a *marut-stoma* sacrifice; *marutaḥ*—the demigods named the Maruts; *bharadvājam*—Bharadvāja; *upādaduḥ*—presented.

TRANSLATION

The King, his attempt for progeny frustrated in this way, performed a sacrifice named marut-stoma to get a son. The demigods known as the Maruts, being fully satisfied with him, then presented him a son named Bharadvāja.

9.20.36

antarvatnyāṁ bhrātṛ-patnyāṁ
maithunāya bṛhaspatiḥ
pravṛtto vārito garbhaṁ
śaptvā vīryam upāsṛjat

SYNONYMS

antaḥ-vatnyām—pregnant; *bhrātṛ-patnyām*—with the brother's wife; *maithunāya*—desiring sexual enjoyment; *bṛhaspatiḥ*—the demigod named Bṛhaspati; *pravṛttaḥ*—so inclined; *vāritaḥ*—when forbidden to do so; *garbham*—the son within the abdomen; *śaptvā*—by cursing; *vīryam*—semen; *upāsṛjat*—discharged.

TRANSLATION

When the demigod named Bṛhaspati was attracted by his brother's wife, Mamatā, who at that time was pregnant, he desired to have sexual relations with her. The son within her womb forbid this, but Bṛhaspati cursed him and forcibly discharged semen into the womb of Mamatā.

PURPORT

The sex impulse is so strong in this material world that even Bṛhaspati, who is supposed to be the priest of the demigods and a very learned scholar, wanted to have a sexual relationship with

his brother's pregnant wife. This can happen even in the society of the higher demigods, so what to speak of human society? The sex impulse is so strong that it can agitate even a learned personality like Bṛhaspati.

9.20.37

taṁ tyaktu-kāmāṁ mamatāṁ
bhartus tyāga-viśaṅkitām
nāma-nirvācanaṁ tasya
ślokam enaṁ surā jaguḥ

SYNONYMS

tam—that newly born baby; *tyaktu-kāmām*—who was trying to avoid; *mamatām*—unto Mamatā; *bhartuḥ tyāga-viśaṅkitām*—very much afraid of being forsaken by her husband because of giving birth to an illegitimate son; *nāma-nirvācanam*—a name-giving ceremony, or *nāma-karaṇa*; *tasya*—to the child; *ślokam*—verse; *enam*—this; *surāḥ*—the demigods; *jaguḥ*—enunciated.

TRANSLATION

Mamatā very much feared being forsaken by her husband for giving birth to an illegitimate son, and therefore she considered giving up the child. But then the demigods solved the problem by enunciating a name for the child.

PURPORT

According to Vedic scripture, whenever a child is born there are some ceremonies known as *jāta-karma* and *nāma-karaṇa,* in which learned *brāhmaṇas,* immediately after the birth of the child, make a horoscope according to astrological calculations. But the child to which Mamatā gave birth was begotten by Bṛhaspati irreligiously, for although Mamatā was the wife of Utathya, Bṛhaspati made her pregnant by force. Therefore Bṛhaspati became *bhartā*. According to Vedic culture, a wife is considered the property of her husband, and a son born by illicit sex is called *dvāja*. The common word still current in Hindu society for such a son is *doglā,* which refers to a son not begotten by the husband of his mother. In such a situation, it is difficult to give the child a name according to proper regulative principles. Mamatā, therefore, was perplexed, but the demigods gave the child the appropriate name Bharadvāja, which indicated that the child born illegitimately should be maintained by both Mamatā and Bṛhaspati.

9.20.38

mūḍhe bhara dvājam imaṁ
bhara dvājaṁ bṛhaspate
yātau yad uktvā pitarau
bharadvājas tatas tv ayam

SYNONYMS

mūḍhe—O foolish woman; *bhara*—just maintain; *dvājam*—although born by an illicit connection between two; *imam*—this child; *bhara*—maintain; *dvājam*—although born by an illicit connection between two; *bṛhaspate*—O Bṛhaspati; *yātau*—left; *yat*—because; *uktvā*—having said; *pitarau*—both the father and mother; *bharadvājaḥ*—by the name Bharadvāja; *tataḥ*—thereafter; *tu*—indeed; *ayam*—this child.

TRANSLATION

Bṛhaspati said to Mamatā, "You foolish woman, although this child was born from the wife of one man through the semen discharged by another, you should maintain him." Upon hearing this, Mamatā replied, "O Bṛhaspati, you maintain him!" After speaking in this way, Bṛhaspati and Mamatā both left. Thus the child was known as Bharadvāja.

9.20.39

codyamānā surair evaṁ
matvā vitatham ātmajam
vyasṛjan maruto 'bibhran
datto 'yaṁ vitathe 'nvaye

SYNONYMS

codyamānā—although Mamatā was encouraged (to maintain the child); *suraiḥ*—by the demigods; *evam*—in this way; *matvā*—considering; *vitatham*—purposeless; *ātmajam*—her own child; *vyasṛjat*—rejected; *marutaḥ*—the demigods known as the Maruts; *abibhran*—maintained (the child); *dattaḥ*—the same child was given; *ayam*—this; *vitathe*—was disappointed; *anvaye*—when the dynasty of Mahārāja Bharata.

TRANSLATION

Although encouraged by the demigods to maintain the child, Mamatā considered him useless because of his illicit birth, and therefore she left him. Consequently, the demigods known as the Maruts maintained the child, and when Mahārāja Bharata was disappointed for want of a child, this child was given to him as his son.

PURPORT

From this verse it is understood that those who are rejected from the higher planetary system are given a chance to take birth in the most exalted families on this planet earth.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twentieth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Dynasty of Pūru."

Chapter 21

9.21.1

śrī-śuka uvāca
vitathasya sutān manyor
bṛhatkṣatro jayas tataḥ
mahāvīryo naro gargaḥ
saṅkṛtis tu narātmajaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *vitathasya*—of Vitatha (Bharadvāja), who was accepted in the family of Mahārāja Bharata under special circumstances of disappointment; *sutāt*—from the son; *manyoḥ*—named Manyu; *bṛhatkṣatraḥ*—Bṛhatkṣatra; *jayaḥ*—Jaya; *tataḥ*—from him; *mahāvīryaḥ*—Mahāvīrya; *naraḥ*—Nara; *gargaḥ*—Garga; *saṅkṛtiḥ*—Saṅkṛti; *tu*—certainly; *nara-ātmajaḥ*—the son of Nara.

TRANSLATION

Śukadeva Gosvāmī said: Because Bharadvāja was delivered by the Marut demigods, he was known as Vitatha. The son of Vitatha was Manyu, and from Manyu came five sons-Bṛhatkṣatra, Jaya, Mahāvīrya,

Nara and Garga. Of these five, the one known as Nara had a son named Saṅkṛti.

9.21.2

guruś ca rantidevaś ca
saṅkṛteḥ pāṇḍu-nandana
rantidevasya mahimā
ihāmutra ca gīyate

SYNONYMS

guruḥ—a son named Guru; *ca*—and; *rantidevaḥ ca*—and a son named Rantideva; *saṅkṛteḥ*—from Saṅkṛti; *pāṇḍu-nandana*—O Mahārāja Parīkṣit, descendant of Pāṇḍu; *rantidevasya*—of Rantideva; *mahimā*—the glories; *iha*—in this world; *amutra*—and in the next world; *ca*—also; *gīyate*—are glorified.

TRANSLATION

O Mahārāja Parīkṣit, descendant of Pāṇḍu, Saṅkṛti had two sons, named Guru and Rantideva. Rantideva is famous in both this world and the next, for he is glorified not only in human society but also in the society of the demigods.

9.21.3-5

viyad-vittasya dadato
labdhaṁ labdhaṁ bubhukṣataḥ
niṣkiñcanasya dhīrasya
sakuṭumbasya sīdataḥ

vyatīyur aṣṭa-catvāriṁśad
ahāny apibataḥ kila
ghṛta-pāyasa-saṁyāvaṁ
toyaṁ prātar upasthitam

kṛcchra-prāpta-kuṭumbasya
kṣut-tṛḍbhyāṁ jāta-vepathoḥ
atithir brāhmaṇaḥ kāle
bhoktu-kāmasya cāgamat

SYNONYMS

viyat-vittasya—of Rantideva, who received things sent by providence, just as the *cātaka* bird receives water from the sky; *dadataḥ*—who distributed to others; *labdham*—whatever he got; *labdham*—such gains; *bubhukṣataḥ*—he enjoyed; *niṣkiñcanasya*—always penniless; *dhīrasya*—yet very sober; *sa-kuṭumbasya*—even with his family members; *sīdataḥ*—suffering very much; *vyatīyuḥ*—passed by; *aṣṭa-catvāriṁśat*—forty-eight; *ahāni*—days; *apibataḥ*—without even drinking water; *kila*—indeed; *ghṛta-pāyasa*—food

prepared with ghee and milk; *saṁyāvam*—varieties of food grains; *toyam*—water; *prātaḥ*—in the morning; *upasthitam*—arrived by chance; *kṛcchra-prāpta*—undergoing suffering; *kuṭumbasya*—whose family members; *kṣut-tṛḍbhyām*—by thirst and hunger; *jāta*—became; *vepathoḥ*—trembling; *atithiḥ*—a guest; *brāhmaṇaḥ*—a *brāhmaṇa*; *kāle*—just at that time; *bhoktu-kāmasya*—of Rantideva, who desired to eat something; *ca*—also; *āgamat*—arrived there.

TRANSLATION

Rantideva never endeavored to earn anything. He would enjoy whatever he got by the arrangement of providence, but when guests came he would give them everything. Thus he underwent considerable suffering, along with the members of his family. Indeed, he and his family members shivered for want of food and water, yet Rantideva always remained sober. Once, after fasting for forty-eight days, in the morning Rantideva received some water and some foodstuffs made with milk and ghee, but when he and his family were about to eat, a brāhmaṇa guest arrived.

9.21.6

tasmai saṁvyabhajat so 'nnam
ādṛtya śraddhayānvitaḥ
hariṁ sarvatra sampaśyan
sa bhuktvā prayayau dvijaḥ

SYNONYMS

tasmai—unto him (the *brāhmaṇa*); *saṁvyabhajat*—after dividing, gave his share; *saḥ*—he (Rantideva); *annam*—the food; *ādṛtya*—with great respect; *śraddhayā anvitaḥ*—and with faith; *harim*—the Supreme Lord; *sarvatra*—everywhere, or in the heart of every living being; *sampaśyan*—conceiving; *saḥ*—he; *bhuktvā*—after eating the food; *prayayau*—left that place; *dvijaḥ*—the *brāhmaṇa*.

TRANSLATION

Because Rantideva perceived the presence of the Supreme Godhead everywhere, and in every living entity, he received the guest with faith and respect and gave him a share of the food. The brāhmaṇa guest ate his share and then went away.

PURPORT

Rantideva perceived the presence of the Supreme Personality of Godhead in every living being, but he never thought that because the Supreme Lord is present in every living being, every living being must be God. Nor did he distinguish between one living being and another. He perceived the presence of the Lord both in the *brāhmaṇa* and in the *caṇḍāla*. This is the true vision of equality, as confirmed by the Lord Himself in *Bhagavad-gītā* (Bg. 5.18):

> *vidyā-vinaya-sampanne*
> *brāhmaṇe gavi hastini*

śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa,* a cow, an elephant, a dog and a dog-eater [outcaste]." A *paṇḍita,* or learned person, perceives the presence of the Supreme Personality of Godhead in every living being. Therefore, although it has now become fashionable to give preference to the so-called *daridra-nārāyaṇa,* or "poor Nārāyaṇa," Rantideva had no reason to give preference to any one person. The idea that because Nārāyaṇa is present in the heart of one who is *daridra,* or poor, the poor man should be called *daridra-nārāyaṇa* is a wrong conception. By such logic, because the Lord is present within the hearts of the dogs and hogs, the dogs and hogs would also be Nārāyaṇa. One should not mistakenly think that Rantideva subscribed to this view. Rather, he saw everyone as part of the Supreme Personality of Godhead (*hari-sambandhi-vastunaḥ*). It is not that everyone is the Supreme Godhead. Such a theory, which is propounded by the Māyāvāda philosophy, is always misleading, and Rantideva would never have accepted it.

9.21.7

athānyo bhokṣyamāṇasya
vibhaktasya mahīpateḥ

vibhaktaṁ vyabhajat tasmai
vṛṣalāya hariṁ smaran

SYNONYMS

atha—thereafter; *anyaḥ*—another guest; *bhokṣyamāṇasya*—who was just about to eat; *vibhaktasya*—after setting aside the share for the family; *mahīpateḥ*—of the King; *vibhaktam*—the food allotted for the family; *vyabhajat*—he divided and distributed; *tasmai*—unto him; *vṛṣalāya*—unto a *śūdra*; *harim*—the Supreme Personality of Godhead; *smaran*—remembering.

TRANSLATION

Thereafter, having divided the remaining food with his relatives, Rantideva was just about to eat his own share when a śūdra guest arrived. Seeing the śūdra in relationship with the Supreme Personality of Godhead, King Rantideva gave him also a share of the food.

PURPORT

Because King Rantideva saw everyone as part of the Supreme Personality of Godhead, he never distinguished between the *brāhmaṇa* and the *śūdra,* the poor and the rich. Such equal vision is called *sama-darśinaḥ* (*paṇḍitāḥ sama-darśinaḥ* [[bg/5/18|[Bg. 5.18]]]). One who has actually realized that the Supreme Personality of Godhead is situated in everyone's heart and that every living being is part of the Lord does not make any distinction between the *brāhmaṇa* and the *śūdra,* the poor

(*daridra*) and the rich (*dhanī*). Such a person sees all living beings equally and treats them equally, without discrimination.

9.21.8

> *yāte śūdre tam anyo 'gād*
> *atithiḥ śvabhir āvṛtaḥ*
> *rājan me dīyatām annaṁ*
> *sagaṇāya bubhukṣate*

SYNONYMS

yāte—when he went away; *śūdre*—the *śūdra* guest; *tam*—unto the King; *anyaḥ*—another; *agāt*—arrived there; *atithiḥ*—guest; *śvabhiḥ āvṛtaḥ*—accompanied by dogs; *rājan*—O King; *me*—unto me; *dīyatām*—deliver; *annam*—eatables; *sa-gaṇāya*—with my company of dogs; *bubhukṣate*—hankering for food.

TRANSLATION

When the śūdra went away, another guest arrived, surrounded by dogs, and said, "O King, I and my company of dogs are very hungry. Please give us something to eat."

9.21.9

> *sa ādṛtyāvaśiṣṭaṁ yad*
> *bahu-māna-puraskṛtam*

tac ca dattvā namaścakre
śvabhyaḥ śva-pataye vibhuḥ

SYNONYMS

saḥ—he (King Rantideva); *ādṛtya*—after honoring them; *avaśiṣṭam*—the food that remained after the *brāhmaṇa* and *śūdra* were fed; *yat*—whatever there was; *bahu-māna-puraskṛtam*—offering him much respect; *tat*—that; *ca*—also; *dattvā*—giving away; *namaḥ-cakre*—offered obeisances; *śvabhyaḥ*—unto the dogs; *śva-pataye*—unto the master of the dogs; *vibhuḥ*—the all-powerful King.

TRANSLATION

With great respect, King Rantideva offered the balance of the food to the dogs and the master of the dogs, who had come as guests. The King offered them all respects and obeisances.

9.21.10

pānīya-mātram uccheṣaṁ
tac caika-paritarpaṇam
pāsyataḥ pulkaso 'bhyāgād
apo dehy aśubhāya me

SYNONYMS

pānīya-mātram—only the drinking water; *uccheṣam*—what remained of the food; *tat ca*—that also; *eka*—for one; *paritarpaṇam*—satisfying; *pāsyataḥ*—when the King was about to drink; *pulkasaḥ*—a *caṇḍāla*; *abhyāgāt*—came there; *apaḥ*—water; *dehi*—please give; *aśubhāya*—although I am a lowborn *caṇḍāla*; *me*—to me.

TRANSLATION

Thereafter, only the drinking water remained, and there was only enough to satisfy one person, but when the King was just about to drink it, a caṇḍāla appeared and said, "O King, although I am lowborn, kindly give me some drinking water."

9.21.11

tasya tāṁ karuṇāṁ vācaṁ
niśamya vipula-śramām
kṛpayā bhṛśa-santapta
idam āhāmṛtaṁ vacaḥ

SYNONYMS

tasya—of him (the *caṇḍāla*); *tām*—those; *karuṇām*—pitiable; *vācam*—words; *niśamya*—hearing; *vipula*—very much; *śramām*—fatigued; *kṛpayā*—out of compassion; *bhṛśa-santaptaḥ*—very much

aggrieved; *idam*—these; *āha*—spoke; *amṛtam*—very sweet; *vacaḥ*—words.

TRANSLATION

Aggrieved at hearing the pitiable words of the poor fatigued caṇḍāla, Mahārāja Rantideva spoke the following nectarean words.

PURPORT

Mahārāja Rantideva's words were like *amṛta,* or nectar, and therefore, aside from rendering bodily service to an aggrieved person, by his words alone the King could save the life of anyone who might hear him.

9.21.12

na kāmaye 'haṁ gatim īśvarāt parām
aṣṭarddhi-yuktām apunar-bhavaṁ vā
ārtiṁ prapadye 'khila-deha-bhājām
antaḥ-sthito yena bhavanty aduḥkhāḥ

SYNONYMS

na—not; *kāmaye*—desire; *aham*—I; *gatim*—destination; *īśvarāt*—from the Supreme Personality of Godhead; *parām*—great; *aṣṭa-ṛddhi-yuktām*—composed of the eight kinds of mystic perfection; *apunaḥ-bhavam*—cessation of repeated birth (liberation, salvation); *vā*—either; *ārtim*—sufferings; *prapadye*—I accept;

akhila-deha-bhājām—of all living entities; *antaḥ-sthitaḥ*—staying among them; *yena*—by which; *bhavanti*—they become; *aduḥkhāḥ*—without distress.

TRANSLATION

I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering.

PURPORT

Vāsudeva Datta made a similar statement to Śrī Caitanya Mahāprabhu, requesting the Lord to liberate all living entities in His presence. Vāsudeva Datta submitted that if they were unfit to be liberated, he himself would take all their sinful reactions and suffer personally so that the Lord might deliver them. A Vaiṣṇava is therefore described as being *para-duḥkha-duḥkhī,* very much aggrieved by the sufferings of others. As such, a Vaiṣṇava engages in activities for the real welfare of human society.

9.21.13

> *kṣut-tṛṭ-śramo gātra-paribhramaś ca*
> *dainyaṁ klamaḥ śoka-viṣāda-mohāḥ*
> *sarve nivṛttāḥ kṛpaṇasya jantor*
> *jijīviṣor jīva-jalārpaṇān me*

SYNONYMS

kṣut—from hunger; *tṛṭ*—and thirst; *śramaḥ*—fatigue; *gātra-paribhramaḥ*—trembling of the body; *ca*—also; *dainyam*—poverty; *klamaḥ*—distress; *śoka*—lamentation; *viṣāda*—moroseness; *mohāḥ*—and bewilderment; *sarve*—all of them; *nivṛttāḥ*—finished; *kṛpaṇasya*—of the poor; *jantoḥ*—living entity (the *caṇḍāla*); *jijīviṣoḥ*—desiring to live; *jīva*—maintaining life; *jala*—water; *arpaṇāt*—by delivering; *me*—mine.

TRANSLATION

By offering my water to maintain the life of this poor caṇḍāla, who is struggling to live, I have been freed from all hunger, thirst, fatigue, trembling of the body, moroseness, distress, lamentation and illusion.

9.21.14

iti prabhāṣya pānīyaṁ
mriyamāṇaḥ pipāsayā
pulkasāyādadād dhīro
nisarga-karuṇo nṛpaḥ

SYNONYMS

iti—thus; *prabhāṣya*—giving his statement; *pānīyam*—drinking water; *mriyamāṇaḥ*—although on the verge of death; *pipāsayā*—because of thirst; *pulkasāya*—unto the low-class *caṇḍāla*; *adadāt*—

delivered; *dhīraḥ*—sober; *nisarga-karuṇaḥ*—by nature very kind; *nṛpaḥ*—the King.

TRANSLATION

Having spoken thus, King Rantideva, although on the verge of death because of thirst, gave his own portion of water to the caṇḍāla without hesitation, for the King was naturally very kind and sober.

9.21.15

> *tasya tribhuvanādhīśāḥ*
> *phaladāḥ phalam icchatām*
> *ātmānaṁ darśayāṁ cakrur*
> *māyā viṣṇu-vinirmitāḥ*

SYNONYMS

tasya—before him (King Rantideva); *tri-bhuvana-adhīśāḥ*—the controllers of the three worlds (demigods like Brahmā and Śiva); *phaladāḥ*—who can bestow all fruitive results; *phalam icchatām*—of persons who desire material benefit; *ātmānam*—their own identities; *darśayām cakruḥ*—manifested; *māyāḥ*—the illusory energy; *viṣṇu*—by Lord Viṣṇu; *vinirmitāḥ*—created.

TRANSLATION

Demigods like Lord Brahmā and Lord Śiva, who can satisfy all materially ambitious men by giving them the

rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brāhmaṇa, śūdra, caṇḍāla and so on.

9.21.16

sa vai tebhyo namaskṛtya
niḥsaṅgo vigata-spṛhaḥ
vāsudeve bhagavati
bhaktyā cakre manaḥ param

SYNONYMS

saḥ—he (King Rantideva); *vai*—indeed; *tebhyaḥ*—unto Lord Brahmā, Lord Śiva and the other demigods; *namaḥ-kṛtya*—offering obeisances; *niḥsaṅgaḥ*—with no ambition to take any benefit from them; *vigata-spṛhaḥ*—completely free from desires for material possessions; *vāsudeve*—unto Lord Vāsudeva; *bhagavati*—the Supreme Lord; *bhaktyā*—by devotional service; *cakre*—fixed; *manaḥ*—the mind; *param*—as the ultimate goal of life.

TRANSLATION

King Rantideva had no ambition to enjoy material benefits from the demigods. He offered them obeisances, but because he was factually attached to Lord Viṣṇu, Vāsudeva, the Supreme Personality of Godhead, he fixed his mind at Lord Viṣṇu's lotus feet.

PURPORT

Śrīla Narottama dāsa Ṭhākura has sung:

> *anya devāśraya nāi, tomāre kahinu bhāi, *
> *ei bhakti parama karaṇa*

If one wants to become a pure devotee of the Supreme Lord, one should not hanker to take benedictions from the demigods. As stated in *Bhagavad-gītā* (Bg. 7.20), *kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ:* those befooled by the illusion of the material energy worship gods other than the Supreme Personality of Godhead. Therefore, although Rantideva was personally able to see Lord Brahmā and Lord Śiva, he did not hanker to take material benefits from them. Rather, he fixed his mind upon Lord Vāsudeva and rendered devotional service unto Him. This is the sign of a pure devotee, whose heart is not adulterated by material desires.

> *anyābhilāṣitā-śūnyaṁ*
> *jñāna-karmādy-anāvṛtam*
> *ānukūlyena kṛṣṇānu-*
> *śīlanaṁ bhaktir uttamā*
> *[[cc/madhya/19/167|[Cc. Madhya 19.167]]]*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

9.21.17

īśvarālambanaṁ cittaṁ
kurvato 'nanya-rādhasaḥ
māyā guṇa-mayī rājan
svapnavat pratyalīyata

SYNONYMS

īśvara-ālambanam—completely taking shelter at the lotus feet of the Supreme Lord; *cittam*—his consciousness; *kurvataḥ*—fixing; *ananya-rādhasaḥ*—for Rantideva, who was undeviating and desired nothing other than to serve the Supreme Lord; *māyā*—the illusory energy; *guṇa-mayī*—consisting of the three modes of nature; *rājan*—O Mahārāja Parīkṣit; *svapna-vat*—like a dream; *pratyalīyata*—merged.

TRANSLATION

O Mahārāja Parīkṣit, because King Rantideva was a pure devotee, always Kṛṣṇa conscious and free from all material desires, the Lord's illusory energy, māyā, could not exhibit herself before him. On the contrary, for him māyā entirely vanished, exactly like a dream.

PURPORT

As it is said:

> *kṛṣṇa—sūrya-sama; māyā haya andhakāra*
> *yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra*

Just as there is no chance that darkness can exist in the sunshine, in a pure Kṛṣṇa conscious person there can be no existence of *māyā*. The Lord Himself says in *Bhagavad-gītā* (Bg. 7.14):

> *daivī hy eṣā guṇa-mayī*
> *mama māyā duratyayā*
> *mām eva ye prapadyante*
> *māyām etāṁ taranti te*

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." If one wants to be free from the influence of *māyā,* the illusory energy, one must become Kṛṣṇa conscious and always keep Kṛṣṇa prominent within the core of his heart. In *Bhagavad-gītā* (Bg. 9.34) the Lord advises that one always think of Him (*man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* [[bg/18/65|[Bg. 18.65]]]). In this way, by always being Kṛṣṇa-minded or Kṛṣṇa conscious, one can surpass the influence of *māyā* (*māyām etāṁ taranti te* [[bg/7/14|[Bg. 7.14]]]). Because Rantideva was Kṛṣṇa conscious, he was not under the influence of the illusory energy. The word *svapnavat* is significant in this connection. Because in the material world the mind is absorbed in materialistic activities, when one is asleep many contradictory activities

appear in one's dreams. When one awakens, however, these activities automatically merge into the mind. Similarly, as long as one is under the influence of the material energy he makes many plans and schemes, but when one is Kṛṣṇa conscious such dreamlike plans automatically disappear.

9.21.18

> *tat-prasaṅgānubhāvena*
> *rantidevānuvartinaḥ*
> *abhavan yoginaḥ sarve*
> *nārāyaṇa-parāyaṇāḥ*

SYNONYMS

tat-prasaṅga-anubhāvena—because of associating with King Rantideva (when talking with him about *bhakti-yoga*); *rantideva-anuvartinaḥ*—the followers of King Rantideva (that is, his servants, his family members, his friends and others); *abhavan*—became; *yoginaḥ*—first-class mystic *yogīs,* or *bhakti-yogīs*; *sarve*—all of them; *nārāyaṇa-parāyaṇāḥ*—devotees of the Supreme Personality of Godhead, Nārāyaṇa.

TRANSLATION

All those who followed the principles of King Rantideva were totally favored by his mercy and became pure devotees, attached to the Supreme Personality of

Godhead, Nārāyaṇa. Thus they all became the best of yogis.

PURPORT

The best *yogīs* or mystics are the devotees, as confirmed by the Lord Himself in *Bhagavad-gītā* (Bg. 6.47):

> *yoginām api sarveṣāṁ*
> *mad-gatenāntarātmanā*
> *śraddhāvān bhajate yo māṁ*
> *sa me yuktatamo mataḥ*

"Of all *yogīs,* he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." The best *yogī* is he who constantly thinks of the Supreme Personality of Godhead within the core of the heart. Because Rantideva was the king, the chief executive in the state, all the residents of the state became devotees of the Supreme Personality of Godhead, Nārāyaṇa, by the king's transcendental association. This is the influence of a pure devotee. If there is one pure devotee, his association can create hundreds and thousands of pure devotees. Śrīla Bhaktivinoda Ṭhākura has said that a Vaiṣṇava is meritorious in proportion to the number of devotees he has created. A Vaiṣṇava becomes superior not simply by jugglery of words but by the number of devotees he has created for the Lord. Here the word *rantidevānuvartinaḥ* indicates that Rantideva's officers, friends, relatives and subjects all became first-class

Vaiṣṇavas by his association. In other words, Rantideva is confirmed herein to be a first-class devotee, or *mahā-bhāgavata*. *Mahat-sevāṁ dvāram āhur vimukteḥ:* [[sb/5/5/2|[SB 5.5.2]]] one should render service to such *mahātmās,* for then one will automatically achieve the goal of liberation. Śrīla Narottama dāsa Ṭhākura has also said, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* one cannot be liberated by his own effort, but if one becomes subordinate to a pure Vaiṣṇava, the door to liberation is open.

9.21.19-20

gargāc chinis tato gārgyaḥ
kṣatrād brahma hy avartata
duritakṣayo mahāvīryāt
tasya trayyāruṇiḥ kaviḥ

puṣkarāruṇir ity atra
ye brāhmaṇa-gatiṁ gatāḥ
bṛhatkṣatrasya putro 'bhūd
dhastī yad-dhastināpuram

SYNONYMS

gargāt—from Garga (another grandson of Bharadvāja); *śiniḥ*—a son named Śini; *tataḥ*—from him (Śini); *gārgyaḥ*—a son named Gārgya; *kṣatrāt*—although he was a *kṣatriya*; *brahma*—the *brāhmaṇas*; *hi*—in deed; *avartata*—became possible; *duritakṣayaḥ*

—a son named Duritakṣaya; *mahāvīryāt*—from Mahāvīrya (another grandson of Bharadvāja); *tasya*—his; *trayyāruṇiḥ*—the son named Trayyāruṇi; *kaviḥ*—a son named Kavi; *puṣkarāruṇiḥ*—a son named Puṣkarāruṇi; *iti*—thus; *atra*—therein; *ye*—all of them; *brāhmaṇa-gatim*—the position of *brāhmaṇas*; *gatāḥ*—achieved; *bṛhatkṣatrasya*—of the grandson of Bharadvāja named Bṛhatkṣatra; *putraḥ*—the son; *abhūt*—became; *hastī*—Hastī; *yat*—from whom; *hastināpuram*—the city of Hastināpura (New Delhi) was established.

TRANSLATION

From Garga came a son named Śini, and his son was Gārgya. Although Gārgya was a kṣatriya, there came from him a generation of brahmaṇas. From Mahāvīrya came a son named Duritakṣaya, whose sons were Trayyāruṇi, Kavi and Puṣkarāruṇi. Although these sons of Duritakṣaya took birth in a dynasty of kṣatriyas, they too attained the position of brāhmaṇas. Bṛhatkṣatra had a son named Hastī, who established the city of Hastināpura [now New Delhi].

9.21.21

ajamīḍho dvimīḍhaś ca
purumīḍhaś ca hastinaḥ
ajamīḍhasya vaṁśyāḥ syuḥ
priyamedhādayo dvijāḥ

SYNONYMS

ajamīḍhaḥ—Ajamīḍha; *dvimīḍhaḥ*—Dvimīḍha; *ca*—also; *purumīḍhaḥ*—Purumīḍha; *ca*—also; *hastinaḥ*—became the sons of Hastī; *ajamīḍhasya*—of Ajamīḍha; *vaṁśyāḥ*—descendants; *syuḥ*—are; *priyamedha-ādayaḥ*—headed by Priyamedha; *dvijāḥ*—*brāhmaṇas*.

TRANSLATION

From King Hastī came three sons, named Ajamīḍha, Dvimīḍha and Purumīḍha. The descendants of Ajamīḍha, headed by Priyamedha, all achieved the position of brāhmaṇas.

PURPORT

This verse gives evidence confirming the statement of *Bhagavad-gītā* that the orders of society—*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*—are calculated in terms of qualities and activities (*guṇa-karma-vibhāgaśaḥ* [[bg/4/13|[Bg. 4.13]]]). All the descendants of Ajamīḍha, who was a *kṣatriya,* became *brāhmaṇas*. This was certainly because of their qualities and activities. Similarly, sometimes the sons of *brāhmaṇas* or *kṣatriyas* become *vaiśyas* (*brāhmaṇa-vaiśyatāṁ gatāḥ*). When a *kṣatriya* or *brāhmaṇa* adopts the occupation or duty of a *vaiśya* (*kṛṣi-go-rakṣya-vāṇijyam* [[bg/18/44|[Bg. 18.44]]]), he is certainly counted as a *vaiśya*. On the other hand, if one is born a *vaiśya,* by his activities he can become a *brāhmaṇa*. This is confirmed by Nārada Muni. *Yasya yal-lakṣaṇaṁ proktam*. The members of

the *varṇas,* or social orders—*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*—must be ascertained by their symptoms, not by birth. Birth is immaterial; quality is essential.

9.21.22

> *ajamīḍhād bṛhadiṣus*
> *tasya putro bṛhaddhanuḥ*
> *bṛhatkāyas tatas tasya*
> *putra āsīj jayadrathaḥ*

SYNONYMS

ajamīḍhāt—from Ajamīḍha; *bṛhadiṣuḥ*—a son named Bṛhadiṣu; *tasya*—his; *putraḥ*—son; *bṛhaddhanuḥ*—Bṛhaddhanu; *bṛhatkāyaḥ*—Bṛhatkāya; *tataḥ*—thereafter; *tasya*—his; *putraḥ*—son; *āsīt*—was; *jayadrathaḥ*—Jayadratha.

TRANSLATION

From Ajamīḍha came a son named Bṛhadiṣu, from Bṛhadiṣu came a son named Bṛhaddhanu, from Bṛhaddhanu a son named Bṛhatkāya, and from Bṛhatkāya a son named Jayadratha.

9.21.23

> *tat-suto viśadas tasya*
> *syenajit samajāyata*

rucirāśvo dṛḍhahanuḥ
kāśyo vatsaś ca tat-sutāḥ

SYNONYMS

tat-sutaḥ—the son of Jayadratha; *viśadaḥ*—Viśada; *tasya*—the son of Viśada; *syenajit*—Syenajit; *samajāyata*—was born; *rucirāśvaḥ*—Rucirāśva; *dṛḍhahanuḥ*—Dṛḍhahanu; *kāśyaḥ*—Kāśya; *vatsaḥ*—Vatsa; *ca*—also; *tat-sutāḥ*—sons of Syenajit.

TRANSLATION

The son of Jayadratha was Viśada, and his son was Syenajit. The sons of Syenajit were Rucirāśva, Dṛḍhahanu, Kāśya and Vatsa.

9.21.24

rucirāśva-sutaḥ pāraḥ
pṛthusenas tad-ātmajaḥ
pārasya tanayo nīpas
tasya putra-śataṁ tv abhūt

SYNONYMS

rucirāśva-sutaḥ—the son of Rucirāśva; *pāraḥ*—Pāra; *pṛthusenaḥ*—Pṛthusena; *tat*—his; *ātmajaḥ*—son; *pārasya*—from Pāra; *tanayaḥ*—a son; *nīpaḥ*—Nīpa; *tasya*—his; *putra-śatam*—one hundred sons; *tu*—indeed; *abhūt*—generated.

TRANSLATION

The son of Rucirāśva was Pāra, and the sons of Pāra were Pṛthusena and Nīpa. Nīpa had one hundred sons.

9.21.25

sa kṛtvyāṁ śuka-kanyāyāṁ
brahmadattam ajījanat
yogī sa gavi bhāryāyāṁ
viṣvaksenam adhāt sutam

SYNONYMS

saḥ—he (King Nīpa); *kṛtvyām*—in his wife, Kṛtvī; *śuka-kanyāyām*—who was the daughter of Śuka; *brahmadattam*—a son named Brahmadatta; *ajījanat*—begot; *yogī*—a mystic *yogī*; *saḥ*—that Brahmadatta; *gavi*—by the name Gau or Sarasvatī; *bhāryāyām*—in the womb of his wife; *viṣvaksenam*—Viṣvaksena; *adhāt*—begot; *sutam*—a son.

TRANSLATION

King Nīpa begot a son named Brahmadatta through the womb of his wife, Kṛtvī, who was the daughter of Śuka. And Brahmadatta, who was a great yogi, begot a son named Viṣvaksena through the womb of his wife, Sarasvatī.

PURPORT

The Śuka mentioned here is different from the Śukadeva Gosvāmī who spoke *Śrīmad-Bhāgavatam*. Śukadeva Gosvāmī, the son of Vyāsadeva, is described in great detail in the *Brahma-vaivarta Purāṇa*. There it is said that Vyāsadeva maintained the daughter of Jābāli as his wife and that after they performed penances together for many years, he placed his seed in her womb. The child remained in the womb of his mother for twelve years, and when the father asked the son to come out, the son replied that he would not come out unless he were completely liberated from the influence of *māyā*. Vyāsadeva then assured the child that he would not be influenced by *māyā,* but the child did not believe his father, for the father was still attached to his wife and children. Vyāsadeva then went to Dvārakā and informed the Personality of Godhead about his problem, and the Personality of Godhead, at Vyāsadeva's request, went to Vyāsadeva's cottage, where He assured the child in the womb that he would not be influenced by *māyā*. Thus assured, the child came out, but he immediately went away as a *parivrājakācārya*. When the father, very much aggrieved, began to follow his saintly boy, Śukadeva Gosvāmī, the boy created a duplicate Śukadeva, who later entered family life. Therefore, the *śuka-kanyā,* or daughter of Śukadeva, mentioned in this verse is the daughter of the duplicate or imitation Śukadeva. The original Śukadeva was a lifelong *brahmacārī*.

9.21.26

jaigīṣavyopadeśena
yoga-tantraṁ cakāra ha
udaksenas tatas tasmād
bhallāṭo bārhadīṣavāḥ

SYNONYMS

jaigīṣavya—of the great *ṛṣi* named Jaigīṣavya; *upadeśena*—by the instruction; *yoga-tantram*—an elaborate description of the mystic *yoga* system; *cakāra*—compiled; *ha*—in the past; *udaksenaḥ*—Udaksena; *tataḥ*—from him (Viṣvaksena); *tasmāt*—from him (Udaksena); *bhallāṭaḥ*—a son named Bhallāṭa; *bārhadīṣavāḥ*—(all of these are known as) descendants of Bṛhadiṣu.

TRANSLATION

Following the instructions of the great sage Jaigīṣavya, Viṣvaksena compiled an elaborate description of the mystic yoga system. From Viṣvaksena, Udaksena was born, and from Udaksena, Bhallāṭa. All these sons are known as descendants of Bṛhadiṣu.

9.21.27

yavīnaro dvimīḍhasya
kṛtimāṁs tat-sutaḥ smṛtaḥ

nāmnā satyadhṛtis tasya
dṛḍhanemiḥ supārśvakṛt

SYNONYMS

yavīnaraḥ—Yavīnara; *dvimīḍhasya*—the son of Dvimīḍha; *kṛtimān*—Kṛtimān; *tat-sutaḥ*—the son of Yavīnara; *smṛtaḥ*—is well known; *nāmnā*—by name; *satyadhṛtiḥ*—Satyadhṛti; *tasya*—of him (Satyadhṛti); *dṛḍhanemiḥ*—Dṛḍhanemi; *supārśva-kṛt*—the father of Supārśva.

TRANSLATION

The son of Dvimīḍha was Yavīnara, whose son was Kṛtimān. The son of Kṛtimān was well known as Satyadhṛti. From Satyadhṛti came a son named Dṛḍhanemi, who became the father of Supārśva.

9.21.28-29

supārśvāt sumatis tasya
putraḥ sannatimāṁs tataḥ
kṛtī hiraṇyanābhād yo
yogaṁ prāpya jagau sma ṣaṭ

saṁhitāḥ prācyasāmnāṁ vai
nīpo hy udgrāyudhas tataḥ

tasya kṣemyaḥ suvīro 'tha
suvīrasya ripuñjayaḥ

SYNONYMS

supārśvāt—from Supārśva; *sumatiḥ*—a son named Sumati; *tasya putraḥ*—his son (Sumati's son); *sannatimān*—Sannatimān; *tataḥ*—from him; *kṛtī*—a son named Kṛtī; *hiraṇyanābhāt*—from Lord Brahmā; *yaḥ*—he who; *yogam*—mystic power; *prāpya*—getting; *jagau*—taught; *sma*—in the past; *ṣaṭ*—six; *saṁhitāḥ*—descriptions; *prācyasāmnām*—of the Prācyasāma verses of the *Sāma Veda*; *vai*—indeed; *nīpaḥ*—Nīpa; *hi*—indeed; *udgrāyudhaḥ*—Udgrāyudha; *tataḥ*—from him; *tasya*—his; *kṣemyaḥ*—Kṣemya; *suvīraḥ*—Suvīra; *atha*—thereafter; *suvīrasya*—of Suvīra; *ripuñjayaḥ*—a son named Ripuñjaya.

TRANSLATION

From Supārśva came a son named Sumati, from Sumati came Sannatimān, and from Sannatimān came Kṛtī, who achieved mystic power from Brahmā and taught six saṁhitās of the Prācyasāma verses of the Sāma Veda. The son of Kṛtī was Nīpa; the son of Nīpa, Udgrāyudha; the son of Udgrāyudha, Kṣemya; the son of Kṣemya, Suvīra; and the son of Suvīra, Ripuñjaya.

9.21.30

tato bahuratho nāma
purumīḍho 'prajo 'bhavat
nalinyām ajamīḍhasya
nīlaḥ śāntis tu tat-sutaḥ

SYNONYMS

tataḥ—from him (Ripuñjaya); *bahurathaḥ*—Bahuratha; *nāma*—named; *purumīḍhaḥ*—Purumīḍha, the younger brother of Dvimīḍha; *aprajaḥ*—sonless; *abhavat*—became; *nalinyām*—through Nalinī; *ajamīḍhasya*—of Ajamīḍha; *nīlaḥ*—Nīla; *śāntiḥ*—Śānti; *tu*—then; *tat-sutaḥ*—the son of Nīla.

TRANSLATION

From Ripuñjaya came a son named Bahuratha. Purumīḍha was sonless. Ajamīḍha had a son named Nīla by his wife known as Nalinī, and the son of Nīla was Śānti.

9.21.31-33

śānteḥ suśāntis tat-putraḥ
purujo 'rkas tato 'bhavat
bharmyāśvas tanayas tasya
pañcāsan mudgalādayaḥ

yavīnaro bṛhadviśvaḥ
kāmpillaḥ sañjayaḥ sutāḥ
bharmyāśvaḥ prāha putrā me
pañcānāṁ rakṣaṇāya hi

viṣayāṇām alam ime
iti pañcāla-saṁjñitāḥ
mudgalād brahma-nirvṛttaṁ
gotraṁ maudgalya-saṁjñitam

SYNONYMS

śānteḥ—of Śānti; *suśāntiḥ*—Suśānti; *tat-putraḥ*—his son; *purujaḥ*—Puruja; *arkaḥ*—Arka; *tataḥ*—from him; *abhavat*—generated; *bharmyāśvaḥ*—Bharmyāśva; *tanayaḥ*—son; *tasya*—of him; *pañca*—five sons; *āsan*—were; *mudgala-ādayaḥ*—headed by Mudgala; *yavīnaraḥ*—Yavīnara; *bṛhadviśvaḥ*—Bṛhadviśva; *kāmpillaḥ*—Kāmpilla; *sañjayaḥ*—Sañjaya; *sutāḥ*—sons; *bharmyāśvaḥ*—Bharmyāśva; *prāha*—said; *putrāḥ*—sons; *me*—my; *pañcānām*—of five; *rakṣaṇāya*—for protection; *hi*—indeed; *viṣayāṇām*—of different states; *alam*—competent; *ime*—all of them; *iti*—thus; *pañcāla*—Pañcāla; *saṁjñitāḥ*—designated; *mudgalāt*—from Mudgala; *brahma-nirvṛttam*—consisting of *brāhmaṇas*; *gotram*—a dynasty; *maudgalya*—Maudgalya; *saṁjñitam*—so designated.

TRANSLATION

The son of Śānti was Suśānti, the son of Suśānti was Puruja, and the son of Puruja was Arka. From Arka came Bharmyāśva, and from Bharmyāśva came five sons—Mudgala, Yavīnara, Bṛhadviśva, Kāmpilla and Sañjaya. Bharmyāśva prayed to his sons, "O my sons, please take charge of my five states, for you are quite competent to do so." Thus his five sons were known as the Pañcālas. From Mudgala came a dynasty of brāhmaṇas known as Maudgalya.

9.21.34

mithunaṁ mudgalād bhārmyād
divodāsaḥ pumān abhūt
ahalyā kanyakā yasyāṁ
śatānandas tu gautamāt

SYNONYMS

mithunam—twins, one male and one female; *mudgalāt*—from Mudgala; *bhārmyāt*—the son of Bharmyāśva; *divodāsaḥ*—Divodāsa; *pumān*—the male one; *abhūt*—generated; *ahalyā*—Ahalyā; *kanyakā*—the female; *yasyām*—through whom; *śatānandaḥ*—Śatānanda; *tu*—indeed; *gautamāt*—generated by her husband, Gautama.

TRANSLATION

Mudgala, the son of Bharmyāśva, had twin children, one male and the other female. The male child was named Divodāsa, and the female child was named Ahalyā. From the womb of Ahalyā by the semen of her husband, Gautama, came a son named Śatānanda.

9.21.35

tasya satyadhṛtiḥ putro
dhanur-veda-viśāradaḥ
śaradvāṁs tat-suto yasmād
urvaśī-darśanāt kila
śara-stambe 'patad reto
mithunaṁ tad abhūc chubham

SYNONYMS

tasya—of him (Śatānanda); *satyadhṛtiḥ*—Satyadhṛti; *putraḥ*—a son; *dhanuḥ-veda-viśāradaḥ*—very expert in the art of archery; *śaradvān*—Śaradvān; *tat-sutaḥ*—the son of Satyadhṛti; *yasmāt*—from whom; *urvaśī-darśanāt*—simply by seeing the celestial Urvaśī; *kila*—indeed; *śara-stambe*—on a clump of *śara* grass; *apatat*—fell; *retaḥ*—semen; *mithunam*—a male and female; *tat abhūt*—there were born; *śubham*—all-auspicious.

TRANSLATION

The son of Śatānanda was Satyadhṛti, who was expert in archery, and the son of Satyadhṛti was Śaradvān. When Śaradvān met Urvaśī, he discharged semen, which fell on a clump of śara grass. From this semen were born two all-auspicious babies, one male and the other female.

9.21.36

tad dṛṣṭvā kṛpayāgṛhṇāc
chāntanur mṛgayāṁ caran
kṛpaḥ kumāraḥ kanyā ca
droṇa-patny abhavat kṛpī

SYNONYMS

tat—those twin male and female babies; *dṛṣṭvā*—seeing; *kṛpayā*—out of compassion; *agṛhṇāt*—took; *śāntanuḥ*—King Śāntanu; *mṛgayām*—while hunting in the forest; *caran*—wandering in that way; *kṛpaḥ*—Kṛpa; *kumāraḥ*—the male child; *kanyā*—the female child; *ca*—also; *droṇa-patnī*—the wife of Droṇācārya; *abhavat*—became; *kṛpī*—named Kṛpī.

TRANSLATION

While Mahārāja Śāntanu was on a hunting excursion, he saw the male and female children lying in the forest,

and out of compassion he took them home. Consequently, the male child was known as Kṛpa, and the female child was named Kṛpī. Kṛpī later became the wife of Droṇācārya. Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-first Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Dynasty of Bharata."

Chapter 22

9.22.1

śrī-śuka uvāca
mitrāyuś ca divodāsāc
cyavanas tat-suto nṛpa
sudāsaḥ sahadevo 'tha
somako jantu-janmakṛt

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *mitrāyuḥ*—Mitrāyu; *ca*—and; *divodāsāt*—was born from Divodāsa; *cyavanaḥ*—Cyavana; *tat-sutaḥ*—the son of Mitrāyu; *nṛpa*—O King; *sudāsaḥ*—Sudāsa; *sahadevaḥ*—Sahadeva; *atha*—thereafter; *somakaḥ*—Somaka; *jantu-janma-kṛt*—the father of Jantu.

TRANSLATION

Śukadeva Gosvāmī said: O King, the son of Divodāsa was Mitrāyu, and from Mitrāyu came four sons, named Cyavana, Sudāsa, Sahadeva and Somaka. Somaka was the father of Jantu.

9.22.2

tasya putra-śataṁ teṣāṁ
yavīyān pṛṣataḥ sutaḥ
sa tasmād drupado jajñe
sarva-sampat-samanvitaḥ

SYNONYMS

tasya—of him (Somaka); *putra-śatam*—one hundred sons; *teṣām*—of all of them; *yavīyān*—the youngest; *pṛṣataḥ*—Pṛṣata; *sutaḥ*—the son; *saḥ*—he; *tasmāt*—from him (Pṛṣata); *drupadaḥ*—Drupada; *jajñe*—was born; *sarva-sampat*—with all opulences; *samanvitaḥ*—decorated.

TRANSLATION

Somaka had one hundred sons, of whom the youngest was Pṛṣata. From Pṛṣata was born King Drupada, who was opulent in all supremacy.

9.22.3

drupadād draupadī tasya
dhṛṣṭadyumnādayaḥ sutāḥ
dhṛṣṭadyumnād dhṛṣṭaketur
bhārmyāḥ pāñcālakā ime

SYNONYMS

drupadāt—from Drupada; *draupadī*—Draupadī, the famous wife of the Pāṇḍavas; *tasya*—of him (Drupada); *dhṛṣṭadyumna-ādayaḥ*—headed by Dhṛṣṭadyumna; *sutāḥ*—sons; *dhṛṣṭadyumnāt*—from Dhṛṣṭadyumna; *dhṛṣṭaketuḥ*—the son named Dhṛṣṭaketu; *bhārmyāḥ*—all descendants of Bharmyāśva; *pāñcālakāḥ*—they are known as the Pāñcālakas; *ime*—all of these.

TRANSLATION

From Mahārāja Drupada, Draupadī was born. Mahārāja Drupada also had many sons, headed by Dhṛṣṭadyumna. From Dhṛṣṭadyumna came a son named Dhṛṣṭaketu. All these personalities are known as descendants of Bharmyāśva or as the dynasty of Pāñcāla.

9.22.4-5

yo 'jamīḍha-suto hy anya
ṛkṣaḥ saṁvaraṇas tataḥ
tapatyāṁ sūrya-kanyāyāṁ
kurukṣetra-patiḥ kuruḥ

parīkṣiḥ sudhanur jahnur
niṣadhaś ca kuroḥ sutāḥ

suhotro 'bhūt sudhanuṣaś
cyavano 'tha tataḥ kṛtī

SYNONYMS

yaḥ—who; *ajamīḍha-sutaḥ*—was a son born from Ajamīḍha; *hi*—indeed; *anyaḥ*—another; *ṛkṣaḥ*—Ṛkṣa; *saṁvaraṇaḥ*—Saṁvaraṇa; *tataḥ*—from him (Ṛkṣa); *tapatyām*—Tapatī; *sūrya-kanyāyām*—in the womb of the daughter of the sun-god; *kurukṣetra-patiḥ*—the King of Kurukṣetra; *kuruḥ*—Kuru was born; *parīkṣiḥ sudhanuḥ jahnuḥ niṣadhaḥ ca*—Parīkṣi, Sudhanu, Jahnu and Niṣadha; *kuroḥ*—of Kuru; *sutāḥ*—the sons; *suhotraḥ*—Suhotra; *abhūt*—was born; *sudhanuṣaḥ*—from Sudhanu; *cyavanaḥ*—Cyavana; *atha*—from Suhotra; *tataḥ*—from him (Cyavana); *kṛtī*—a son named Kṛtī.

TRANSLATION

Another son of Ajamīḍha was known as Ṛkṣa. From Ṛkṣa came a son named Saṁvaraṇa, and from Saṁvaraṇa through the womb of his wife, Tapatī, the daughter of the sun-god, came Kuru, the King of Kurukṣetra. Kuru had four sons-Parīkṣi, Sudhanu, Jahnu and Niṣadha. From Sudhanu, Suhotra was born, and from Suhotra, Cyavana. From Cyavana, Kṛtī was born.

9.22.6

vasus tasyoparicaro
bṛhadratha-mukhās tataḥ
kuśāmba-matsya-pratyagra-
cedipādyāś ca cedipāḥ

SYNONYMS

vasuḥ—a son named Vasu; *tasya*—of him (Kṛtī); *uparicaraḥ*—the surname of Vasu; *bṛhadratha-mukhāḥ*—headed by Bṛhadratha; *tataḥ*—from him (Vasu); *kuśāmba*—Kuśāmba; *matsya*—Matsya; *pratyagra*—Pratyagra; *cedipa-ādyāḥ*—Cedipa and others; *ca*—also; *cedi-pāḥ*—all of them became rulers of the Cedi state.

TRANSLATION

The son of Kṛtī was Uparicara Vasu, and among his sons, headed by Bṛhadratha, were Kuśāmba, Matsya, Pratyagra and Cedipa. All the sons of Uparicara Vasu became rulers of the Cedi state.

9.22.7

bṛhadrathāt kuśāgro 'bhūd
ṛṣabhas tasya tat-sutaḥ
jajñe satyahito 'patyaṁ
puṣpavāṁs tat-suto jahuḥ

SYNONYMS

bṛhadrathāt—from Bṛhadratha; *kuśāgraḥ*—Kuśāgra; *abhūt*—a son was born; *ṛṣabhaḥ*—Ṛṣabha; *tasya*—of him (Kuśāgra); *tat-sutaḥ*—his (Ṛṣabha's) son; *jajñe*—was born; *satyahitaḥ*—Satyahita; *apatyam*—offspring; *puṣpavān*—Puṣpavān; *tat-sutaḥ*—his (Puṣpavān's) son; *jahuḥ*—Jahu.

TRANSLATION

From Bṛhadratha, Kuśāgra was born; from Kuśāgra, Ṛṣabha; and from Ṛṣabha, Satyahita. The son of Satyahita was Puṣpavān, and the son of Puṣpavān was Jahu.

9.22.8

anyasyām api bhāryāyāṁ
śakale dve bṛhadrathāt
ye mātrā bahir utsṛṣṭe
jarayā cābhisandhite
jīva jīveti krīḍantyā
jarāsandho 'bhavat sutaḥ

SYNONYMS

anyasyām—in another; *api*—also; *bhāryāyām*—wife; *śakale*—parts; *dve*—two; *bṛhadrathāt*—from Bṛhadratha; *ye*—which two parts; *mātrā*—by the mother; *bahiḥ utsṛṣṭe*—because of rejection;

jarayā—by the demoness named Jarā; *ca*—and; *abhisandhite*—when they were joined together; *jīva jīva iti*—O living entity, be alive; *krīḍantyā*—playing like that; *jarāsandhaḥ*—Jarāsandha; *abhavat*—was generated; *sutaḥ*—a son.

TRANSLATION

Through the womb of another wife, Bṛhadratha begot two halves of a son. When the mother saw those two halves she rejected them, but later a she-demon named Jarā playfully joined them and said, "Come to life, come to life!" Thus the son named Jarāsandha was born.

9.22.9

> *tataś ca sahadevo 'bhūt*
> *somāpir yac chrutaśravāḥ*
> *parīkṣir anapatyo 'bhūt*
> *suratho nāma jāhnavaḥ*

SYNONYMS

tataḥ ca—and from him (Jarāsandha); *sahadevaḥ*—Sahadeva; *abhūt*—was born; *somāpiḥ*—Somāpi; *yat*—of him (Somāpi); *śrutaśravāḥ*—a son named Śrutaśravā; *parīkṣiḥ*—the son of Kuru named Parīkṣi; *anapatyaḥ*—without any son; *abhūt*—became; *surathaḥ*—Suratha; *nāma*—named; *jāhnavaḥ*—was the son of Jahnu.

TRANSLATION

From Jarāsandha came a son named Sahadeva; from Sahadeva, Somāpi; and from Somāpi, Śrutaśravā. The son of Kuru called Parīkṣi had no sons, but the son of Kuru called Jahnu had a son named Suratha.

9.22.10

tato vidūrathas tasmāt
sārvabhaumas tato 'bhavat
jayasenas tat-tanayo
rādhiko 'to 'yutāyv abhūt

SYNONYMS

tataḥ—from him (Suratha); *vidūrathaḥ*—a son named Vidūratha; *tasmāt*—from him (Vidūratha); *sārvabhaumaḥ*—a son named Sārvabhauma; *tataḥ*—from him (Sārvabhauma); *abhavat*—was born; *jayasenaḥ*—Jayasena; *tat-tanayaḥ*—the son of Jayasena; *rādhikaḥ*—Rādhika; *ataḥ*—and from him (Rādhika); *ayutāyuḥ*—Ayutāyu; *abhūt*—was born.

TRANSLATION

From Suratha came a son named Vidūratha, from whom Sārvabhauma was born. From Sārvabhauma came Jayasena; from Jayasena, Rādhika; and from Rādhika, Ayutāyu.

9.22.11

tataś cākrodhanas tasmād
devātithir amuṣya ca
ṛkṣas tasya dilīpo 'bhūt
pratīpas tasya cātmajaḥ

SYNONYMS

tataḥ—from him (Ayutāyu); *ca*—and; *akrodhanaḥ*—a son named Akrodhana; *tasmāt*—from him (Akrodhana); *devātithiḥ*—a son named Devātithi; *amuṣya*—of him (Devātithi); *ca*—also; *ṛkṣaḥ*—Ṛkṣa; *tasya*—of him (Ṛkṣa); *dilīpaḥ*—a son named Dilīpa; *abhūt*—was born; *pratīpaḥ*—Pratīpa; *tasya*—of him (Dilīpa); *ca*—and; *ātma-jaḥ*—the son.

TRANSLATION

From Ayutāyu came a son named Akrodhana, and his son was Devātithi. The son of Devātithi was Ṛkṣa, the son of Ṛkṣa was Dilīpa, and the son of Dilīpa was Pratīpa.

9.22.12-13

devāpiḥ śāntanus tasya
bāhlīka iti cātmajāḥ

pitṛ-rājyaṁ parityajya
devāpis tu vanaṁ gataḥ

abhavac chāntanū rājā
prāṅ mahābhiṣa-saṁjñitaḥ
yaṁ yaṁ karābhyāṁ spṛśati
jīrṇaṁ yauvanam eti saḥ

SYNONYMS

devāpiḥ—Devāpi; *śāntanuḥ*—Śāntanu; *tasya*—of him (Pratīpa); *bāhlīkaḥ*—Bāhlīka; *iti*—thus; *ca*—also; *ātma-jāḥ*—the sons; *pitṛ-rājyam*—the father's property, the kingdom; *parityajya*—rejecting; *devāpiḥ*—Devāpi, the eldest; *tu*—indeed; *vanam*—to the forest; *gataḥ*—left; *abhavat*—was; *śāntanuḥ*—Śāntanu; *rājā*—the king; *prāk*—before; *mahābhiṣa*—Mahābhiṣa; *saṁjñitaḥ*—most celebrated; *yam yam*—whomever; *karābhyām*—with his hands; *spṛśati*—touched; *jīrṇam*—although very old; *yauvanam*—youth; *eti*—attained; *saḥ*—he.

TRANSLATION

The sons of Pratīpa were Devāpi, Śāntanu and Bāhlīka. Devāpi left the kingdom of his father and went to the forest, and therefore Śāntanu became the king. Śāntanu, who in his previous birth was known as Mahābhiṣa, had the ability to transform anyone from old age to youth simply by touching that person with his hands.

9.22.14-15

śāntiṁ āpnoti caivāgryāṁ
karmaṇā tena śāntanuḥ
samā dvādaśa tad-rājye
na vavarṣa yadā vibhuḥ

śāntanur brāhmaṇair uktaḥ
parivettāyam agrabhuk
rājyaṁ dehy agrajāyāśu
pura-rāṣṭra-vivṛddhaye

SYNONYMS

śāntim—youthfulness for sense gratification; *āpnoti*—one gets; *ca*—also; *eva*—indeed; *agryām*—principally; *karmaṇā*—by the touch of his hand; *tena*—because of this; *śāntanuḥ*—known as Śāntanu; *samāḥ*—years; *dvādaśa*—twelve; *tat-rājye*—in his kingdom; *na*—not; *vavarṣa*—sent rain; *yadā*—when; *vibhuḥ*—the controller of the rain, namely the King of heaven, Indra; *śāntanuḥ*—Śāntanu; *brāhmaṇaiḥ*—by the learned *brāhmaṇas*; *uktaḥ*—when advised; *parivettā*—faulty because of being a usurper; *ayam*—this; *agra-bhuk*—enjoying in spite of your elder brother's being present; *rājyam*—the kingdom; *dehi*—give; *agrajāya*—to your elder brother; *āśu*—immediately; *pura-rāṣṭra*—of your home and the kingdom; *vivṛddhaye*—for elevation.

TRANSLATION

Because the King was able to make everyone happy for sense gratification, primarily by the touch of his hand, his name was Śāntanu. Once, when there was no rainfall in the kingdom for twelve years and the King consulted his learned brahminical advisors, they said, "You are faulty for enjoying the property of your elder brother. For the elevation of your kingdom and home, you should return the kingdom to him."

PURPORT

One cannot enjoy sovereignty or perform an *agnihotra-yajña* in the presence of one's elder brother, or else one becomes a usurper, known as *parivettā*.

9.22.16-17

evam ukto dvijair jyeṣṭhaṁ
chandayām āsa so 'bravīt
tan-mantri-prahitair viprair
vedād vibhraṁśito girā

veda-vādātivādān vai
tadā devo vavarṣa ha
devāpir yogam āsthāya
kalāpa-grāmam āśritaḥ

SYNONYMS

evam—thus (as above mentioned); *uktaḥ*—being advised; *dvijaiḥ*—by the *brāhmaṇas*; *jyeṣṭham*—unto his eldest brother, Devāpi; *chandayām āsa*—requested to take charge of the kingdom; *saḥ*—he (Devāpi); *abravīt*—said; *tat-mantri*—by Śāntanu's minister; *prahitaiḥ*—instigated; *vipraiḥ*—by the *brāhmaṇas*; *vedāt*—from the principles of the *Vedas*; *vibhraṁśitaḥ*—fallen; *girā*—by such words; *veda-vāda-ativādān*—words blaspheming the Vedic injunctions; *vai*—indeed; *tadā*—at that time; *devaḥ*—the demigod; *vavarṣa*—showered rains; *ha*—in the past; *devāpiḥ*—Devāpi; *yogam āsthāya*—accepting the process of mystic *yoga*; *kalāpa-grāmam*—the village known as Kalāpa; *āśritaḥ*—took shelter of (and is living in even now).

TRANSLATION

When the brāhmaṇas said this, Mahārāja Śāntanu went to the forest and requested his elder brother Devāpi to take charge of the kingdom, for it is the duty of a king to maintain his subjects. Previously, however, Śāntanu's minister Aśvavāra had instigated some brāhmaṇas to induce Devāpi to transgress the injunctions of the Vedas and thus make himself unfit for the post of ruler. The brāhmaṇas deviated Devāpi from the path of the Vedic principles, and therefore when asked by Śāntanu he did not agree to accept the post of ruler. On the contrary, he blasphemed the Vedic principles and therefore became fallen. Under the circumstances,

Śāntanu again became the king, and Indra, being pleased, showered rains. Devāpi later took to the path of mystic yoga to control his mind and senses and went to the village named Kalāpagrāma, where he is still living.

9.22.18-19

soma-vaṁśe kalau naṣṭe
kṛtādau sthāpayiṣyati
bāhlīkāt somadatto 'bhūd
bhūrir bhūriśravās tataḥ

śalaś ca śāntanor āsīd
gaṅgāyāṁ bhīṣma ātmavān
sarva-dharma-vidāṁ śreṣṭho
mahā-bhāgavataḥ kaviḥ

SYNONYMS

soma-vaṁśe—when the dynasty of the moon-god; *kalau*—in this age of Kali; *naṣṭe*—being lost; *kṛta-ādau*—at the beginning of the next Satya-yuga; *sthāpayiṣyati*—will reestablish; *bāhlīkāt*—from Bāhlīka; *somadattaḥ*—Somadatta; *abhūt*—generated; *bhūriḥ*—Bhūri; *bhūri-śravāḥ*—Bhūriśravā; *tataḥ*—thereafter; *śalaḥ ca*—a son named Śala; *śāntanoḥ*—from Śāntanu; *āsīt*—generated; *gaṅgāyām*—in the womb of Gaṅgā, the wife of Śāntanu; *bhīṣmaḥ*—a son named Bhīṣma; *ātmavān*—self-realized; *sarva-dharma-*

vidām—of all religious persons; *śreṣṭhaḥ*—the best; *mahā-bhāgavataḥ*—an exalted devotee; *kaviḥ*—and a learned scholar.

TRANSLATION

After the dynasty of the moon-god comes to an end in this age of Kali, Devāpi, in the beginning of the next Satya-yuga, will reestablish the Soma dynasty in this world. From Bāhlīka [the brother of Śāntanu] came a son named Somadatta, who had three sons, named Bhūri, Bhūriśravā and Śala. From Śāntanu, through the womb of his wife named Gaṅgā, came Bhīṣma, the exalted, self-realized devotee and learned scholar.

9.22.20

vīra-yūthāgraṇīr yena
rāmo 'pi yudhi toṣitaḥ
śāntanor dāsa-kanyāyāṁ
jajñe citrāṅgadaḥ sutaḥ

SYNONYMS

vīra-yūtha-agraṇīḥ—Bhīṣmadeva, the foremost of all warriors; *yena*—by whom; *rāmaḥ api*—even Paraśurāma, the incarnation of God; *yudhi*—in a fight; *toṣitaḥ*—was satisfied (when defeated by Bhīṣmadeva); *śāntanoḥ*—by Śāntanu; *dāsa-kanyāyām*—in the womb of Satyavatī, who was known as the daughter of a *śūdra*; *jajñe*—was born; *citrāṅgadaḥ*—Citrāṅgada; *sutaḥ*—a son.

TRANSLATION

Bhīṣmadeva was the foremost of all warriors. When he defeated Lord Paraśurāma in a fight, Lord Paraśurāma was very satisfied with him. By the semen of Śāntanu in the womb of Satyavatī, the daughter of a fisherman, Citrāṅgada took birth.

PURPORT

Satyavatī was actually the daughter of Uparicara Vasu by the womb of a fisherwoman known as Matsyagarbhā. Later, Satyavatī was raised by a fisherman.

The fight between Paraśurāma and Bhīṣmadeva concerns three daughters of Kāśīrāja—Ambikā, Ambālikā and Ambā—who were forcibly abducted by Bhīṣmadeva, acting on behalf of his brother Vicitravīrya. Ambā thought that Bhīṣmadeva would marry her and became attached to him, but Bhīṣmadeva refused to marry her, for he had taken the vow of *brahmacarya*. Ambā therefore approached Bhīṣmadeva's military spiritual master, Paraśurāma, who instructed Bhīṣma to marry her. Bhīṣmadeva refused, and therefore Paraśurāma fought with him to force him to accept the marriage. But Paraśurāma was defeated, and he was pleased with Bhīṣma.

9.22.21-24

vicitravīryaś cāvarajo
nāmnā citrāṅgado hataḥ
yasyāṁ parāśarāt sākṣād
avatīrṇo hareḥ kalā

veda-gupto muniḥ kṛṣṇo
yato 'ham idam adhyagām
hitvā sva-śiṣyān pailādīn
bhagavān bādarāyaṇaḥ

mahyaṁ putrāya śāntāya
paraṁ guhyam idaṁ jagau
vicitravīryo 'thovāha
kāśīrāja-sute balāt

svayaṁvarād upānīte
ambikāmbālike ubhe
tayor āsakta-hṛdayo
gṛhīto yakṣmaṇā mṛtaḥ

SYNONYMS

vicitravīryaḥ—Vicitravīrya, the son of Śāntanu; *ca*—and; *avarajaḥ*—the younger brother; *nāmnā*—by a Gandharva named Citrāṅgada; *citrāṅgadaḥ*—Citrāṅgada; *hataḥ*—was killed; *yasyām*—in the

womb of Satyavatī previous to her marriage to Śāntanu; *parāśarāt*—by the semen of Parāśara Muni; *sākṣāt*—directly; *avatīrṇaḥ*—incarnated; *hareḥ*—of the Supreme Personality of Godhead; *kalā*—expansion; *veda-guptaḥ*—the protector of the *Vedas*; *muniḥ*—the great sage; *kṛṣṇaḥ*—Kṛṣṇa Dvaipāyana; *yataḥ*—from whom; *aham*—I (Śukadeva Gosvāmī); *idam*—this (*Śrīmad-Bhāgavatam*); *adhyagām*—studied thoroughly; *hitvā*—rejecting; *sva-śiṣyān*—his disciples; *paila-ādīn*—headed by Paila; *bhagavān*—the incarnation of the Lord; *bādarāyaṇaḥ*—Vyāsadeva; *mahyam*—unto me; *putrāya*—a son; *śāntāya*—who was truly controlled from sense gratification; *param*—the supreme; *guhyam*—the most confidential; *idam*—this Vedic literature (*Śrīmad-Bhāgavatam*); *jagau*—instructed; *vicitravīryaḥ*—Vicitravīrya; *atha*—thereafter; *uvāha*—married; *kāśīrāja-sute*—two daughters of Kāśīrāja; *balāt*—by force; *svayaṁvarāt*—from the arena of the *svayaṁvara*; *upānīte*—being brought; *ambikā-ambālike*—Ambikā and Ambālikā; *ubhe*—both of them; *tayoḥ*—unto them; *āsakta*—being too attached; *hṛdayaḥ*—his heart; *gṛhītaḥ*—being contaminated; *yakṣmaṇā*—by tuberculosis; *mṛtaḥ*—he died.

TRANSLATION

Citrāṅgada, of whom Vicitravīrya was the younger brother, was killed by a Gandharva who was also named Citrāṅgada. Satyavatī, before her marriage to Śāntanu, gave birth to the master authority of the Vedas, Vyāsadeva, known as Kṛṣṇa Dvaipāyana, who was begotten by Parāśara Muni. From Vyāsadeva, I

[Śukadeva Gosvāmī] was born, and from him I studied this great work of literature, Śrīmad-Bhāgavatam. The incarnation of Godhead Vedavyāsa, rejecting his disciples, headed by Paila, instructed Śrīmad-Bhāgavatam to me because I was free from all material desires. After Ambikā and Ambālikā, the two daughters of Kāśīrāja, were taken away by force, Vicitravīrya married them, but because he was too attached to these two wives, he had a heart attack and died of tuberculosis.

9.22.25

kṣetre 'prajasya vai bhrātur
mātrokto bādarāyaṇaḥ
dhṛtarāṣṭraṁ ca pāṇḍuṁ ca
viduraṁ cāpy ajījanat

SYNONYMS

kṣetre—in the wives and maidservant; *aprajasya*—of Vicitravīrya, who had no progeny; *vai*—indeed; *bhrātuḥ*—of the brother; *mātrā uktaḥ*—being ordered by the mother; *bādarāyaṇaḥ*—Vedavyāsa; *dhṛtarāṣṭram*—a son named Dhṛtarāṣṭra; *ca*—and; *pāṇḍum*—a son named Pāṇḍu; *ca*—also; *viduram*—a son named Vidura; *ca*—also; *api*—indeed; *ajījanat*—begot.

TRANSLATION

Bādarāyaṇa, Śrī Vyāsadeva, following the order of his mother, Satyavatī, begot three sons, two by the womb of Ambikā and Ambālikā, the two wives of his brother Vicitravīrya, and the third by Vicitravīrya's maidservant. These sons were Dhṛtarāṣṭra, Pāṇḍu and Vidura.

PURPORT

Vicitravīrya died of tuberculosis, and his wives, Ambikā and Ambālikā, had no issue. Therefore, after Vicitravīrya's death, his mother, Satyavatī, who was also the mother of Vyāsadeva, asked Vyāsadeva to beget children through the wives of Vicitravīrya. In those days, the brother of the husband could beget children through the womb of his sister-in-law. This was known as *devareṇa sutotpatti*. If the husband was somehow unable to beget children, his brother could do so through the womb of his sister-in-law. This *devareṇa sutotpatti* and the sacrifices of *aśvamedha* and *gomedha* are forbidden in the age of Kali.

> *aśvamedhaṁ gavālambhaṁ*
> *sannyāsaṁ pala-paitṛkam*
> *devareṇa sutotpattiṁ*
> *kalau pañca vivarjayet*
> *[[cc/adi/17/164|[Cc. Ādi 17.164]]]*

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of *sannyāsa,* the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife." (*Brahma-vaivarta Purāṇa*).

9.22.26

> *gāndhāryāṁ dhṛtarāṣṭrasya*
> *jajñe putra-śataṁ nṛpa*
> *tatra duryodhano jyeṣṭho*
> *duḥśalā cāpi kanyakā*

SYNONYMS

gāndhāryām—in the womb of Gāndhārī; *dhṛtarāṣṭrasya*—of Dhṛtarāṣṭra; *jajñe*—were born; *putra-śatam*—one hundred sons; *nṛpa*—O King Parīkṣit; *tatra*—among the sons; *duryodhanaḥ*—the son named Duryodhana; *jyeṣṭhaḥ*—the eldest; *duḥśalā*—Duḥśalā; *ca api*—also; *kanyakā*—one daughter.

TRANSLATION

Dhṛtarāṣṭra's wife, Gāndhārī, gave birth to one hundred sons and one daughter, O King. The oldest of the sons was Duryodhana, and the daughter's name was Duḥśalā.

9.22.27-28

śāpān maithuna-ruddhasya
pāṇḍoḥ kuntyāṁ mahā-rathāḥ
jātā dharmānilendrebhyo
yudhiṣṭhira-mukhās trayaḥ

nakulaḥ sahadevaś ca
mādryāṁ nāsatya-dasrayoḥ
draupadyāṁ pañca pañcabhyaḥ
putrās te pitaro 'bhavan

SYNONYMS

śāpāt—due to being cursed; *maithuna-ruddhasya*—who had to restrain sexual life; *pāṇḍoḥ*—of Pāṇḍu; *kuntyām*—in the womb of Kuntī; *mahā-rathāḥ*—great heroes; *jātāḥ*—took birth; *dharma*—by Mahārāja Dharma, or Dharmarāja; *anila*—by the demigod controlling the wind; *indrebhyaḥ*—and by the demigod Indra, the controller of rain; *yudhiṣṭhira*—Yudhiṣṭhira; *mukhāḥ*—headed by; *trayaḥ*—three sons (Yudhiṣṭhira, Bhīma and Arjuna); *nakulaḥ*—Nakula; *sahadevaḥ*—Sahadeva; *ca*—also; *mādryām*—in the womb of Mādrī; *nāsatya-dasrayoḥ*—by Nāsatya and Dasra, the Aśvinī-kumāras; *draupadyām*—in the womb of Draupadī; *pañca*—five; *pañcabhyaḥ*—from the five brothers (Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva); *putrāḥ*—sons; *te*—they; *pitaraḥ*—uncles; *abhavan*—became.

TRANSLATION

Pāṇḍu was restrained from sexual life because of having been cursed by a sage, and therefore his three sons Yudhiṣṭhira, Bhīma and Arjuna were begotten through the womb of his wife, Kuntī, by Dharmarāja, by the demigod controlling the wind, and by the demigod controlling the rain. Pāṇḍu's second wife, Mādrī, gave birth to Nakula and Sahadeva, who were begotten by the two Aśvinī-kumāras. The five brothers, headed by Yudhiṣṭhira, begot five sons through the womb of Draupadī. These five sons were your uncles.

9.22.29

yudhiṣṭhirāt prativindhyaḥ
śrutaseno vṛkodarāt
arjunāc chrutakīrtis tu
śatānīkas tu nākuliḥ

SYNONYMS

yudhiṣṭhirāt—from Mahārāja Yudhiṣṭhira; *prativindhyaḥ*—a son named Prativindhya; *śrutasenaḥ*—Śrutasena; *vṛkodarāt*—begotten by Bhīma; *arjunāt*—from Arjuna; *śrutakīrtiḥ*—a son named Śrutakīrti; *tu*—indeed; *śatānīkaḥ*—a son named Śatānīka; *tu*—indeed; *nākuliḥ*—of Nakula.

TRANSLATION

From Yudhiṣṭhira came a son named Prativindhya, from Bhīma a son named Śrutasena, from Arjuna a son named Śrutakīrti, and from Nakula a son named Śatānīka.

9.22.30-31

sahadeva-suto rājañ
chrutakarmā tathāpare
yudhiṣṭhirāt tu pauravyāṁ
devako 'tha ghaṭotkacaḥ

bhīmasenād dhiḍimbāyāṁ
kālyāṁ sarvagatas tataḥ
sahadevāt suhotraṁ tu
vijayāsūta pārvatī

SYNONYMS

sahadeva-sutaḥ—the son of Sahadeva; *rājan*—O King; *śrutakarmā*—Śrutakarmā; *tathā*—as well as; *apare*—others; *yudhiṣṭhirāt*—from Yudhiṣṭhira; *tu*—indeed; *pauravyām*—in the womb of Pauravī; *devakaḥ*—a son named Devaka; *atha*—as well as; *ghaṭotkacaḥ*—Ghaṭotkaca; *bhīmasenāt*—from Bhīmasena; *hiḍimbāyām*—in the womb of Hiḍimbā; *kālyām*—in the womb of Kālī; *sarvagataḥ*—Sarvagata; *tataḥ*—thereafter; *sahadevāt*—from Sahadeva; *suhotram*

—Suhotra; *tu*—indeed; *vijayā*—Vijayā; *asūta*—gave birth to; *pārvatī*—the daughter of the Himalayan king.

TRANSLATION

O King, the son of Sahadeva was Śrutakarmā. Furthermore, Yudhiṣṭhira and his brothers begot other sons in other wives. Yudhiṣṭhira begot a son named Devaka through the womb of Pauravī, and Bhīmasena begot a son named Ghaṭotkaca through his wife Hiḍimbā and a son named Sarvagata through his wife Kālī. Similarly, Sahadeva had a son named Suhotra through his wife named Vijayā, who was the daughter of the king of the mountains.

9.22.32

kareṇumatyāṁ nakulo
naramitraṁ tathārjunaḥ
irāvantam ulupyāṁ vai
sutāyāṁ babhruvāhanam
maṇipura-pateḥ so 'pi
tat-putraḥ putrikā-sutaḥ

SYNONYMS

kareṇumatyām—in the wife named Kareṇumatī; *nakulaḥ*—Nakula; *naramitram*—a son named Naramitra; *tathā*—also; *arjunaḥ*—Arjuna; *irāvantam*—Irāvān; *ulupyām*—in the womb of the Nāga-

kanyā named Ulupī; *vai*—indeed; *sutāyām*—in the daughter; *babhruvāhanam*—a son named Babhruvāhana; *maṇipura-pateḥ*—of the king of Maṇipura; *saḥ*—he; *api*—although; *tat-putraḥ*—the son of Arjuna; *putrikā-sutaḥ*—the son of his maternal grandfather.

TRANSLATION

Nakula begot a son named Naramitra through his wife named Kareṇumatī. Similarly, Arjuna begot a son named Irāvān through his wife known as Ulupī, the daughter of the Nāgas, and a son named Babhruvāhana by the womb of the princess of Maṇipura. Babhruvāhana became the adopted son of the king of Maṇipura.

PURPORT

It is to be understood that Pārvatī is the daughter of the king of the very, very old mountainous country known as the Maṇipura state. Five thousand years ago, therefore, when the Pāṇḍavas ruled, Maṇipura existed, as did its king. Therefore this kingdom is a very old, aristocratic Vaiṣṇava kingdom. If this kingdom is organized as a Vaiṣṇava state, this revitalization will be a great success because for five thousand years this state has maintained its identity. If the Vaiṣṇava spirit is revived there, it will be a wonderful place, renowned throughout the entire world. Maṇipuri Vaiṣṇavas are very famous in Vaiṣṇava society. In Vṛndāvana and Navadvīpa there are many temples constructed by the king of Maṇipura. Some of our devotees belong to the

Maṇipura state. The Kṛṣṇa consciousness movement, therefore, can be well spread in the state of Maṇipura by the cooperative efforts of the Kṛṣṇa conscious devotees.

9.22.33

tava tātaḥ subhadrāyām
abhimanyur ajāyata
sarvātirathajid vīra
uttarāyāṁ tato bhavān

SYNONYMS

tava—your; *tātaḥ*—father; *subhadrāyām*—in the womb of Subhadrā; *abhimanyuḥ*—Abhimanyu; *ajāyata*—was born; *sarva-atiratha-jit*—a great fighter who could defeat the *atirathas*; *vīraḥ*—a great hero; *uttarāyām*—in the womb of Uttarā; *tataḥ*—from Abhimanyu; *bhavān*—your good self.

TRANSLATION

My dear King Parīkṣit, your father, Abhimanyu, was born from the womb of Subhadrā as the son of Arjuna. He was the conqueror of all atirathas [those who could fight with one thousand charioteers]. From him, by the womb of Uttarā, the daughter of Virāḍrāja, you were born.

9.22.34

parikṣīṇeṣu kuruṣu
drauṇer brahmāstra-tejasā
tvaṁ ca kṛṣṇānubhāvena
sajīvo mocito 'ntakāt

SYNONYMS

parikṣīṇeṣu—because of being annihilated in the Kurukṣetra war; *kuruṣu*—the members of the Kuru dynasty, such as Duryodhana; *drauṇeḥ*—Aśvatthāmā, the son of Droṇācārya; *brahmāstra-tejasā*—because of the heat of the *brahmāstra* nuclear weapon; *tvam ca*—your good self also; *kṛṣṇa-anubhāvena*—because of the mercy of Lord Kṛṣṇa; *sajīvaḥ*—with your life; *mocitaḥ*—released; *antakāt*—from death.

TRANSLATION

After the Kuru dynasty was annihilated in the Battle of Kurukṣetra, you also were about to be destroyed by the brahmāstra atomic weapon released by the son of Droṇācārya, but by the mercy of the Supreme Personality of Godhead, Kṛṣṇa, you were saved from death.

9.22.35

taveme tanayās tāta
janamejaya-pūrvakāḥ
śrutaseno bhīmasena
ugrasenaś ca vīryavān

SYNONYMS

tava—your; *ime*—all these; *tanayāḥ*—sons; *tāta*—my dear King Parīkṣit; *janamejaya*—Janamejaya; *pūrvakāḥ*—headed by; *śrutasenaḥ*—Śrutasena; *bhīmasenaḥ*—Bhīmasena; *ugrasenaḥ*—Ugrasena; *ca*—also; *vīryavān*—all very powerful.

TRANSLATION

My dear King, your four sons—Janamejaya, Śrutasena, Bhīmasena and Ugrasena—are very powerful. Janamejaya is the eldest.

9.22.36

janamejayas tvāṁ viditvā
takṣakān nidhanaṁ gatam
sarpān vai sarpa-yāgāgnau
sa hoṣyati ruṣānvitaḥ

SYNONYMS

janamejayaḥ—the eldest son; *tvām*—about you; *viditvā*—knowing; *takṣakāt*—by the Takṣaka serpent; *nidhanam*—death; *gatam*—undergone; *sarpān*—the snakes; *vai*—indeed; *sarpa-yāga-agnau*—in the fire of the sacrifice for killing all the snakes; *saḥ*—he (Janamejaya); *hoṣyati*—will offer as a sacrifice; *ruṣā-anvitaḥ*—because of being very angry.

TRANSLATION

Because of your death by the Takṣaka snake, your son Janamejaya will be very angry and will perform a sacrifice to kill all the snakes in the world.

9.22.37

kālaṣeyaṁ purodhāya
turaṁ turaga-medhaṣāṭ
samantāt pṛthivīṁ sarvāṁ
jitvā yakṣyati cādhvaraiḥ

SYNONYMS

kālaṣeyam—the son of Kalaṣa; *purodhāya*—accepting as the priest; *turam*—Tura; *turaga-medhaṣāṭ*—he will be known as Turaga-medhaṣāṭ (a performer of many horse sacrifices); *samantāt*—including all parts; *pṛthivīm*—the world; *sarvām*—everywhere; *jitvā*

—conquering; *yakṣyati*—will execute sacrifices; *ca*—and; *adhvaraiḥ*—by performing *aśvamedha-yajñas*.

TRANSLATION

After conquering throughout the world and after accepting Tura, the son of Kalaṣa, as his priest, Janamejaya will perform aśvamedha-yajñas, for which he will be known as Turaga-medhaṣāṭ.

9.22.38

tasya putraḥ śatānīko
yājñavalkyāt trayīṁ paṭhan
astra-jñānaṁ kriyā-jñānaṁ
śaunakāt param eṣyati

SYNONYMS

tasya—of Janamejaya; *putraḥ*—the son; *śatānīkaḥ*—Śatānīka; *yājñavalkyāt*—from the great sage known as Yājñavalkya; *trayīm*—the three *Vedas* (*Sāma, Yajur* and *Ṛg*); *paṭhan*—studying thoroughly; *astra-jñānam*—the art of military administration; *kriyā-jñānam*—the art of performing ritualistic ceremonies; *śaunakāt*—from Śaunaka Ṛṣi; *param*—transcendental knowledge; *eṣyati*—will achieve.

TRANSLATION

The son of Janamejaya known as Śatānīka will learn from Yājñavalkya the three Vedas and the art of performing ritualistic ceremonies. He will also learn the military art from Kṛpācārya and the transcendental science from the sage Śaunaka.

9.22.39

sahasrānīkas tat-putras
tataś caivāśvamedhajaḥ
asīmakṛṣṇas tasyāpi
nemicakras tu tat-sutaḥ

SYNONYMS

sahasrānīkaḥ—Sahasrānīka; *tat-putraḥ*—the son of Śatānīka; *tataḥ*—from him (Sahasrānīka); *ca*—also; *eva*—indeed; *aśvamedhajaḥ*—Aśvamedhaja; *asīmakṛṣṇaḥ*—Asīmakṛṣṇa; *tasya*—from him (Aśvamedhaja); *api*—also; *nemicakraḥ*—Nemicakra; *tu*—indeed; *tat-sutaḥ*—his son.

TRANSLATION

The son of Śatānīka will be Sahasrānīka, and from him will come the son named Aśvamedhaja. From Aśvamedhaja will come Asīmakṛṣṇa, and his son will be Nemicakra.

9.22.40

gajāhvaye hṛte nadyā
kauśāmbyāṁ sādhu vatsyati
uktas tataś citrarathas
tasmāc chucirathaḥ sutaḥ

SYNONYMS

gajāhvaye—on the town of Hastināpura (New Delhi); *hṛte*—being inundated; *nadyā*—by the river; *kauśāmbyām*—in the place known as Kauśāmbī; *sādhu*—duly; *vatsyati*—will live there; *uktaḥ*—celebrated; *tataḥ*—thereafter; *citrarathaḥ*—Citraratha; *tasmāt*—from him; *śucirathaḥ*—Śuciratha; *sutaḥ*—the son.

TRANSLATION

When the town of Hastināpura [New Delhi] is inundated by the river, Nemicakra will live in the place known as Kauśāmbī. His son will be celebrated as Citraratha, and the son of Citraratha will be Śuciratha.

9.22.41

tasmāc ca vṛṣṭimāṁs tasya
suṣeṇo 'tha mahīpatiḥ
sunīthas tasya bhavitā
nṛcakṣur yat sukhīnalaḥ

SYNONYMS

tasmāt—from him (Śuciratha); *ca*—also; *vṛṣṭimān*—the son known as Vṛṣṭimān; *tasya*—his (son); *suṣeṇaḥ*—Suṣeṇa; *atha*—thereafter; *mahī-patiḥ*—the emperor of the whole world; *sunīthaḥ*—Sunītha; *tasya*—his; *bhavitā*—will be; *nṛcakṣuḥ*—his son, Nṛcakṣu; *yat*—from him; *sukhīnalaḥ*—Sukhīnala.

TRANSLATION

From Śuciratha will come the son named Vṛṣṭimān, and his son, Suṣeṇa, will be the emperor of the entire world. The son of Suṣeṇa will be Sunītha, his son will be Nṛcakṣu, and from Nṛcakṣu will come a son named Sukhīnala.

9.22.42

pariplavaḥ sutas tasmān
medhāvī sunayātmajaḥ
nṛpañjayas tato dūrvas
timis tasmāj janiṣyati

SYNONYMS

pariplavaḥ—Pariplava; *sutaḥ*—the son; *tasmāt*—from him (Pariplava); *medhāvī*—Medhāvī; *sunaya-ātmajaḥ*—the son of Sunaya; *nṛpañjayaḥ*—Nṛpañjaya; *tataḥ*—from him; *dūrvaḥ*—Dūrva; *timiḥ*—Timi; *tasmāt*—from him; *janiṣyati*—will take birth.

TRANSLATION

The son of Sukhīnala will be Pariplava, and his son will be Sunaya. From Sunaya will come a son named Medhāvī; from Medhāvī, Nṛpañjaya; from Nṛpañjaya, Dūrva; and from Dūrva, Timi.

9.22.43

timer bṛhadrathas tasmāc
chatānīkaḥ sudāsajaḥ
śatānīkād durdamanas
tasyāpatyaṁ mahīnaraḥ

SYNONYMS

timeḥ—of Timi; *bṛhadrathaḥ*—Bṛhadratha; *tasmāt*—from him (Bṛhadratha); *śatānīkaḥ*—Śatānīka; *sudāsa-jaḥ*—the son of Sudāsa; *śatānīkāt*—from Śatānīka; *durdamanaḥ*—a son named Durdamana; *tasya apatyam*—his son; *mahīnaraḥ*—Mahīnara.

TRANSLATION

From Timi will come Bṛhadratha; from Bṛhadratha, Sudāsa; and from Sudāsa, Śatānīka. From Śatānīka will come Durdamana, and from him will come a son named Mahīnara.

9.22.44-45

daṇḍapāṇir nimis tasya
kṣemako bhavitā yataḥ
brahma-kṣatrasya vai yonir
vaṁśo devarṣi-satkṛtaḥ

kṣemakaṁ prāpya rājānaṁ
saṁsthāṁ prāpsyati vai kalau
atha māgadha-rājāno
bhāvino ye vadāmi te

SYNONYMS

daṇḍapāṇiḥ—Daṇḍapāṇi; *nimiḥ*—Nimi; *tasya*—from him (Mahīnara); *kṣemakaḥ*—a son named Kṣemaka; *bhavitā*—will take birth; *yataḥ*—from whom (Nimi); *brahma-kṣatrasya*—of *brāhmaṇas* and *kṣatriyas*; *vai*—indeed; *yoniḥ*—the source; *vaṁśaḥ*—the dynasty; *deva-ṛṣi-satkṛtaḥ*—respected by great saintly persons and demigods; *kṣemakam*—King Kṣemaka; *prāpya*—up to this point; *rājānam*—the monarch; *saṁsthām*—an end to them; *prāpsyati*—there will be; *vai*—indeed; *kalau*—in this Kali-yuga; *atha*—thereafter; *māgadha-rājānaḥ*—the kings in the Māgadha dynasty; *bhāvinaḥ*—the future; *ye*—all those who; *vadāmi*—I shall explain; *te*—unto you.

TRANSLATION

The son of Mahīnara will be Daṇḍapāṇi, and his son will be Nimi, from whom King Kṣemaka will be born. I have now described to you the moon-god's dynasty, which is the source of brāhmaṇas and kṣatriyas and is worshiped by demigods and great saints. In this Kali-yuga, Kṣemaka will be the last monarch. Now I shall describe to you the future of the Māgadha dynasty. Please listen.

9.22.46-48

bhavitā sahadevasya
mārjārir yac chrutaśravāḥ
tato yutāyus tasyāpi
niramitro 'tha tat-sutaḥ

sunakṣatraḥ sunakṣatrād
bṛhatseno 'tha karmajit
tataḥ sutañjayād vipraḥ
śucis tasya bhaviṣyati

kṣemo 'tha suvratas tasmād
dharmasūtraḥ samas tataḥ
dyumatseno 'tha sumatiḥ
subalo janitā tataḥ

SYNONYMS

bhavitā—will take birth; *sahadevasya*—the son of Sahadeva; *mārjāriḥ*—Mārjāri; *yat*—his son; *śrutaśravāḥ*—Śrutaśravā; *tataḥ*—from him; *yutāyuḥ*—Yutāyu; *tasya*—his son; *api*—also; *niramitraḥ*—Niramitra; *atha*—thereafter; *tat-sutaḥ*—his son; *sunakṣatraḥ*—Sunakṣatra; *sunakṣatrāt*—from Sunakṣatra; *bṛhatsenaḥ*—Bṛhatsena; *atha*—from him; *karmajit*—Karmajit; *tataḥ*—from him; *sutañjayāt*—from Sutañjaya; *vipraḥ*—Vipra; *śuciḥ*—a son named Śuci; *tasya*—from him; *bhaviṣyati*—will take birth; *kṣemaḥ*—a son named Kṣema; *atha*—thereafter; *suvrataḥ*—a son named Suvrata; *tasmāt*—from him; *dharmasūtraḥ*—Dharmasūtra; *samaḥ*—Sama; *tataḥ*—from him; *dyumatsenaḥ*—Dyumatsena; *atha*—thereafter; *sumatiḥ*—Sumati; *subalaḥ*—Subala; *janitā*—will take birth; *tataḥ*—thereafter.

TRANSLATION

Sahadeva, the son of Jarāsandha, will have a son named Mārjāri. From Mārjāri will come Śrutaśravā; from Śrutaśravā, Yutāyu; and from Yutāyu, Niramitra. The son of Niramitra will be Sunakṣatra, from Sunakṣatra will come Bṛhatsena, and from Bṛhatsena, Karmajit. The son of Karmajit will be Sutañjaya, the son of Sutañjaya will be Vipra, and his son will be Śuci. The son of Śuci will be Kṣema, the son of Kṣema will be Suvrata, and the son of Suvrata will be Dharmasūtra. From Dharmasūtra will come Sama; from Sama,

Dyumatsena; from Dyumatsena, Sumati; and from Sumati, Subala.

9.22.49

sunīthaḥ satyajid atha
viśvajid yad ripuñjayaḥ
bārhadrathāś ca bhūpālā
bhāvyāḥ sāhasra-vatsaram

SYNONYMS

sunīthaḥ—from Subala will come Sunītha; *satyajit*—Satyajit; *atha*—from him; *viśvajit*—from Viśvajit; *yat*—from whom; *ripuñjayaḥ*—Ripuñjaya; *bārhadrathāḥ*—all in the line of Bṛhadratha; *ca*—also; *bhūpālāḥ*—all those kings; *bhāvyāḥ*—will take birth; *sāhasra-vatsaram*—continuously for one thousand years.

TRANSLATION

From Subala will come Sunītha; from Sunītha, Satyajit; from Satyajit, Viśvajit; and from Viśvajit, Ripuñjaya. All of these personalities will belong to the dynasty of Bṛhadratha, which will rule the world for one thousand years.

PURPORT

This is the history of a monarchy that began with Jarāsandha and continues for one thousand years as the above-mentioned kings appear on the surface of the globe.

Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-second Chapter, of the *Śrīmad-Bhāgavatam,* entitled "The Descendants of Ajamīḍha."

Chapter 23

9.23.1

śrī-śuka uvāca
anoḥ sabhānaraś cakṣuḥ
pareṣṇuś ca trayaḥ sutāḥ
sabhānarāt kālanaraḥ
sṛñjayas tat-sutas tataḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *anoḥ*—of Anu, the fourth of the four sons of Yayāti; *sabhānaraḥ*—Sabhānara; *cakṣuḥ*—Cakṣu; *pareṣṇuḥ*—Pareṣṇu; *ca*—also; *trayaḥ*—three; *sutāḥ*—sons; *sabhānarāt*—from Sabhānara; *kālanaraḥ*—Kālanara; *sṛñjayaḥ*—Sṛñjaya; *tat-sutaḥ*—son of Kālanara; *tataḥ*—thereafter.

TRANSLATION

Śukadeva Gosvāmī said: Anu, the fourth son of Yayāti, had three sons, named Sabhānara, Cakṣu and Pareṣṇu. O King, from Sabhānara came a son named Kālanara, and from Kālanara came a son named Sṛñjaya.

9.23.2

janamejayas tasya putro
mahāśālo mahāmanāḥ
uśīnaras titikṣuś ca
mahāmanasa ātmajau

SYNONYMS

janamejayaḥ—Janamejaya; *tasya*—of him (Janamejaya); *putraḥ*—a son; *mahāśālaḥ*—Mahāśāla; *mahāmanāḥ*—(from Mahāśāla) a son named Mahāmanā; *uśīnaraḥ*—Uśīnara; *titikṣuḥ*—Titikṣu; *ca*—and; *mahāmanasaḥ*—from Mahāmanā; *ātmajau*—two sons.

TRANSLATION

From Sṛñjaya came a son named Janamejaya. From Janamejaya came Mahāśāla; from Mahāśāla, Mahāmanā; and from Mahāmanā two sons, named Uśīnara and Titikṣu.

9.23.3-4

śibir varaḥ kṛmir dakṣaś
catvārośīnarātmajāḥ
vṛṣādarbhaḥ sudhīraś ca
madraḥ kekaya ātmavān

śibeś catvāra evāsaṁs
titikṣoś ca ruṣadrathaḥ
tato homo 'tha sutapā
baliḥ sutapaso 'bhavat

SYNONYMS

śibiḥ—Śibi; *varaḥ*—Vara; *kṛmiḥ*—Kṛmi; *dakṣaḥ*—Dakṣa; *catvāraḥ*—four; *uśīnara-ātmajāḥ*—the sons of Uśīnara; *vṛṣādarbhaḥ*—Vṛṣādarbha; *sudhīraḥ ca*—as well as Sudhīra; *madraḥ*—Madra; *kekayaḥ*—Kekaya; *ātmavān*—self-realized; *śibeḥ*—of Śibi; *catvāraḥ*—four; *eva*—indeed; *āsan*—there were; *titikṣoḥ*—of Titikṣu; *ca*—also; *ruṣadrathaḥ*—a son named Ruṣadratha; *tataḥ*—from him (Ruṣadratha); *homaḥ*—Homa; *atha*—from him (Homa); *sutapāḥ*—Sutapā; *baliḥ*—Bali; *sutapasaḥ*—of Sutapā; *abhavat*—there was.

TRANSLATION

The four sons of Uśīnara were Śibi, Vara, Kṛmi and Dakṣa, and from Śibi again came four sons, named Vṛṣādarbha, Sudhīra, Madra and Kekaya. The son of Titikṣu was Ruṣadratha. From Ruṣadratha came Homa; from Homa, Sutapā; and from Sutapā, Bali.

9.23.5

aṅga-vaṅga-kaliṅgādyāḥ
suhma-puṇḍrauḍra-saṁjñitāḥ

jajñire dīrghatamaso
baleḥ kṣetre mahīkṣitaḥ

SYNONYMS

aṅga—Aṅga; *vaṅga*—Vaṅga; *kaliṅga*—Kaliṅga; *ādyāḥ*—headed by; *suhma*—Suhma; *puṇḍra*—Puṇḍra; *oḍra*—Oḍra; *saṁjñitāḥ*—known as such; *jajñire*—were born; *dīrghatamasaḥ*—by the semen of Dīrghatama; *baleḥ*—of Bali; *kṣetre*—in the wife; *mahī-kṣitaḥ*—of the king of the world.

TRANSLATION

By the semen of Dīrghatama in the wife of Bali, the emperor of the world, six sons took birth, namely Aṅga, Vaṅga, Kaliṅga, Suhma, Puṇḍra and Oḍra.

9.23.6

cakruḥ sva-nāmnā viṣayān
ṣaḍ imān prācyakāṁś ca te
khalapāno 'ṅgato jajñe
tasmād divirathas tataḥ

SYNONYMS

cakruḥ—they created; *sva-nāmnā*—by their own names; *viṣayān*—different states; *ṣaṭ*—six; *imān*—all these; *prācyakān ca*—on the eastern side (of India); *te*—those (six kings); *khalapānaḥ*—

Khalapāna; *aṅgataḥ*—from King Aṅga; *jajñe*—took birth; *tasmāt*—from him (Khalapāna); *divirathaḥ*—Diviratha; *tataḥ*—thereafter.

TRANSLATION

These six sons, headed by Aṅga, later became kings of six states in the eastern side of India. These states were known according to the names of their respective kings. From Aṅga came a son named Khalapāna, and from Khalapāna came Diviratha.

9.23.7-10

suto dharmaratho yasya
jajñe citraratho 'prajāḥ
romapāda iti khyātas
tasmai daśarathaḥ sakhā

śāntāṁ sva-kanyāṁ prāyacchad
ṛṣyaśṛṅga uvāha yām
deve 'varṣati yaṁ rāmā
āninyur hariṇī-sutam

nāṭya-saṅgīta-vāditrair
vibhramāliṅganārhaṇaiḥ
sa tu rājño 'napatyasya
nirūpyeṣṭiṁ marutvate

prajām adād daśaratho
yena lebhe 'prajāḥ prajāḥ
caturaṅgo romapādāt
pṛthulākṣas tu tat-sutaḥ

SYNONYMS

sutaḥ—a son; *dharmarathaḥ*—Dharmaratha; *yasya*—of whom (Diviratha); *jajñe*—was born; *citrarathaḥ*—Citraratha; *aprajāḥ*—without any sons; *romapādaḥ*—Romapāda; *iti*—thus; *khyātaḥ*—celebrated; *tasmai*—unto him; *daśarathaḥ*—Daśaratha; *sakhā*—friend; *śāntām*—Śāntā; *sva-kanyām*—Daśaratha's own daughter; *prāyacchat*—delivered; *ṛṣyaśṛṅgaḥ*—Ṛṣyaśṛṅga; *uvāha*—married; *yām*—unto her (Śāntā); *deve*—the demigod in charge of rainfall; *avarṣati*—did not shower any rain; *yam*—unto whom (Ṛṣyaśṛṅga); *rāmāḥ*—prostitutes; *āninyuḥ*—brought; *hariṇī-sutam*—that Ṛṣyaśṛṅga, who was the son of a doe; *nāṭya-saṅgīta-vāditraiḥ*—by dancing, by singing and by a musical display; *vibhrama*—bewildering; *āliṅgana*—by embracing; *arhaṇaiḥ*—by worshiping; *saḥ*—he (Ṛṣyaśṛṅga); *tu*—indeed; *rājñaḥ*—from Mahārāja Daśaratha; *anapatyasya*—who was without issue; *nirūpya*—after establishing; *iṣṭim*—a sacrifice; *marutvate*—of the demigod named Marutvān; *prajām*—issue; *adāt*—delivered; *daśarathaḥ*—Daśaratha; *yena*—by which (as a result of the *yajña*); *lebhe*—achieved; *aprajāḥ*—although he had no sons; *prajāḥ*—sons; *caturaṅgaḥ*—Caturaṅga; *romapādāt*—from Citraratha;

pṛthulākṣaḥ—Pṛthulākṣa; *tu*—indeed; *tat-sutaḥ*—the son of Caturaṅga.

TRANSLATION

From Diviratha came a son named Dharmaratha, and his son was Citraratha, who was celebrated as Romapāda. Romapāda, however, was without issue, and therefore his friend Mahārāja Daśaratha gave him his own daughter, named Śāntā. Romapāda accepted her as his daughter, and thereafter she married Ṛṣyaśṛṅga. When the demigods from the heavenly planets failed to shower rain, Ṛṣyaśṛṅga was appointed the priest for performing a sacrifice, after being brought from the forest by the allurement of prostitutes, who danced, staged theatrical performances accompanied by music, and embraced and worshiped him. After Ṛṣyaśṛṅga came, the rain fell. Thereafter, Ṛṣyaśṛṅga performed a son-giving sacrifice on behalf of Mahārāja Daśaratha, who had no issue, and then Mahārāja Daśaratha had sons. From Romapāda, by the mercy of Ṛṣyaśṛṅga, Caturaṅga was born, and from Caturaṅga came Pṛthulākṣa.

9.23.11

> *bṛhadratho bṛhatkarmā*
> *bṛhadbhānuś ca tat-sutāḥ*

ādyād bṛhanmanās tasmāj
jayadratha udāhṛtaḥ

SYNONYMS

bṛhadrathaḥ—Bṛhadratha; *bṛhatkarmā*—Bṛhatkarmā; *bṛhadbhānuḥ*—Bṛhadbhānu; *ca*—also; *tat-sutāḥ*—the sons of Pṛthulākṣa; *ādyāt*—from the eldest (Bṛhadratha); *bṛhanmanāḥ*—Bṛhanmanā was born; *tasmāt*—from him (Bṛhanmanā); *jayadrathaḥ*—a son named Jayadratha; *udāhṛtaḥ*—celebrated as his son.

TRANSLATION

The sons of Pṛthulākṣa were Bṛhadratha, Bṛhatkarmā and Bṛhadbhānu. From the eldest, Bṛhadratha, came a son named Bṛhanmanā, and from Bṛhanmanā came a son named Jayadratha.

9.23.12

vijayas tasya sambhūtyāṁ
tato dhṛtir ajāyata
tato dhṛtavratas tasya
satkarmādhirathas tataḥ

SYNONYMS

vijayaḥ—Vijaya; *tasya*—of him (Jayadratha); *sambhūtyām*—in the womb of the wife; *tataḥ*—thereafter (from Vijaya); *dhṛtiḥ*—Dhṛti; *ajāyata*—took birth; *tataḥ*—from him (Dhṛti); *dhṛtavrataḥ*—a son named Dhṛtavrata; *tasya*—of him (Dhṛtavrata); *satkarmā*—Satkarmā; *adhirathaḥ*—Adhiratha; *tataḥ*—from him (Satkarmā).

TRANSLATION

The son of Jayadratha, by the womb of his wife Sambhūti, was Vijaya, and from Vijaya, Dhṛti was born. From Dhṛti came Dhṛtavrata; from Dhṛtavrata, Satkarmā; and from Satkarmā, Adhiratha.

9.23.13

yo 'sau gaṅgā-taṭe krīḍan
mañjūṣāntargataṁ śiśum
kuntyāpaviddhaṁ kānīnam
anapatyo 'karot sutam

SYNONYMS

yaḥ asau—one who (Adhiratha); *gaṅgā-taṭe*—on the bank of the Ganges; *krīḍan*—while playing; *mañjūṣa-antaḥgatam*—packed in a basket; *śiśum*—a baby was found; *kuntyā apaviddham*—this baby had been abandoned by Kuntī; *kānīnam*—because the baby was born during her maiden state, before her marriage; *anapatyaḥ*—

this Adhiratha, being sonless; *akarot*—accepted the baby; *sutam*—as his son.

TRANSLATION

While playing on the bank of the Ganges, Adhiratha found a baby wrapped up in a basket. The baby had been left by Kuntī because he was born before she was married. Because Adhiratha had no sons, he raised this baby as his own. [This son was later known as Karṇa.]

9.23.14

vṛṣasenaḥ sutas tasya
karṇasya jagatīpate
druhyoś ca tanayo babhruḥ
setus tasyātmajas tataḥ

SYNONYMS

vṛṣasenaḥ—Vṛṣasena; *sutaḥ*—a son; *tasya karṇasya*—of that same Karṇa; *jagatī pate*—O Mahārāja Parīkṣit; *druhyoḥ ca*—of Druhyu, the third son of Yayāti; *tanayaḥ*—a son; *babhruḥ*—Babhru; *setuḥ*—Setu; *tasya*—of him (Babhru); *ātmajaḥ tataḥ*—a son thereafter.

TRANSLATION

O King, the only son of Karṇa was Vṛṣasena. Druhyu, the third son of Yayāti, had a son named Babhru, and the son of Babhru was known as Setu.

9.23.15

ārabdhas tasya gāndhāras
tasya dharmas tato dhṛtaḥ
dhṛtasya durmadas tasmāt
pracetāḥ prācetasaḥ śatam

SYNONYMS

ārabdhaḥ—Ārabdha (was the son of Setu); *tasya*—of him (Ārabdha); *gāndhāraḥ*—a son named Gāndhāra; *tasya*—of him (Gāndhāra); *dharmaḥ*—a son known as Dharma; *tataḥ*—from him (Dharma); *dhṛtaḥ*—a son named Dhṛta; *dhṛtasya*—of Dhṛta; *durmadaḥ*—a son named Durmada; *tasmāt*—from him (Durmada); *pracetāḥ*—a son named Pracetā; *prācetasaḥ*—of Pracetā; *śatam*—there were one hundred sons.

TRANSLATION

The son of Setu was Ārabdha, Ārabdha's son was Gāndhāra, and Gāndhāra's son was Dharma. Dharma's son was Dhṛta, Dhṛta's son was Durmada, and Durmada's son was Pracetā, who had one hundred sons.

9.23.16

mlecchādhipatayo 'bhūvann
udīcīṁ diśam āśritāḥ
turvasoś ca suto vahnir
vahner bhargo 'tha bhānumān

SYNONYMS

mleccha—of the lands known as Mlecchadeśa (where Vedic civilization was not present); *adhipatayaḥ*—the kings; *abhūvan*—became; *udīcīm*—on the northern side of India; *diśam*—the direction; *āśritāḥ*—accepting as the jurisdiction; *turvasoḥ ca*—of Turvasu, the second son of Mahārāja Yayāti; *sutaḥ*—the son; *vahniḥ*—Vahni; *vahneḥ*—of Vahni; *bhargaḥ*—the son named Bharga; *atha*—thereafter, his son; *bhānumān*—Bhānumān.

TRANSLATION

The Pracetās [the sons of Pracetā] occupied the northern side of India, which was devoid of Vedic civilization, and became kings there. Yayāti's second son was Turvasu. The son of Turvasu was Vahni; the son of Vahni, Bharga; the son of Bharga, Bhānumān.

9.23.17

tribhānus tat-suto 'syāpi
karandhama udāra-dhīḥ
marutas tat-suto 'putraḥ
putraṁ pauravam anvabhūt

SYNONYMS

tribhānuḥ—Tribhānu; *tat-sutaḥ*—the son of Bhānumān; *asya*—of him (Tribhānu); *api*—also; *karandhamaḥ*—Karandhama; *udāra-dhīḥ*—who was very magnanimous; *marutaḥ*—Maruta; *tat-sutaḥ*—the son of Karandhama; *aputraḥ*—being without issue; *putram*—as his son; *pauravam*—a son of the Pūru dynasty, Mahārāja Duṣmanta; *anvabhūt*—adopted.

TRANSLATION

The son of Bhānumān was Tribhānu, and his son was the magnanimous Karandhama. Karandhama's son was Maruta, who had no sons and who therefore adopted a son of the Pūru dynasty [Mahārāja Duṣmanta] as his own.

9.23.18-19

duṣmantaḥ sa punar bheje
sva-vaṁśaṁ rājya-kāmukaḥ

yayāter jyeṣṭha-putrasya
yador vaṁśaṁ nararṣabha

varṇayāmi mahā-puṇyaṁ
sarva-pāpa-haraṁ nṛṇām
yador vaṁśaṁ naraḥ śrutvā
sarva-pāpaiḥ pramucyate

SYNONYMS

duṣmantaḥ—Mahārāja Duṣmanta; *saḥ*—he; *punaḥ bheje*—again accepted; *sva-vaṁśam*—his original dynasty (the Pūru dynasty); *rājya-kāmukaḥ*—because of desiring the royal throne; *yayāteḥ*—of Mahārāja Yayāti; *jyeṣṭha-putrasya*—of the first son, Yadu; *yadoḥ vaṁśam*—the dynasty of Yadu; *nara-ṛṣabha*—O best of human beings, Mahārāja Parīkṣit; *varṇayāmi*—I shall describe; *mahā-puṇyam*—supremely pious; *sarva-pāpa-haram*—vanquishes the reactions of sinful activities; *nṛṇām*—of human society; *yadoḥ vaṁśam*—the description of the dynasty of Yadu; *naraḥ*—any person; *śrutvā*—simply by hearing; *sarva-pāpaiḥ*—from all reactions of sinful activities; *pramucyate*—is freed.

TRANSLATION

Mahārāja Duṣmanta, desiring to occupy the throne, returned to his original dynasty [the Pūru dynasty], even though he had accepted Maruta as his father. O Mahārāja Parīkṣit, let me now describe the dynasty of Yadu, the eldest son of Mahārāja Yayāti. This

description is supremely pious, and it vanquishes the reactions of sinful activities in human society. Simply by hearing this description, one is freed from all sinful reactions.

9.23.20-21

yatrāvatīrṇo bhagavān
paramātmā narākṛtiḥ
yadoḥ sahasrajit kroṣṭā
nalo ripur iti śrutāḥ

catvāraḥ sūnavas tatra
śatajit prathamātmajaḥ
mahāhayo reṇuhayo
haihayaś ceti tat-sutāḥ

SYNONYMS

yatra—wherein, in which dynasty; *avatīrṇaḥ*—descended; *bhagavān*—the Supreme Personality of Godhead, Kṛṣṇa; *paramātmā*—who is the Supersoul of all living entities; *nara-ākṛtiḥ*—a person, exactly resembling a human being; *yadoḥ*—of Yadu; *sahasrajit*—Sahasrajit; *kroṣṭā*—Kroṣṭā; *nalaḥ*—Nala; *ripuḥ*—Ripu; *iti śrutāḥ*—thus they are celebrated; *catvāraḥ*—four; *sūnavaḥ*—sons; *tatra*—therein; *śatajit*—Śatajit; *prathama-ātmajaḥ*—of the first sons; *mahāhayaḥ*—Mahāhaya; *reṇuhayaḥ*—Reṇuhaya;

haihayaḥ—Haihaya; *ca*—and; *iti*—thus; *tat-sutāḥ*—his sons (the sons of Śatajit).

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, the Supersoul in the hearts of all living entities, descended in His original form as a human being in the dynasty or family of Yadu. Yadu had four sons, named Sahasrajit, Kroṣṭā, Nala and Ripu. Of these four, the eldest, Sahasrajit, had a son named Śatajit, who had three sons, named Mahāhaya, Reṇuhaya and Haihaya.

PURPORT

As confirmed in *Śrīmad-Bhāgavatam* (1.2.11):

> *vadanti tat tattva-vidas*
> *tattvaṁ yaj jñānam advayam*
> *brahmeti paramātmeti*
> *bhagavān iti śabdyate*

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." The majority of transcendentalists understand only the impersonal Brahman or localized Paramātmā, for the Personality of Godhead is very difficult to understand. As the Lord says in *Bhagavad-gītā* (Bg. 7.3):

> *manuṣyāṇāṁ sahasreṣu*
> *kaścid yatati siddhaye*
> *yatatām api siddhānāṁ*
> *kaścin māṁ vetti tattvataḥ*

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." The *yogīs* and *jñānīs*—that is, the mystic *yogīs* and the impersonalists—can understand the Absolute Truth as impersonal or localized, but although such realized souls are above ordinary human beings, they cannot understand how the Supreme Absolute Truth can be a person. Therefore it is said that out of many *siddhas,* the souls who have already realized the Absolute Truth, one may understand Kṛṣṇa, who exactly resembles a human being (*narākṛti*). This human form was explained by Kṛṣṇa Himself after He manifested the *virāṭ-rūpa*. The *virāṭ-rūpa* is not the original form of the Lord; the Lord's original form is Dvibhuja-śyāmasundara, Muralīdhara, the Lord with two hands, playing a flute (*yaṁ śyāmasundaram acintya-guṇa-svarūpam*). The Lord's forms are proof of His inconceivable qualities. Although the Lord maintains innumerable universes within the period of His breath, He is dressed with a form exactly like that of a human being. That does not mean, however, that He is a human being. This is His original form, but because He looks like a human being, those with a poor fund of knowledge consider Him an ordinary man. The Lord says:

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11) By the Lord's *paraṁ bhāvam,* or transcendental nature, He is the all-pervading Paramātmā living in the core of the hearts of all living entities, yet He looks like a human being. Māyāvāda philosophy says that the Lord is originally impersonal but assumes a human form and many other forms when He descends. Actually, however, He is originally like a human being, and the impersonal Brahman consists of the rays of His body (*yasya prabhā prabhavato jagad-aṇḍa-koṭi* [Bs. 5.40]).

9.23.22

dharmas tu haihaya-suto
netraḥ kunteḥ pitā tataḥ
sohañjir abhavat kunter
mahiṣmān bhadrasenakaḥ

SYNONYMS

dharmaḥ tu—Dharma, however; *haihaya-sutaḥ*—became the son of Haihaya; *netraḥ*—Netra; *kunteḥ*—of Kunti; *pitā*—the father; *tataḥ*—

from him (Dharma); *sohañjiḥ*—Sohañji; *abhavat*—became; *kunteḥ*—the son of Kunti; *mahiṣmān*—Mahiṣmān; *bhadrasenakaḥ*—Bhadrasenaka.

TRANSLATION

The son of Haihaya was Dharma, and the son of Dharma was Netra, the father of Kunti. From Kunti came a son named Sohañji, from Sohañji came Mahiṣmān, and from Mahiṣmān, Bhadrasenaka.

9.23.23

durmado bhadrasenasya
dhanakaḥ kṛtavīryasūḥ
kṛtāgniḥ kṛtavarmā ca
kṛtaujā dhanakātmajāḥ

SYNONYMS

durmadaḥ—Durmada; *bhadrasenasya*—of Bhadrasena; *dhanakaḥ*—Dhanaka; *kṛtavīrya-sūḥ*—giving birth to Kṛtavīrya; *kṛtāgniḥ*—by the name Kṛtāgni; *kṛtavarmā*—Kṛtavarmā; *ca*—also; *kṛtaujāḥ*—Kṛtaujā; *dhanaka-ātmajāḥ*—sons of Dhanaka.

TRANSLATION

The sons of Bhadrasena were known as Durmada and Dhanaka. Dhanaka was the father of Kṛtavīrya and also of Kṛtāgni, Kṛtavarmā and Kṛtaujā.

9.23.24

arjunaḥ kṛtavīryasya
sapta-dvīpeśvaro 'bhavat
dattātreyād dharer aṁśāt
prāpta-yoga-mahāguṇaḥ

SYNONYMS

arjunaḥ—Arjuna; *kṛtavīryasya*—of Kṛtavīrya; *sapta-dvīpa*—of the seven islands (the whole world); *īśvaraḥ abhavat*—became the emperor; *dattātreyāt*—from Dattātreya; *hareḥ aṁśāt*—from he who was the incarnation of the Supreme Personality of Godhead; *prāpta*—obtained; *yoga-mahāguṇaḥ*—the quality of mystic power.

TRANSLATION

The son of Kṛtavīrya was Arjuna. He [Kārtavīryārjuna] became the emperor of the entire world, consisting of seven islands, and received mystic power from Dattātreya, the incarnation of the Supreme Personality of Godhead. Thus he obtained the mystic perfections known as *aṣṭa-siddhi*.

9.23.25

na nūnaṁ kārtavīryasya
gatiṁ yāsyanti pārthivāḥ

yajña-dāna-tapo-yogaiḥ
śruta-vīrya-dayādibhiḥ

SYNONYMS

na—not; *nūnam*—indeed; *kārtavīryasya*—of Emperor Kārtavīrya; *gatim*—the activities; *yāsyanti*—could understand or achieve; *pārthivāḥ*—everyone on the earth; *yajña*—sacrifices; *dāna*—charity; *tapaḥ*—austerities; *yogaiḥ*—mystic powers; *śruta*—education; *vīrya*—strength; *dayā*—mercy; *ādibhiḥ*—by all these qualities.

TRANSLATION

No other king in this world could equal Kārtavīryārjuna in sacrifices, charity, austerity, mystic power, education, strength or mercy.

9.23.26

pañcāśīti sahasrāṇi
hy avyāhata-balaḥ samāḥ
anaṣṭa-vitta-smaraṇo
bubhuje 'kṣayya-ṣaḍ-vasu

SYNONYMS

pañcāśīti—eighty-five; *sahasrāṇi*—thousands; *hi*—indeed; *avyāhata*—inexhaustible; *balaḥ*—the strength of whom; *samāḥ*—years; *anaṣṭa*—without deterioration; *vitta*—material opulences;

smaraṇaḥ—and memory; *bubhuje*—enjoyed; *akṣayya*—without deterioration; *ṣaṭ-vasu*—six kinds of enjoyable material opulence.

TRANSLATION

For eighty-five thousand years, Kārtavīryārjuna continuously enjoyed material opulences with full bodily strength and unimpaired memory. In other words, he enjoyed inexhaustible material opulences with his six senses.

9.23.27

> *tasya putra-sahasreṣu*
> *pañcaivorvaritā mṛdhe*
> *jayadhvajaḥ śūraseno*
> *vṛṣabho madhur ūrjitaḥ*

SYNONYMS

tasya—of him (Kārtavīryārjuna); *putra-sahasreṣu*—among the one thousand sons; *pañca*—five; *eva*—only; *urvaritāḥ*—remained alive; *mṛdhe*—in a fight (with Paraśurāma); *jayadhvajaḥ*—Jayadhvaja; *śūrasenaḥ*—Śūrasena; *vṛṣabhaḥ*—Vṛṣabha; *madhuḥ*—Madhu; *ūrjitaḥ*—and Ūrjita.

TRANSLATION

Of the one thousand sons of Kārtavīryārjuna, only five remained alive after the fight with Paraśurāma. Their

names were Jayadhvaja, Śūrasena, Vṛṣabha, Madhu and Ūrjita.

9.23.28

jayadhvajāt tālajaṅghas
tasya putra-śataṁ tv abhūt
kṣatraṁ yat tālajaṅghākhyam
aurva-tejopasaṁhṛtam

SYNONYMS

jayadhvajāt—of Jayadhvaja; *tālajaṅghaḥ*—a son named Tālajaṅgha; *tasya*—of him (Tālajaṅgha); *putra-śatam*—one hundred sons; *tu*—indeed; *abhūt*—were born; *kṣatram*—a dynasty of *kṣatriyas*; *yat*—which; *tālajaṅgha-ākhyam*—were known as the Tālajaṅghas; *aurva-tejaḥ*—being very powerful; *upasaṁhṛtam*—were killed by Mahārāja Sagara.

TRANSLATION

Jayadhvaja had a son named Tālajaṅgha, who had one hundred sons. All the kṣatriyas in that dynasty, known as Tālajaṅgha, were annihilated by the great power received by Mahārāja Sagara from Aurva Ṛṣi.

9.23.29

teṣāṁ jyeṣṭho vītihotro
vṛṣṇiḥ putro madhoḥ smṛtaḥ
tasya putra-śataṁ tv āsīd
vṛṣṇi-jyeṣṭhaṁ yataḥ kulam

SYNONYMS

teṣām—of all of them; *jyeṣṭhaḥ*—the eldest son; *vītihotraḥ*—a son named Vītihotra; *vṛṣṇiḥ*—Vṛṣṇi; *putraḥ*—the son; *madhoḥ*—of Madhu; *smṛtaḥ*—was well known; *tasya*—of him (Vṛṣṇi); *putra-śatam*—one hundred sons; *tu*—indeed; *āsīt*—there were; *vṛṣṇi*—Vṛṣṇi; *jyeṣṭham*—the eldest; *yataḥ*—from him; *kulam*—the dynasty.

TRANSLATION

Of the sons of Tālajaṅgha, Vītihotra was the eldest. The son of Vītihotra named Madhu had a celebrated son named Vṛṣṇi. Madhu had one hundred sons, of whom Vṛṣṇi was the eldest. The dynasties known as Yādava, Mādhava and Vṛṣṇi had their origin from Yadu, Madhu and Vṛṣṇi.

9.23.30-31

mādhavā vṛṣṇayo rājan
yādavāś ceti saṁjñitāḥ

yadu-putrasya ca kroṣṭoḥ
putro vṛjinavāṁs tataḥ

svāhito 'to viṣadgur vai
tasya citrarathas tataḥ
śaśabindur mahā-yogī
mahā-bhāgo mahān abhūt
caturdaśa-mahāratnaś
cakravarty aparājitaḥ

SYNONYMS

mādhavāḥ—the dynasty beginning from Madhu; *vṛṣṇayaḥ*—the dynasty beginning from Vṛṣṇi; *rājan*—O King (Mahārāja Parīkṣit); *yādavāḥ*—the dynasty beginning from Yadu; *ca*—and; *iti*—thus; *saṁjñitāḥ*—are so-called because of those different persons; *yadu-putrasya*—of the son of Yadu; *ca*—also; *kroṣṭoḥ*—of Kroṣṭā; *putraḥ*—the son; *vṛjinavān*—his name was Vṛjinavān; *tataḥ*—from him (Vṛjinavān); *svāhitaḥ*—Svāhita; *ataḥ*—thereafter; *viṣadguḥ*—a son named Viṣadgu; *vai*—indeed; *tasya*—of him; *citrarathaḥ*—Citraratha; *tataḥ*—from him; *śaśabinduḥ*—Śaśabindu; *mahā-yogī*—a great mystic; *mahā-bhāgaḥ*—most fortunate; *mahān*—a great personality; *abhūt*—he became; *caturdaśa-mahāratnaḥ*—fourteen kinds of great opulences; *cakravartī*—he possessed as the emperor; *aparājitaḥ*—not defeated by anyone else.

TRANSLATION

O Mahārāja Parīkṣit, because Yadu, Madhu and Vṛṣṇi each inaugurated a dynasty, their dynasties are known as Yādava, Mādhava and Vṛṣṇi. The son of Yadu named Kroṣṭā had a son named Vṛjinavān. The son of Vṛjinavān was Svāhita; the son of Svāhita, Viṣadgu; the son of Viṣadgu, Citraratha; and the son of Citraratha, Śaśabindu. The greatly fortunate Śaśabindu, who was a great mystic, possessed fourteen opulences and was the owner of fourteen great jewels. Thus he became the emperor of the world.

PURPORT

In the *Mārkaṇḍeya Purāṇa* the fourteen kinds of great jewels are described as follows: (1) an elephant, (2) a horse, (3) a chariot, (4) a wife, (5) arrows, (6) a reservoir of wealth, (7) a garland, (8) valuable costumes, (9) trees, (10) a spear, (11) a noose, (12) jewels, (13) an umbrella, and (14) regulative principles. To be the emperor, one must possess all fourteen of these opulences. Śaśabindu possessed them all.

9.23.32

tasya patnī-sahasrāṇāṁ
daśānāṁ sumahā-yaśāḥ

daśa-lakṣa-sahasrāṇi
putrāṇāṁ tāsv ajījanat

SYNONYMS

tasya—of Śaśabindu; *patnī*—wives; *sahasrāṇām*—of thousands; *daśānām*—ten; *su-mahā-yaśāḥ*—greatly famous; *daśa*—ten; *lakṣa*—*lakhs* (one *lakh* equals one hundred thousand); *sahasrāṇi*—thousands; *putrāṇām*—of sons; *tāsu*—in them; *ajījanat*—he begot.

TRANSLATION

The famous Śaśabindu had ten thousand wives, and by each he begot a lakh of sons. Therefore the number of his sons was ten thousand lakhs.

9.23.33

teṣāṁ tu ṣaṭ pradhānānāṁ
pṛthuśravasa ātmajaḥ
dharmo nāmośanā tasya
hayamedha-śatasya yāṭ

SYNONYMS

teṣām—out of so many sons; *tu*—but; *ṣaṭ pradhānānām*—of whom there were six foremost sons; *pṛthuśravasaḥ*—of Pṛthuśravā; *ātmajaḥ*—the son; *dharmaḥ*—Dharma; *nāma*—by the name; *uśanā*

—Uśanā; *tasya*—his; *hayamedha-śatasya*—of one hundred *aśvamedha* sacrifices; *yāṭ*—he was the performer.

TRANSLATION

Among these many sons, six were the foremost, such as Pṛthuśravā and Pṛthukīrti. The son of Pṛthuśravā was known as Dharma, and his son was known as Uśanā. Uśanā was the performer of one hundred horse sacrifices.

9.23.34

tat-suto rucakas tasya
pañcāsann ātmajāḥ śṛṇu
purujid-rukma-rukmeṣu-
pṛthu-jyāmagha-saṁjñitāḥ

SYNONYMS

tat-sutaḥ—the son of Uśanā; *rucakaḥ*—Rucaka; *tasya*—of him; *pañca*—five; *āsan*—there were; *ātmajāḥ*—sons; *śṛṇu*—please hear (their names); *purujit*—Purujit; *rukma*—Rukma; *rukmeṣu*—Rukmeṣu; *pṛthu*—Pṛthu; *jyāmagha*—Jyāmagha; *saṁjñitāḥ*—these five sons were named.

TRANSLATION

The son of Uśanā was Rucaka, who had five sons—Purujit, Rukma, Rukmeṣu, Pṛthu and Jyāmagha. Please hear of these sons from me.

9.23.35-36

jyāmaghas tv aprajo 'py anyāṁ
bhāryāṁ śaibyā-patir bhayāt
nāvindac chatru-bhavanād
bhojyāṁ kanyām ahāraṣīt
ratha-sthāṁ tāṁ nirīkṣyāha
śaibyā patim amarṣitā

keyaṁ kuhaka mat-sthānaṁ
ratham āropiteti vai
snuṣā tavety abhihite
smayantī patim abravīt

SYNONYMS

jyāmaghaḥ—King Jyāmagha; *tu*—indeed; *aprajaḥ api*—although issueless; *anyām*—another; *bhāryām*—wife; *śaibyā-patiḥ*—because he was the husband of Śaibyā; *bhayāt*—out of fear; *na avindat*—did not accept; *śatru-bhavanāt*—from the enemy's camp; *bhojyām*—a prostitute used for sense gratification; *kanyām*—girl; *ahāraṣīt*—brought; *ratha-sthām*—who was seated on the chariot; *tām*—her;

nirīkṣya—seeing; *āha*—said; *śaibyā*—Śaibyā, the wife of Jyāmagha; *patim*—unto her husband; *amarṣitā*—being very angry; *kā iyam*—who is this; *kuhaka*—you cheater; *mat-sthānam*—my place; *ratham*—on the chariot; *āropitā*—has been allowed to sit; *iti*—thus; *vai*—indeed; *snuṣā*—daughter-in-law; *tava*—your; *iti*—thus; *abhihite*—being informed; *smayantī*—smilingly; *patim*—unto her husband; *abravīt*—said.

TRANSLATION

Jyāmagha had no sons, but because he was fearful of his wife, Śaibyā, he could not accept another wife. Jyāmagha once took from the house of some royal enemy a girl who was a prostitute, but upon seeing her Śaibyā was very angry and said to her husband, "My husband, you cheater, who is this girl sitting upon my seat on the chariot?" Jyāmagha then replied, "This girl will be your daughter-in-law." Upon hearing these joking words, Śaibyā smilingly replied.

9.23.37

ahaṁ bandhyāsapatnī ca
snuṣā me yujyate katham
janayiṣyasi yaṁ rājñi
tasyeyam upayujyate

SYNONYMS

aham—I am; *bandhyā*—sterile; *asa-patnī*—I have no co-wife; *ca*—also; *snuṣā*—daughter-in-law; *me*—my; *yujyate*—could be; *katham*—how; *janayiṣyasi*—you will give birth to; *yam*—which son; *rājñi*—O my dear Queen; *tasya*—for him; *iyam*—this girl; *upayujyate*—will be very suitable.

TRANSLATION

Śaibyā said, "I am sterile and have no co-wife. How can this girl be my daughter-in-law? Please tell me." Jyāmagha replied, "My dear Queen, I shall see that you indeed have a son and that this girl will be your daughter-in-law."

9.23.38

anvamodanta tad viśve-
devāḥ pitara eva ca
śaibyā garbham adhāt kāle
kumāraṁ suṣuve śubham
sa vidarbha iti prokta
upayeme snuṣāṁ satīm

SYNONYMS

anvamodanta—accepted; *tat*—that statement predicting the birth of a son; *viśvedevāḥ*—the Viśvedeva demigods; *pitaraḥ*—the Pitās or

forefathers; *eva*—indeed; *ca*—also; *śaibyā*—the wife of Jyāmagha; *garbham*—pregnancy; *adhāt*—conceived; *kāle*—in due course of time; *kumāram*—a son; *suṣuve*—gave birth to; *śubham*—very auspicious; *saḥ*—that son; *vidarbhaḥ*—Vidarbha; *iti*—thus; *proktaḥ*—was well known; *upayeme*—later married; *snuṣām*—who was accepted as daughter-in-law; *satīm*—very chaste girl.

TRANSLATION

Long, long ago, Jyāmagha had satisfied the demigods and Pitās by worshiping them. Now, by their mercy, Jyāmagha's words came true. Although Śaibyā was barren, by the grace of the demigods she became pregnant and in due course of time gave birth to a child named Vidarbha. Before the child's birth, the girl had been accepted as a daughter-in-law, and therefore Vidarbha actually married her when he grew up. Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-third Chapter, of the *Śrīmad-Bhāgavatam*, entitled "The Dynasties of the Sons of Yayāti."

Chapter 24

9.24.1

śrī-śuka uvāca
tasyāṁ vidarbho 'janayat
putrau nāmnā kuśa-krathau
tṛtīyaṁ romapādaṁ ca
vidarbha-kula-nandanam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tasyām*—in that girl; *vidarbhaḥ*—the son born of Śaibyā named Vidarbha; *ajanayat*—gave birth; *putrau*—to two sons; *nāmnā*—by the name; *kuśa-krathau*—Kuśa and Kratha; *tṛtīyam*—and a third son; *romapādam ca*—Romapāda also; *vidarbha-kula-nandanam*—the favorite in the dynasty of Vidarbha.

TRANSLATION

Śukadeva Gosvāmī said: By the womb of the girl brought by his father, Vidarbha begot three sons, named Kuśa, Kratha and Romapāda. Romapāda was the favorite in the dynasty of Vidarbha.

9.24.2

romapāda-suto babhrur
babhroḥ kṛtir ajāyata
uśikas tat-sutas tasmāc
cediś caidyādayo nṛpāḥ

SYNONYMS

romapāda-sutaḥ—the son of Romapāda; *babhruḥ*—Babhru; *babhroḥ*—from Babhru; *kṛtiḥ*—Kṛti; *ajāyata*—was born; *uśikaḥ*—Uśika; *tat-sutaḥ*—the son of Kṛti; *tasmāt*—from him (Uśika); *cediḥ*—Cedi; *caidya*—Caidya (Damaghoṣa); *ādayaḥ*—and others; *nṛpāḥ*—kings.

TRANSLATION

The son of Romapāda was Babhru, from whom there came a son named Kṛti. The son of Kṛti was Uśika, and the son of Uśika was Cedi. From Cedi was born the king known as Caidya and others.

9.24.3-4

krathasya kuntiḥ putro 'bhūd
vṛṣṇis tasyātha nirvṛtiḥ
tato daśārho nāmnābhūt
tasya vyomaḥ sutas tataḥ

jīmūto vikṛtis tasya
yasya bhīmarathaḥ sutaḥ
tato navarathaḥ putro
jāto daśarathas tataḥ

SYNONYMS

krathasya—of Kratha; *kuntiḥ*—Kunti; *putraḥ*—a son; *abhūt*—was born; *vṛṣṇiḥ*—Vṛṣṇi; *tasya*—his; *atha*—then; *nirvṛtiḥ*—Nirvṛti; *tataḥ*—from him; *daśārhaḥ*—Daśārha; *nāmnā*—by name; *abhūt*—was born; *tasya*—of him; *vyomaḥ*—Vyoma; *sutaḥ*—a son; *tataḥ*—from him; *jīmūtaḥ*—Jīmūta; *vikṛtiḥ*—Vikṛti; *tasya*—his (Jīmūta's son); *yasya*—of whom (Vikṛti); *bhīmarathaḥ*—Bhīmaratha; *sutaḥ*—a son; *tataḥ*—from him (Bhīmaratha); *navarathaḥ*—Navaratha; *putraḥ*—a son; *jātaḥ*—was born; *daśarathaḥ*—Daśaratha; *tataḥ*—from him.

TRANSLATION

The son of Kratha was Kunti; the son of Kunti, Vṛṣṇi; the son of Vṛṣṇi, Nirvṛti; and the son of Nirvṛti, Daśārha. From Daśārha came Vyoma; from Vyoma came Jīmūta; from Jīmūta, Vikṛti; from Vikṛti, Bhīmaratha; from Bhīmaratha, Navaratha; and from Navaratha, Daśaratha.

9.24.5

karambhiḥ śakuneḥ putro
devarātas tad-ātmajaḥ
devakṣatras tatas tasya
madhuḥ kuruvaśād anuḥ

SYNONYMS

karambhiḥ—Karambhi; *śakuneḥ*—from Śakuni; *putraḥ*—a son; *devarātaḥ*—Devarāta; *tat-ātmajaḥ*—the son of him (Karambhi); *devakṣatraḥ*—Devakṣatra; *tataḥ*—thereafter; *tasya*—from him (Devakṣatra); *madhuḥ*—Madhu; *kuruvaśāt*—from Kuruvaśa, the son of Madhu; *anuḥ*—Anu.

TRANSLATION

From Daśaratha came a son named Śakuni and from Śakuni a son named Karambhi. The son of Karambhi was Devarāta, and his son was Devakṣatra. The son of Devakṣatra was Madhu, and his son was Kuruvaśa, from whom there came a son named Anu.

9.24.6-8

puruhotras tv anoḥ putras
tasyāyuḥ sātvatas tataḥ

bhajamāno bhajir divyo
vṛṣṇir devāvṛdho 'ndhakaḥ

sātvatasya sutāḥ sapta
mahābhojaś ca māriṣa
bhajamānasya nimlociḥ
kiṅkaṇo dhṛṣṭir eva ca

ekasyām ātmajāḥ patnyām
anyasyāṁ ca trayaḥ sutāḥ
śatājic ca sahasrājid
ayutājid iti prabho

SYNONYMS

puruhotraḥ—Puruhotra; *tu*—indeed; *anoḥ*—of Anu; *putraḥ*—the son; *tasya*—of him (Puruhotra); *ayuḥ*—Ayu; *sātvataḥ*—Sātvata; *tataḥ*—from him (Ayu); *bhajamānaḥ*—Bhajamāna; *bhajiḥ*—Bhaji; *divyaḥ*—Divya; *vṛṣṇiḥ*—Vṛṣṇi; *devāvṛdhaḥ*—Devāvṛdha; *andhakaḥ*—Andhaka; *sātvatasya*—of Sātvata; *sutāḥ*—son s; *sapta*—seven; *mahābhojaḥ ca*—as well as Mahābhoja; *māriṣa*—O great King; *bhajamānasya*—of Bhajamāna; *nimlociḥ*—Nimloci; *kiṅkaṇaḥ*—Kiṅkaṇa; *dhṛṣṭiḥ*—Dhṛṣṭi; *eva*—indeed; *ca*—also; *ekasyām*—born from one wife; *ātmajāḥ*—sons; *patnyām*—by a wife; *anyasyām*—another; *ca*—also; *trayaḥ*—three; *sutāḥ*—sons; *śatājit*—Śatājit; *ca*—also; *sahasrājit*—Sahasrājit; *ayutājit*—Ayutājit; *iti*—thus; *prabho*—O King.

TRANSLATION

The son of Anu was Puruhotra, the son of Puruhotra was Ayu, and the son of Ayu was Sātvata. O great Āryan King, Sātvata had seven sons, named Bhajamāna, Bhaji, Divya, Vṛṣṇi, Devāvṛdha, Andhaka and Mahābhoja. From Bhajamāna by one wife came three sons—Nimloci, Kiṅkaṇa and Dhṛṣṭi. And from his other wife came three other sons—Śatājit, Sahasrājit and Ayutājit.

9.24.9

babhrur devāvṛdha-sutas
tayoḥ ślokau paṭhanty amū
yathaiva śṛṇumo dūrāt
sampaśyāmas tathāntikāt

SYNONYMS

babhruḥ—Babhru; *devāvṛdha*—of Devāvṛdha; *sutaḥ*—the son; *tayoḥ*—of them; *ślokau*—two verses; *paṭhanti*—all the members of the old generation recite; *amū*—those; *yathā*—as; *eva*—indeed; *śṛṇumaḥ*—we have heard; *dūrāt*—from a distance; *sampaśyāmaḥ*—are actually seeing; *tathā*—similarly; *antikāt*—presently also.

TRANSLATION

The son of Devāvṛdha was Babhru. Concerning Devāvṛdha and Babhru there are two famous songs of

prayer, which were sung by our predecessors and which we have heard from a distance. Even now I hear the same prayers about their qualities [because that which was heard before is still sung continuously].

9.24.10-11

babhruḥ śreṣṭho manuṣyāṇāṁ
devair devāvṛdhaḥ samaḥ
puruṣāḥ pañca-ṣaṣṭiś ca
ṣaṭ-sahasrāṇi cāṣṭa ca

ye 'mṛtatvam anuprāptā
babhror devāvṛdhād api
mahābhojo 'tidharmātmā
bhojā āsaṁs tad-anvaye

SYNONYMS

babhruḥ—King Babhru; *śreṣṭhaḥ*—the best of all kings; *manuṣyāṇām*—of all human beings; *devaiḥ*—with the demigods; *devāvṛdhaḥ*—King Devāvṛdha; *samaḥ*—equally situated; *puruṣāḥ*—persons; *pañca-ṣaṣṭiḥ*—sixty-five; *ca*—also; *ṣaṭ-sahasrāṇi*—six thousand; *ca*—also; *aṣṭa*—eight thousand; *ca*—also; *ye*—all of them who; *amṛtatvam*—liberation from material bondage; *anuprāptāḥ*—achieved; *babhroḥ*—because of association with Babhru; *devāvṛdhāt*—and because of association with Devāvṛdha; *api*—indeed; *mahābhojaḥ*—King Mahābhoja; *ati-dharma-ātmā*—

exceedingly religious; *bhojāḥ*—the kings known as Bhoja; *āsan*—existed; *tat-anvaye*—in the dynasty of him (Mahābhoja).

TRANSLATION

"It has been decided that among human beings Babhru is the best and that Devāvṛdha is equal to the demigods. Because of the association of Babhru and Devāvṛdha, all of their descendants, numbering 14,065, achieved liberation." In the dynasty of King Mahābhoja, who was exceedingly religious, there appeared the Bhoja kings.

9.24.12

vṛṣṇeḥ sumitraḥ putro 'bhūd
yudhājic ca parantapa
śinis tasyānamitraś ca
nighno 'bhūd anamitrataḥ

SYNONYMS

vṛṣṇeḥ—of Vṛṣṇi, the son of Sātvata; *sumitraḥ*—Sumitra; *putraḥ*—a son; *abhūt*—appeared; *yudhājit*—Yudhājit; *ca*—also; *param-tapa*—O king who can suppress enemies; *śiniḥ*—Śini; *tasya*—his; *anamitraḥ*—Anamitra; *ca*—and; *nighnaḥ*—Nighna; *abhūt*—appeared; *anamitrataḥ*—from Anamitra.

TRANSLATION

O King, Mahārāja Parīkṣit, who can suppress your enemies, the sons of Vṛṣṇi were Sumitra and Yudhājit. From Yudhājit came Śini and Anamitra, and from Anamitra came a son named Nighna.

9.24.13

> *satrājitaḥ prasenaś ca*
> *nighnasyāthāsatuḥ sutau*
> *anamitra-suto yo 'nyaḥ*
> *śinis tasya ca satyakaḥ*

SYNONYMS

satrājitaḥ—Satrājita; *prasenaḥ ca*—Prasena also; *nighnasya*—the sons of Nighna; *atha*—thus; *asatuḥ*—existed; *sutau*—two sons; *anamitra-sutaḥ*—the son of Anamitra; *yaḥ*—one who; *anyaḥ*—another; *śiniḥ*—Śini; *tasya*—his; *ca*—also; *satyakaḥ*—the son named Satyaka.

TRANSLATION

The two sons of Nighna were Satrājita and Prasena. Another son of Anamitra was another Śini, and his son was Satyaka.

9.24.14

yuyudhānaḥ sātyakir vai
jayas tasya kuṇis tataḥ
yugandharo 'namitrasya
vṛṣṇiḥ putro 'paras tataḥ

SYNONYMS

yuyudhānaḥ—Yuyudhāna; *sātyakiḥ*—the son of Satyaka; *vai*—indeed; *jayaḥ*—Jaya; *tasya*—of him (Yuyudhāna); *kuṇiḥ*—Kuṇi; *tataḥ*—from him (Jaya); *yugandharaḥ*—Yugandhara; *anamitrasya*—a son of Anamitra; *vṛṣṇiḥ*—Vṛṣṇi; *putraḥ*—a son; *aparaḥ*—other; *tataḥ*—from him.

TRANSLATION

The son of Satyaka was Yuyudhāna, whose son was Jaya. From Jaya came a son named Kuṇi and from Kuṇi a son named Yugandhara. Another son of Anamitra was Vṛṣṇi.

9.24.15

śvaphalkaś citrarathaś ca
gāndinyāṁ ca śvaphalkataḥ
akrūra-pramukhā āsan
putrā dvādaśa viśrutāḥ

SYNONYMS

śvaphalkaḥ—Śvaphalka; *citrarathaḥ ca*—and Citraratha; *gāndinyām*—through the wife named Gāndinī; *ca*—and; *śvaphalkataḥ*—from Śvaphalka; *akrūra*—Akrūra; *pramukhāḥ*—headed by; *āsan*—there were; *putrāḥ*—sons; *dvādaśa*—twelve; *viśrutāḥ*—most celebrated.

TRANSLATION

From Vṛṣṇi came the sons named Śvaphalka and Citraratha. From Śvaphalka by his wife Gāndinī came Akrūra. Akrūra was the eldest, but there were twelve other sons, all of whom were most celebrated.

9.24.16-18

āsaṅgaḥ sārameyaś ca
mṛduro mṛduvid giriḥ
dharmavṛddhaḥ sukarmā ca
kṣetropekṣo 'rimardanaḥ

śatrughno gandhamādaś ca
pratibāhuś ca dvādaśa
teṣāṁ svasā sucārākhyā
dvāv akrūra-sutāv api

devavān upadevaś ca
tathā citrarathātmajāḥ
pṛthur vidūrathādyāś ca
bahavo vṛṣṇi-nandanāḥ

SYNONYMS

āsaṅgaḥ—Āsaṅga; *sārameyaḥ*—Sārameya; *ca*—also; *mṛduraḥ*—Mṛdura; *mṛduvit*—Mṛduvit; *giriḥ*—Giri; *dharmavṛddhaḥ*—Dharmavṛddha; *sukarmā*—Sukarmā; *ca*—also; *kṣetropekṣaḥ*—Kṣetropekṣa; *arimardanaḥ*—Arimardana; *śatrughnaḥ*—Śatrughna; *gandhamādaḥ*—Gandhamāda; *ca*—and; *pratibāhuḥ*—Pratibāhu; *ca*—and; *dvādaśa*—twelve; *teṣām*—of them; *svasā*—sister; *sucārā*—Sucārā; *ākhyā*—well known; *dvau*—two; *akrūra*—of Akrūra; *sutau*—sons; *api*—also; *devavān*—Devavān; *upadevaḥ ca*—and Upadeva; *tathā*—thereafter; *citraratha-ātmajāḥ*—the sons of Citraratha; *pṛthuḥ vidūratha*—Pṛthu and Vidūratha; *ādyāḥ*—beginning with; *ca*—also; *bahavaḥ*—many; *vṛṣṇi-nandanāḥ*—the sons of Vṛṣṇi.

TRANSLATION

The names of these twelve were Āsaṅga, Sārameya, Mṛdura, Mṛduvit, Giri, Dharmavṛddha, Sukarmā, Kṣetropekṣa, Arimardana, Śatrughna, Gandhamāda and Pratibāhu. These brothers also had a sister named Sucārā. From Akrūra came two sons, named Devavān and Upadeva. Citraratha had many sons, headed by

Pṛthu and Vidūratha, all of whom were known as belonging to the dynasty of Vṛṣṇi.

9.24.19

kukuro bhajamānaś ca
śuciḥ kambalabarhiṣaḥ
kukurasya suto vahnir
vilomā tanayas tataḥ

SYNONYMS

kukuraḥ—Kukura; *bhajamānaḥ*—Bhajamāna; *ca*—also; *śuciḥ*—Śuci; *kambalabarhiṣaḥ*—Kambalabarhiṣa; *kukurasya*—of Kukura; *sutaḥ*—a son; *vahniḥ*—Vahni; *vilomā*—Vilomā; *tanayaḥ*—son; *tataḥ*—from him (Vahni).

TRANSLATION

Kukura, Bhajamāna, Śuci and Kambalabarhiṣa were the four sons of Andhaka. The son of Kukura was Vahni, and his son was Vilomā.

9.24.20

kapotaromā tasyānuḥ
sakhā yasya ca tumburuḥ

andhakād dundubhis tasmād
avidyotaḥ punarvasuḥ

SYNONYMS

kapotaromā—Kapotaromā; *tasya*—his (son); *anuḥ*—Anu; *sakhā*—friend; *yasya*—whose; *ca*—also; *tumburuḥ*—Tumburu; *andhakāt*—of Andhaka, the son of Anu; *dundubhiḥ*—a son named Dundubhi; *tasmāt*—from him (Dundubhi); *avidyotaḥ*—a son named Avidyota; *punarvasuḥ*—a son named Punarvasu.

TRANSLATION

The son of Vilomā was Kapotaromā, and his son was Anu, whose friend was Tumburu. From Anu came Andhaka; from Andhaka, Dundubhi; and from Dundubhi, Avidyota. From Avidyota came a son named Punarvasu.

9.24.21-23

tasyāhukaś cāhukī ca
kanyā caivāhukātmajau
devakaś cograsenaś ca
catvāro devakātmajāḥ

devavān upadevaś ca
sudevo devavardhanaḥ

teṣāṁ svasāraḥ saptāsan
dhṛtadevādayo nṛpa

śāntidevopadevā ca
śrīdevā devarakṣitā
sahadevā devakī ca
vasudeva uvāha tāḥ

SYNONYMS

tasya—from him (Punarvasu); *āhukaḥ*—Āhuka; *ca*—and; *āhukī*—Āhukī; *ca*—also; *kanyā*—a daughter; *ca*—also; *eva*—indeed; *āhuka*—of Āhuka; *ātmajau*—two sons; *devakaḥ*—Devaka; *ca*—and; *ugrasenaḥ*—Ugrasena; *ca*—also; *catvāraḥ*—four; *devaka-ātmajāḥ*—sons of Devaka; *devavān*—Devavān; *upadevaḥ*—Upadeva; *ca*—and; *sudevaḥ*—Sudeva; *devavardhanaḥ*—Devavardhana; *teṣām*—of all of them; *svasāraḥ*—sisters; *sapta*—seven; *āsan*—existed; *dhṛtadevā-ādayaḥ*—headed by Dhṛtadevā; *nṛpa*—O King (Mahārāja Parīkṣit); *śāntidevā*—Śāntidevā; *upadevā*—Upadevā; *ca*—also; *śrīdevā*—Śrīdevā; *devarakṣitā*—Devarakṣitā; *sahadevā*—Sahadevā; *devakī*—Devakī; *ca*—and; *vasudevaḥ*—Śrī Vasudeva, the father of Kṛṣṇa; *uvāha*—married; *tāḥ*—them.

TRANSLATION

Punarvasu had a son and a daughter, named Āhuka and Āhukī respectively, and Āhuka had two sons, named Devaka and Ugrasena. Devaka had four sons, named Devavān, Upadeva, Sudeva and Devavardhana, and he

also had seven daughters, named Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā, Devakī and Dhṛtadevā. Dhṛtadevā was the eldest. Vasudeva, the father of Kṛṣṇa, married all these sisters.

9.24.24

kaṁsaḥ sunāmā nyagrodhaḥ
kaṅkaḥ śaṅkuḥ suhūs tathā
rāṣṭrapālo 'tha dhṛṣṭiś ca
tuṣṭimān augrasenayaḥ

SYNONYMS

kaṁsaḥ—Kaṁsa; *sunāmā*—Sunāmā; *nyagrodhaḥ*—Nyagrodha; *kaṅkaḥ*—Kaṅka; *śaṅkuḥ*—Śaṅku; *suhūḥ*—Suhū; *tathā*—as well as; *rāṣṭrapālaḥ*—Rāṣṭrapāla; *atha*—thereafter; *dhṛṣṭiḥ*—Dhṛṣṭi; *ca*—also; *tuṣṭimān*—Tuṣṭimān; *augrasenayaḥ*—the sons of Ugrasena.

TRANSLATION

Kaṁsa, Sunāmā, Nyagrodha, Kaṅka, Śaṅku, Suhū, Rāṣṭrapāla, Dhṛṣṭi and Tuṣṭimān were the sons of Ugrasena.

9.24.25

kaṁsā kaṁsavatī kaṅkā
śūrabhū rāṣṭrapālikā

ugrasena-duhitaro
vasudevānuja-striyaḥ

SYNONYMS

kaṁsā—Kaṁsā; *kaṁsavatī*—Kaṁsavatī; *kaṅkā*—Kaṅkā; *śūrabhū*—Śūrabhū; *rāṣṭrapālikā*—Rāṣṭrapālikā; *ugrasena-duhitaraḥ*—the daughters of Ugrasena; *vasudeva-anuja*—of the younger brothers of Vasudeva; *striyaḥ*—the wives.

TRANSLATION

Kaṁsā, Kaṁsavatī, Kaṅkā, Śūrabhū and Rāṣṭrapālikā were the daughters of Ugrasena. They became the wives of Vasudeva's younger brothers.

9.24.26

śūro vidūrathād āsīd
bhajamānas tu tat-sutaḥ
śinis tasmāt svayaṁ bhojo
hṛdikas tat-suto mataḥ

SYNONYMS

śūraḥ—Śūra; *vidūrathāt*—from Vidūratha, the son of Citraratha; *āsīt*—was born; *bhajamānaḥ*—Bhajamāna; *tu*—and; *tat-sutaḥ*—the son of him (Śūra); *śiniḥ*—Śini; *tasmāt*—from him; *svayam*—

personally; *bhojaḥ*—the famous King Bhoja; *hṛdikaḥ*—Hṛdika; *tat-sutaḥ*—the son of him (Bhoja); *mataḥ*—is celebrated.

TRANSLATION

The son of Citraratha was Vidūratha, the son of Vidūratha was Śūra, and his son was Bhajamāna. The son of Bhajamāna was Śini, the son of Śini was Bhoja, and the son of Bhoja was Hṛdika.

9.24.27

devamīḍhaḥ śatadhanuḥ
kṛtavarmeti tat-sutāḥ
devamīḍhasya śūrasya
māriṣā nāma patny abhūt

SYNONYMS

devamīḍhaḥ—Devamīḍha; *śatadhanuḥ*—Śatadhanu; *kṛtavarmā*—Kṛtavarmā; *iti*—thus; *tat-sutāḥ*—the sons of him (Hṛdika); *devamīḍhasya*—of Devamīḍha; *śūrasya*—of Śūra; *māriṣā*—Māriṣā; *nāma*—named; *patnī*—wife; *abhūt*—there was.

TRANSLATION

The three sons of Hṛdika were Devamīḍha, Śatadhanu and Kṛtavarmā. The son of Devamīḍha was Śūra, whose wife was named Māriṣā.

9.24.28-31

tasyāṁ sa janayām āsa
daśa putrān akalmaṣān
vasudevaṁ devabhāgaṁ
devaśravasam ānakam

sṛñjayaṁ śyāmakaṁ kaṅkaṁ
śamīkaṁ vatsakaṁ vṛkam
deva-dundubhayo nedur
ānakā yasya janmani

vasudevaṁ hareḥ sthānaṁ
vadanty ānakadundubhim
pṛthā ca śrutadevā ca
śrutakīrtiḥ śrutaśravāḥ

rājādhidevī caiteṣāṁ
bhaginyaḥ pañca kanyakāḥ
kunteḥ sakhyuḥ pitā śūro
hy aputrasya pṛthām adāt

SYNONYMS

tasyām—in her (Māriṣā); *saḥ*—he (Śūra); *janayām āsa*—begot; *daśa*—ten; *putrān*—sons; *akalmaṣān*—spotless; *vasudevam*—Vasudeva; *devabhāgam*—Devabhāga; *devaśravasam*—Devaśravā;

ānakam—Ānaka; *sṛñjayam*—Sṛñjaya; *śyāmakam*—Śyāmaka; *kaṅkam*—Kaṅkā; *śamīkam*—Śamīka; *vatsakam*—Vatsaka; *vṛkam*—Vṛka; *deva-dundubhayaḥ*—kettledrums sounded by the demigods; *neduḥ*—were beaten; *ānakāḥ*—a kind of kettledrum; *yasya*—whose; *janmani*—at the time of birth; *vasudevam*—unto Vasudeva; *hareḥ*—of the Supreme Personality of Godhead; *sthānam*—that place; *vadanti*—they call; *ānakadundubhim*—Ānakadundubhi; *pṛthā*—Pṛthā; *ca*—and; *śrutadevā*—Śrutadevā; *ca*—also; *śrutakīrtiḥ*—Śrutakīrti; *śrutaśravāḥ*—Śrutaśravā; *rājādhidevī*—Rājādhidevī; *ca*—also; *eteṣām*—of all these; *bhaginyaḥ*—sisters; *pañca*—five; *kanyakāḥ*—daughters (of Śūra); *kunteḥ*—of Kunti; *sakhyuḥ*—a friend; *pitā*—father; *śūraḥ*—Śūra; *hi*—indeed; *aputrasya*—(of Kunti) who was sonless; *pṛthām*—Pṛthā; *adāt*—delivered.

TRANSLATION

Through Māriṣā, King Śūra begot Vasudeva, Devabhāga, Devaśravā, Ānaka, Sṛñjaya, Śyāmaka, Kaṅka, Śamīka, Vatsaka and Vṛka. These ten sons were spotlessly pious personalities. When Vasudeva was born, the demigods from the heavenly kingdom sounded kettledrums. Therefore Vasudeva, who provided the proper place for the appearance of the Supreme Personality of Godhead, Kṛṣṇa, was also known as Ānakadundubhi. The five daughters of King Śūra, named Pṛthā, Śrutadevā, Śrutakīrti, Śrutaśravā and Rājādhidevī, were Vasudeva's sisters. Śūra gave

Pṛthā to his friend Kunti, who had no issue, and therefore another name of Pṛthā was Kuntī.

9.24.32

sāpa durvāsaso vidyāṁ
deva-hūtīṁ pratoṣitāt
tasyā vīrya-parīkṣārtham
ājuhāva raviṁ śuciḥ

SYNONYMS

sā—she (Kuntī, or Pṛthā); *āpa*—achieved; *durvāsasaḥ*—from the great sage Durvāsā; *vidyām*—mystic power; *deva-hūtīm*—calling any demigod; *pratoṣitāt*—who was satisfied; *tasyāḥ*—with that (particular mystic power); *vīrya*—potency; *parīkṣa-artham*—just to examine; *ājuhāva*—called for; *ravim*—the sun-god; *śuciḥ*—the pious (Pṛthā).

TRANSLATION

Once when Durvāsā was a guest at the house of Pṛthā's father, Kunti, Pṛthā satisfied Durvāsā by rendering service. Therefore she received a mystic power by which she could call any demigod. To examine the potency of this mystic power, the pious Kuntī immediately called for the sun-god.

9.24.33

tadaivopāgataṁ devaṁ
vīkṣya vismita-mānasā
pratyayārthaṁ prayuktā me
yāhi deva kṣamasva me

SYNONYMS

tadā—at that time; *eva*—indeed; *upāgatam*—appeared (before her); *devam*—the sun-god; *vīkṣya*—seeing; *vismita-mānasā*—very much surprised; *pratyaya-artham*—just to see the potency of the mystic power; *prayuktā*—I have used it; *me*—me; *yāhi*—please return; *deva*—O demigod; *kṣamasva*—forgive; *me*—me.

TRANSLATION

As soon as Kuntī called for the demigod of the sun, he immediately appeared before her, and she was very much surprised. She told the sun-god, "I was simply examining the effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me."

9.24.34

amoghaṁ deva-sandarśam
ādadhe tvayi cātmajam

yonir yathā na duṣyeta
kartāhaṁ te sumadhyame

SYNONYMS

amogham—without failure; *deva-sandarśam*—meeting with the demigods; *ādadhe*—I shall give (my semen); *tvayi*—unto you; *ca*—also; *ātmajam*—a son; *yoniḥ*—the source of birth; *yathā*—as; *na*—not; *duṣyeta*—becomes polluted; *kartā*—shall arrange; *aham*—I; *te*—unto you; *sumadhyame*—O beautiful girl.

TRANSLATION

The sun-god said: O beautiful Pṛthā, your meeting with the demigods cannot be fruitless. Therefore, let me place my seed in your womb so that you may bear a son. I shall arrange to keep your virginity intact, since you are still an unmarried girl.

PURPORT

According to Vedic civilization, if a girl gives birth to a child before she is married, no one will marry her. Therefore although the sun-god, after appearing before Pṛthā, wanted to give her a child, Pṛthā hesitated because she was still unmarried. To keep her virginity undisturbed, the sun-god arranged to give her a child that came from her ear, and therefore the child was known as Karṇa. The custom is that a girl should be married *akṣata-yoni,* that is, with her virginity undisturbed. A girl should never bear a child before her marriage.

9.24.35

iti tasyāṁ sa ādhāya
garbhaṁ sūryo divaṁ gataḥ
sadyaḥ kumāraḥ sañjajñe
dvitīya iva bhāskaraḥ

SYNONYMS

iti—in this way; *tasyām*—unto her (Pṛthā); *saḥ*—he (the sun-god); *ādhāya*—discharging semen; *garbham*—pregnancy; *sūryaḥ*—the sun-god; *divam*—in the celestial planets; *gataḥ*—returned; *sadyaḥ*—immediately; *kumāraḥ*—a child; *sañjajñe*—was born; *dvitīyaḥ*—second; *iva*—like; *bhāskaraḥ*—the sun-god.

TRANSLATION

After saying this, the sun-god discharged his semen into the womb of Pṛthā and then returned to the celestial kingdom. Immediately thereafter, from Kuntī a child was born, who was like a second sun-god.

9.24.36

taṁ sātyajan nadī-toye
kṛcchrāl lokasya bibhyatī
prapitāmahas tām uvāha
pāṇḍur vai satya-vikramaḥ

SYNONYMS

tam—that child; *sā*—she (Kuntī); *atyajat*—gave up; *nadī-toye*—in the water of the river; *kṛcchrāt*—with great repentance; *lokasya*—of the people in general; *bibhyatī*—fearing; *prapitāmahaḥ*—(your) great-grandfather; *tām*—her (Kuntī); *uvāha*—married; *pāṇḍuḥ*—the king known as Pāṇḍu; *vai*—indeed; *satya-vikramaḥ*—very pious and chivalrous.

TRANSLATION

Because Kuntī feared people's criticisms, with great difficulty she had to give up her affection for her child. Unwillingly, she packed the child in a basket and let it float down the waters of the river. O Mahārāja Parīkṣit, your great-grandfather the pious and chivalrous King Pāṇḍu later married Kuntī.

9.24.37

> *śrutadevāṁ tu kārūṣo*
> *vṛddhaśarmā samagrahīt*
> *yasyām abhūd dantavakra*
> *ṛṣi-śapto diteḥ sutaḥ*

SYNONYMS

śrutadevām—unto Śrutadevā, a sister of Kuntī's; *tu*—but; *kārūṣaḥ*—the King of Karūṣa; *vṛddhaśarmā*—Vṛddhaśarmā; *samagrahīt*—

married; *yasyām*—through whom; *abhūt*—was born; *dantavakraḥ*—Dantavakra; *ṛṣi-śaptaḥ*—was formerly cursed by the sages Sanaka and Sanātana; *diteḥ*—of Diti; *sutaḥ*—son.

TRANSLATION

Vṛddhaśarmā, the King of Karūṣa, married Kuntī's sister Śrutadevā, and from her womb Dantavakra was born. Having been cursed by the sages headed by Sanaka, Dantavakra had formerly been born as the son of Diti named Hiraṇyākṣa.

9.24.38

kaikeyo dhṛṣṭaketuś ca
śrutakīrtim avindata
santardanādayas tasyāṁ
pañcāsan kaikayāḥ sutāḥ

SYNONYMS

kaikeyaḥ—the King of Kekaya; *dhṛṣṭaketuḥ*—Dhṛṣṭaketu; *ca*—also; *śrutakīrtim*—a sister of Kuntī's named Śrutakīrti; *avindata*—married; *santardana-ādayaḥ*—headed by Santardana; *tasyām*—through her (Śrutakīrti); *pañca*—five; *āsan*—there were; *kaikayāḥ*—the sons of the King of Kekaya; *sutāḥ*—sons.

TRANSLATION

King Dhṛṣṭaketu, the King of Kekaya, married Śrutakīrti, another sister of Kuntī's. Śrutakīrti had five sons, headed by Santardana.

9.24.39

rājādhidevyām āvantyau
jayaseno 'janiṣṭa ha
damaghoṣaś cedi-rājaḥ
śrutaśravasam agrahīt

SYNONYMS

rājādhidevyām—through Rājādhidevī, another sister of Kuntī's; *āvantyau*—the sons (named Vinda and Anuvinda); *jayasenaḥ*—King Jayasena; *ajaniṣṭa*—gave birth to; *ha*—in the past; *damaghoṣaḥ*—Damaghoṣa; *cedi-rājaḥ*—the king of the state of Cedi; *śrutaśravasam*—Śrutaśravā, another sister; *agrahīt*—married.

TRANSLATION

Through the womb of Rājādhidevī, another sister of Kuntī's, Jayasena begot two sons, named Vinda and Anuvinda. Similarly, the king of the Cedi state married Śrutaśravā. This king's name was Damaghoṣa.

9.24.40

śiśupālaḥ sutas tasyāḥ
kathitas tasya sambhavaḥ
devabhāgasya kaṁsāyāṁ
citraketu-bṛhadbalau

SYNONYMS

śiśupālaḥ—Śiśupāla; *sutaḥ*—the son; *tasyāḥ*—of her (Śrutaśravā); *kathitaḥ*—already described (in the Seventh Canto); *tasya*—his; *sambhavaḥ*—birth; *devabhāgasya*—from Devabhāga, a brother of Vasudeva's; *kaṁsāyām*—in the womb of Kaṁsā, his wife; *citraketu*—Citraketu; *bṛhadbalau*—and Bṛhadbala.

TRANSLATION

The son of Śrutaśravā was Śiśupāla, whose birth has already been described [in the Seventh Canto of Śrīmad-Bhāgavatam]. Vasudeva's brother named Devabhāga had two sons born of his wife, Kaṁsā. These two sons were Citraketu and Bṛhadbala.

9.24.41

kaṁsavatyāṁ devaśravasaḥ
suvīra iṣumāṁs tathā

bakaḥ kaṅkāt tu kaṅkāyāṁ
satyajit purujit tathā

SYNONYMS

kaṁsavatyām—in the womb of Kaṁsavatī; *devaśravasaḥ*—from Devaśravā, a brother of Vasudeva's; *suvīraḥ*—Suvīra; *iṣumān*—Iṣumān; *tathā*—as well as; *bakaḥ*—Baka; *kaṅkāt*—from Kaṅka; *tu*—indeed; *kaṅkāyām*—in his wife, named Kaṅkā; *satyajit*—Satyajit; *purujit*—Purujit; *tathā*—as well as.

TRANSLATION

Vasudeva's brother named Devaśravā married Kaṁsavatī, by whom he begot two sons, named Suvīra and Iṣumān. Kaṅka, by his wife Kaṅkā, begot three sons, named Baka, Satyajit and Purujit.

9.24.42

sṛñjayo rāṣṭrapālyāṁ ca
vṛṣa-durmarṣaṇādikān
harikeśa-hiraṇyākṣau
śūrabhūmyāṁ ca śyāmakaḥ

SYNONYMS

sṛñjayaḥ—Sṛñjaya; *rāṣṭrapālyām*—through his wife, Rāṣṭrapālikā; *ca*—and; *vṛṣa-durmarṣaṇa-ādikān*—begot sons headed by Vṛṣa and

Durmarṣaṇa; *harikeśa*—Harikeśa; *hiraṇyākṣau*—and Hiraṇyākṣa; *śūrabhūmyām*—in the womb of Śūrabhūmi; *ca*—and; *śyāmakaḥ*—King Śyāmaka.

TRANSLATION

King Sṛñjaya, by his wife, Rāṣṭrapālikā, begot sons headed by Vṛṣa and Durmarṣaṇa. King Śyāmaka, by his wife, Śūrabhūmi, begot two sons, named Harikeśa and Hiraṇyākṣa.

9.24.43

miśrakeśyām apsarasi
vṛkādīn vatsakas tathā
takṣa-puṣkara-śālādīn
durvākṣyāṁ vṛka ādadhe

SYNONYMS

miśrakeśyām—in the womb of Miśrakeśī; *apsarasi*—who belonged to the Apsarā group; *vṛka-ādīn*—Vṛka and other sons; *vatsakaḥ*—Vatsaka; *tathā*—as well; *takṣa-puṣkara-śāla-ādīn*—sons headed by Takṣa, Puṣkara and Śāla; *durvākṣyām*—in the womb of his wife, Durvākṣī; *vṛkaḥ*—Vṛka; *ādadhe*—begot.

TRANSLATION

Thereafter, King Vatsaka, by the womb of his wife, Miśrakeśī, who was an Apsarā, begot sons headed by

Vṛka. Vṛka, by his wife, Durvākṣī, begot Takṣa, Puṣkara, Śāla and so on.

9.24.44

sumitrārjunapālādīn
samīkāt tu sudāmanī
ānakaḥ karṇikāyāṁ vai
ṛtadhāmā-jayāv api

SYNONYMS

sumitra—Sumitra; *arjunapāla*—Arjunapāla; *ādīn*—headed by; *samīkāt*—from King Śamīka; *tu*—indeed; *sudāmanī*—in the womb of Sudāmanī, his wife; *ānakaḥ*—King Ānaka; *karṇikāyām*—in the womb of his wife Karṇikā; *vai*—indeed; *ṛtadhāmā*—Ṛtadhāmā; *jayau*—and Jaya; *api*—indeed.

TRANSLATION

From Śamīka, by the womb of his wife, Sudāmanī, came Sumitra, Arjunapāla and other sons. King Ānaka, by his wife, Karṇikā, begot two sons, namely Ṛtadhāmā and Jaya.

9.24.45

pauravī rohiṇī bhadrā
madirā rocanā ilā

devakī-pramukhāś cāsan
patnya ānakadundubheḥ

SYNONYMS

pauravī—Pauravī; *rohiṇī*—Rohiṇī; *bhadrā*—Bhadrā; *madirā*—Madirā; *rocanā*—Rocanā; *ilā*—Ilā; *devakī*—Devakī; *pramukhāḥ*—headed by; *ca*—and; *āsan*—existed; *patnyaḥ*—wives; *ānakadundubheḥ*—of Vasudeva, who was known as Ānakadundubhi.

TRANSLATION

Devakī, Pauravī, Rohiṇī, Bhadrā, Madirā, Rocanā, Ilā and others were all wives of Ānakadundubhi [Vasudeva]. Among them all, Devakī was the chief.

9.24.46

balaṁ gadaṁ sāraṇaṁ ca
durmadaṁ vipulaṁ dhruvam
vasudevas tu rohiṇyāṁ
kṛtādīn udapādayat

SYNONYMS

balam—Bala; *gadam*—Gada; *sāraṇam*—Sāraṇa; *ca*—also; *durmadam*—Durmada; *vipulam*—Vipula; *dhruvam*—Dhruva; *vasudevaḥ*—Vasudeva (the father of Kṛṣṇa); *tu*—indeed; *rohiṇyām*

—in the wife named Rohiṇī; *kṛta-ādīn*—the sons headed by Kṛta; *udapādayat*—begot.

TRANSLATION

Vasudeva, by the womb of his wife Rohiṇī, begot sons such as Bala, Gada, Sāraṇa, Durmada, Vipula, Dhruva, Kṛta and others.

9.24.47-48

subhadro bhadrabāhuś ca
durmado bhadra eva ca
pauravyās tanayā hy ete
bhūtādyā dvādaśābhavan

nandopananda-kṛtaka-
śūrādyā madirātmajāḥ
kauśalyā keśinaṁ tv ekam
asūta kula-nandanam

SYNONYMS

subhadraḥ—Subhadra; *bhadrabāhuḥ*—Bhadrabāhu; *ca*—and; *durmadaḥ*—Durmada; *bhadraḥ*—Bhadra; *eva*—indeed; *ca*—also; *pauravyāḥ*—of the wife named Pauravī; *tanayāḥ*—sons; *hi*—indeed; *ete*—all of them; *bhūta-ādyāḥ*—headed by Bhūta; *dvādaśa*—twelve; *abhavan*—were born; *nanda-upananda-kṛtaka-śūra-ādyāḥ*—Nanda, Upananda, Kṛtaka, Śūra and others; *madirā-ātmajāḥ*—the

sons of Madirā; *kauśalyā*—Kauśalyā; *keśinam*—a son named Keśī; *tu ekam*—only one; *asūta*—gave birth to; *kula-nandanam*—a son.

TRANSLATION

From the womb of Pauravī came twelve sons, including Bhūta, Subhadra, Bhadrabāhu, Durmada and Bhadra. Nanda, Upananda, Kṛtaka, Śūra and others were born from the womb of Madirā. Bhadrā [Kauśalyā] gave birth to only one son, named Keśī.

9.24.49

rocanāyām ato jātā
hasta-hemāṅgadādayaḥ
ilāyām uruvalkādīn
yadu-mukhyān ajījanat

SYNONYMS

rocanāyām—in another wife, whose name was Rocanā; *ataḥ*—thereafter; *jātāḥ*—were born; *hasta*—Hasta; *hemāṅgada*—Hemāṅgada; *ādayaḥ*—and others; *ilāyām*—in another wife, named Ilā; *uruvalka-ādīn*—sons headed by Uruvalka; *yadu-mukhyān*—principal personalities in the Yadu dynasty; *ajījanat*—he begot.

TRANSLATION

Vasudeva, by another of his wives, whose name was Rocanā, begot Hasta, Hemāṅgada and other sons. And

by his wife named Ilā he begot sons headed by Uruvalka, all of whom were chief personalities in the dynasty of Yadu.

9.24.50

vipṛṣṭho dhṛtadevāyām
eka ānakadundubheḥ
śāntidevātmajā rājan
praśama-prasitādayaḥ

SYNONYMS

vipṛṣṭhaḥ—Vipṛṣṭha; *dhṛtadevāyām*—in the womb of the wife named Dhṛtadevā; *ekaḥ*—one son; *ānakadundubheḥ*—of Ānakadundubhi, Vasudeva; *śāntidevā-ātmajāḥ*—the sons of another wife, named Śāntidevā; *rājan*—O Mahārāja Parīkṣit; *praśama-prasita-ādayaḥ*—Praśama, Prasita and other sons.

TRANSLATION

From the womb of Dhṛtadevā, one of the wives of Ānakadundubhi [Vasudeva], came a son named Vipṛṣṭha. The sons of Śāntidevā, another wife of Vasudeva, were Praśama, Prasita and others.

9.24.51

rājanya-kalpa-varṣādyā
upadevā-sutā daśa
vasu-haṁsa-suvaṁśādyāḥ
śrīdevāyās tu ṣaṭ sutāḥ

SYNONYMS

rājanya—Rājanya; *kalpa*—Kalpa; *varṣa-ādyāḥ*—Varṣa and others; *upadevā-sutāḥ*—sons of Upadevā, another wife of Vasudeva's; *daśa*—ten; *vasu*—Vasu; *haṁsa*—Haṁsa; *suvaṁśa*—Suvaṁśa; *ādyāḥ*—and others; *śrīdevāyāḥ*—born of another wife, named Śrīdevā; *tu*—but; *ṣaṭ*—six; *sutāḥ*—sons.

TRANSLATION

Vasudeva also had a wife named Upadevā, from whom came ten sons, headed by Rājanya, Kalpa and Varṣa. From Śrīdevā, another wife, came six sons, such as Vasu, Haṁsa and Suvaṁśa.

9.24.52

devarakṣitayā labdhā
nava cātra gadādayaḥ
vasudevaḥ sutān aṣṭāv
ādadhe sahadevayā

SYNONYMS

devarakṣitayā—by the wife named Devarakṣitā; *labdhāḥ*—achieved; *nava*—nine; *ca*—also; *atra*—here; *gadā-ādayaḥ*—sons headed by Gadā; *vasudevaḥ*—Śrīla Vasudeva; *sutān*—sons; *aṣṭau*—eight; *ādadhe*—begot; *sahadevayā*—in the wife named Sahadevā.

TRANSLATION

By the semen of Vasudeva in the womb of Devarakṣitā, nine sons were born, headed by Gadā. Vasudeva, who was religion personified, also had a wife named Sahadevā, by whose womb he begot eight sons, headed by Śruta and Pravara.

9.24.53-55

pravara-śruta-mukhyāṁś ca
sākṣād dharmo vasūn iva
vasudevas tu devakyām
aṣṭa putrān ajījanat

kīrtimantaṁ suṣeṇaṁ ca
bhadrasenam udāra-dhīḥ
ṛjuṁ sammardanaṁ bhadraṁ
saṅkarṣaṇam ahīśvaram

aṣṭamas tu tayor āsīt
svayam eva hariḥ kila

subhadrā ca mahābhāgā
tava rājan pitāmahī

SYNONYMS

pravara—Pravara (in some readings, Pauvara); *śruta*—Śruta; *mukhyān*—headed by; *ca*—and; *sākṣāt*—directly; *dharmaḥ*—religion personified; *vasūn iva*—exactly like the chief Vasus in the heavenly planets; *vasudevaḥ*—Śrīla Vasudeva, the father of Kṛṣṇa; *tu*—indeed; *devakyām*—in the womb of Devakī; *aṣṭa*—eight; *putrān*—sons; *ajījanat*—begot; *kīrtimantam*—Kīrtimān; *suṣeṇam ca*—and Suṣeṇa; *bhadrasenam*—Bhadrasena; *udāra-dhīḥ*—all fully qualified; *ṛjum*—Ṛju; *sammardanam*—Sammardana; *bhadram*—Bhadra; *saṅkarṣaṇam*—Saṅkarṣaṇa; *ahi-īśvaram*—the supreme controller and serpent incarnation; *aṣṭamaḥ*—the eighth one; *tu*—but; *tayoḥ*—of both (Devakī and Vasudeva); *āsīt*—appeared; *svayam eva*—directly, personally; *hariḥ*—the Supreme Personality of Godhead; *kila*—what to speak of; *subhadrā*—a sister, Subhadrā; *ca*—and; *mahābhāgā*—highly fortunate; *tava*—your; *rājan*—O Mahārāja Parīkṣit; *pitāmahī*—grandmother.

TRANSLATION

The eight sons born of Sahadevā such as Pravara and Śruta, were exact incarnations of the eight Vasus in the heavenly planets. Vasudeva also begot eight highly qualified sons through the womb of Devakī. These included Kīrtimān, Suṣeṇa, Bhadrasena, Ṛju, Sammardana, Bhadra and Saṅkarṣaṇa, the controller

and serpent incarnation. The eighth son was the Supreme Personality of Godhead Himself—Kṛṣṇa. The highly fortunate Subhadrā, the one daughter, was your grandmother.

PURPORT

The fifty-fifth verse says, *svayam eva hariḥ kila,* indicating that Kṛṣṇa, the eighth son of Devakī, is the Supreme Personality of Godhead. Kṛṣṇa is not an incarnation. Although there is no difference between the Supreme Personality of Godhead Hari and His incarnation, Kṛṣṇa is the original Supreme Person, the complete Godhead. Incarnations exhibit only a certain percentage of the potencies of Godhead; the complete Godhead is Kṛṣṇa Himself, who appeared as the eighth son of Devakī.

9.24.56

> *yadā yadā hi dharmasya*
> *kṣayo vṛddhiś ca pāpmanaḥ*
> *tadā tu bhagavān īśa*
> *ātmānaṁ sṛjate hariḥ*

SYNONYMS

yadā—whenever; *yadā*—when ever; *hi*—indeed; *dharmasya*—of the principles of religion; *kṣayaḥ*—deterioration; *vṛddhiḥ*—increasing; *ca*—and; *pāpmanaḥ*—of sinful activities; *tadā*—at that time; *tu*—indeed; *bhagavān*—the Supreme Personality of Godhead; *īśaḥ*—the

supreme controller; *ātmānam*—personally; *sṛjate*—descends; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

Whenever the principles of religion deteriorate and the principles of irreligion increase, the supreme controller, the Personality of Godhead Śrī Hari, appears by His own will.

PURPORT

The principles by which an incarnation of the Supreme Personality of Godhead descends upon earth are explained in this verse. The same principles are also explained in *Bhagavad-gītā* (Bg. 4.7) by the Lord Himself:

> *yadā yadā hi dharmasya*
> *glānir bhavati bhārata*
> *abhyutthānam adharmasya*
> *tadātmānaṁ sṛjāmy aham*

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself."

In the present age, the Supreme Personality of Godhead has appeared as Śrī Caitanya Mahāprabhu to inaugurate the Hare Kṛṣṇa movement. At the present time, in Kali-yuga, people are extremely sinful and bad (*manda*). They have no idea of spiritual

life and are misusing the benefits of the human form to live like cats and dogs. Under these circumstances Śrī Caitanya Mahāprabhu has inaugurated the Hare Kṛṣṇa movement, which is not different from Kṛṣṇa, the Supreme Personality of Godhead. If one associates with this movement, he directly associates with the Supreme Personality of Godhead. People should take advantage of the chanting of the Hare Kṛṣṇa *mantra* and thus gain relief from all the problems created in this age of Kali.

9.24.57

> *na hy asya janmano hetuḥ*
> *karmaṇo vā mahīpate*
> *ātma-māyāṁ vineśasya*
> *parasya draṣṭur ātmanaḥ*

SYNONYMS

na—not; *hi*—indeed; *asya*—of Him (the Supreme Personality of Godhead); *janmanaḥ*—of the appearance, or taking birth; *hetuḥ*—there is any cause; *karmaṇaḥ*—or for acting; *vā*—either; *mahīpate*—O King (Mahārāja Parīkṣit); *ātma-māyām*—His supreme compassion for the fallen souls; *vinā*—without; *īśasya*—of the supreme controller; *parasya*—of the Personality of Godhead, who is beyond the material world; *draṣṭuḥ*—of the Supersoul, who witnesses everyone's activities; *ātmanaḥ*—of the Supersoul of everyone.

TRANSLATION

O King, Mahārāja Parīkṣit, but for the Lord's personal desire, there is no cause for His appearance, disappearance or activities. As the Supersoul, He knows everything. Consequently there is no cause that affects Him, not even the results of fruitive activities.

PURPORT

This verse points out the difference between the Supreme Personality of Godhead and an ordinary living being. An ordinary living being receives a particular type of body according to his past activities (*karmaṇā daiva-netreṇa jantur dehopapattaye* [[sb/3/31/1|[SB 3.31.1]]]). A living being is never independent and can never appear independently. Rather, one is forced to accept a body imposed upon him by *māyā* according to his past *karma*. As explained in *Bhagavad-gītā* (Bg. 18.61), *yantrārūḍhāni māyayā*. The body is a kind of machine created and offered to the living entity by the material energy under the direction of the Supreme Personality of Godhead. Therefore the living entity must accept a particular type of body awarded to him by *māyā,* the material energy, according to his *karma*. One cannot independently say, "Give me a body like this" or "Give me a body like that." One must accept whatever body is offered by the material energy. This is the position of the ordinary living being.

When Kṛṣṇa descends, however, He does so out of His merciful compassion for the fallen souls. As the Lord says in *Bhagavad-gītā* (Bg. 4.8):

> *paritrāṇāya sādhūnāṁ*
> *vināśāya ca duṣkṛtām*
> *dharma-saṁsthāpanārthāya*
> *sambhavāmi yuge yuge*

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." The Supreme Lord is not forced to appear. Indeed, no one can subject Him to force, for He is the Supreme Personality of Godhead. Everyone is under His control, and He is not under the control of anyone else. Foolish people who because of a poor fund of knowledge think that one can equal Kṛṣṇa or become Kṛṣṇa are condemned in every way. No one can equal or surpass Kṛṣṇa, who is therefore described as *asamaurdhva*. According to the *Viśva-kośa* dictionary, the word *māyā* is used in the sense of "false pride" and also in the sense of "compassion." For an ordinary living being, the body in which he appears is his punishment. As the Lord says in *Bhagavad-gītā* (Bg. 7.14), *daivī hy eṣā guṇa-mayī mama māyā duratyayā:* "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." But when Kṛṣṇa comes the word *māyā* refers to His compassion or mercy upon the devotees and fallen souls. By His potency, the Lord can deliver everyone, whether sinful or pious.

9.24.58

yan māyā-ceṣṭitaṁ puṁsaḥ
sthity-utpatty-apyayāya hi
anugrahas tan-nivṛtter
ātma-lābhāya ceṣyate

SYNONYMS

yat—whatever; *māyā-ceṣṭitam*—the laws of material nature enacted by the Supreme Personality of Godhead; *puṁsaḥ*—of the living entities; *sthiti*—duration of life; *utpatti*—birth; *apyayāya*—annihilation; *hi*—indeed; *anugrahaḥ*—compassion; *tat-nivṛtteḥ*—the creation and manifestation of cosmic energy to stop the repetition of birth and death; *ātma-lābhāya*—thus going home, back to Godhead; *ca*—indeed; *iṣyate*—for this purpose the creation is there.

TRANSLATION

The Supreme Personality of Godhead acts through His material energy in the creation, maintenance and annihilation of this cosmic manifestation just to deliver the living entity by His compassion and stop the living entity's birth, death and duration of materialistic life. Thus He enables the living being to return home, back to Godhead.

PURPORT

Materialistic men sometimes ask why God has created the material world for the suffering of the living entities. The material creation is certainly meant for the suffering of the conditioned souls, who are part of the Supreme Personality of Godhead, as confirmed by the Lord Himself in *Bhagavad-gītā* (Bg. 15.7):

> *mamaivāṁśo jīva-loke*
> *jīva-bhūtaḥ sanātanaḥ*
> *manaḥ ṣaṣṭhānīndriyāṇi*
> *prakṛti-sthāni karṣati*

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." All the living entities are part and parcel of the Supreme Personality of Godhead and are as good as the Lord qualitatively, but quantitatively there is a great difference between them, for the Lord is unlimited whereas the living entities are limited. Thus the Lord possesses unlimited potency for pleasure, and the living entities have a limited pleasure potency. *Ānandamayo 'bhyāsāt* (*Vedānta-sūtra* 1.1.12). Both the Lord and the living entity, being qualitatively spirit soul, have the tendency for peaceful enjoyment, but when the part of the Supreme Personality of Godhead unfortunately wants to enjoy independently, without Kṛṣṇa, he is put into the material world, where he begins his life as Brahmā and is gradually degraded to the status of an ant or a

worm in stool. This is called *manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati*. There is a great struggle for existence because the living entity conditioned by material nature is under nature's full control (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ* [[bg/3/27|[Bg. 3.27]]]). Because of his limited knowledge, however, the living entity thinks he is enjoying in this material world. *Manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati*. He is actually under the full control of material nature, but still he thinks himself independent (*ahaṅkāra-vimūḍhātmā kartāham iti manyate*). Even when he is elevated by speculative knowledge and tries to merge into the existence of Brahman, the same disease continues.

Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adhaḥ (SB 10.2.32). Even having attained that *paraṁ padam,* having merged into the impersonal Brahman, he falls again to the material world.

In this way, the conditioned soul undergoes a great struggle for existence in this material world, and therefore the Lord, out of compassion for him, appears in this world and instructs him. Thus the Lord says in *Bhagavad-gītā* (Bg. 4.7):

> *yadā yadā hi dharmasya*
> *glānir bhavati bhārata*
> *abhyutthānam adharmasya*
> *tadātmānaṁ sṛjāmy aham*

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." The real *dharma* is to surrender unto Kṛṣṇa, but the rebellious living entity, instead of surrendering to Kṛṣṇa, engages in *adharma,* in a struggle for existence to become like Kṛṣṇa. Therefore out of compassion Kṛṣṇa creates this material world to give the living entity a chance to understand his real position. *Bhagavad-gītā* and similar Vedic literatures are presented so that the living being may understand his relationship with Kṛṣṇa. *Vedaiś ca sarvair aham eva vedyaḥ* (Bg. 15.15). All these Vedic literatures are meant to enable the human being to understand what he is, what his actual position is, and what his relationship is with the Supreme Personality of Godhead. This is called *brahma-jijñāsā*. Every conditioned soul is struggling, but human life provides the best chance for him to understand his position. Therefore this verse says, *anugrahas tan-nivṛtteḥ,* indicating that the false life of repeated birth and death must be stopped and the conditioned soul should be educated. This is the purpose of the creation.

The creation does not arise whimsically, as atheistic men think.

> *asatyam apratiṣṭhaṁ te*
> *jagad āhur anīśvaram*
> *aparaspara-sambhūtaṁ*
> *kim anyat kāma-haitukam*

"They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire and has no cause other than lust." (Bg. 16.8) Atheistic rascals think that there is no God and that the creation has taken place by chance, just as a man and woman meet by chance and the woman becomes pregnant and gives birth to a child. Actually, however, this is not the fact. The fact is that there is a purpose for this creation/ to give the conditioned soul a chance to return to his original consciousness, Kṛṣṇa consciousness, and then return home, back to Godhead, and be completely happy in the spiritual world. In the material world the conditioned soul is given a chance to satisfy his senses, but at the same time he is informed by Vedic knowledge that this material world is not his actual place for happiness. *Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam* (Bg. 13.9). One must stop the repetition of birth and death. Every human being, therefore, should take advantage of this creation by understanding Kṛṣṇa and his relationship with Kṛṣṇa and in this way return home, back to Godhead.

9.24.59

akṣauhiṇīnāṁ patibhir
asurair nṛpa-lāñchanaiḥ
bhuva ākramyamāṇāyā
abhārāya kṛtodyamaḥ

SYNONYMS

akṣauhiṇīnām—of kings possessing great military power; *patibhiḥ*—by such kings or government; *asuraiḥ*—actually demons (because they do not need such military power but create it unnecessarily); *nṛpa-lāñchanaiḥ*—who are actually unfit to be kings (although they have somehow taken possession of the government); *bhuvaḥ*—on the surface of the earth; *ākramyamāṇāyāḥ*—aiming at attacking one another; *abhārāya*—paving the way for diminishing the number of demons on the surface of the earth; *kṛta-udyamaḥ*—enthusiastic (they spend all the revenue of the state to increase military power).

TRANSLATION

Although the demons who take possession of the government are dressed like men of government, they do not know the duty of the government. Consequently, by the arrangement of God, such demons, who possess great military strength, fight with one another, and thus the great burden of demons on the surface of the earth is reduced. The demons increase their military power by the will of the Supreme, so that their numbers will be diminished and the devotees will have a chance to advance in Kṛṣṇa consciousness.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 4.8), *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*. The *sādhus,* the devotees of the Lord, are

always eager to advance the cause of Kṛṣṇa consciousness so that the conditioned souls may be released from the bondage of birth and death. But the *asuras,* the demons, impede the advancement of the Kṛṣṇa consciousness movement, and therefore Kṛṣṇa arranges occasional fights between different *asuras* who are very much interested in increasing their military power. The duty of the government or king is not to increase military power unnecessarily; the real duty of the government is to see that the people of the state advance in Kṛṣṇa consciousness. For this purpose, Kṛṣṇa says in *Bhagavad-gītā* (Bg. 4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." There should be an ideal class of men who are bona fide *brāhmaṇas,* and they should be given all protection. *Namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca*. Kṛṣṇa is very fond of *brāhmaṇas* and cows, The *brāhmaṇas* promulgate the cause of advancement in Kṛṣṇa consciousness, and the cows give enough milk to maintain the body in the mode of goodness. The *kṣatriyas* and the government should be advised by the *brāhmaṇas*. Next, the *vaiśyas* should produce enough foodstuffs, and the *śūdras,* who cannot do anything beneficial on their own, should serve the three higher classes (the *brāhmaṇas, kṣatriyas* and *vaiśyas*). This is the arrangement of the Supreme Personality of Godhead so that the conditioned souls will be released from the material condition and return home, back to Godhead. This is the purpose of Kṛṣṇa's descent on the surface of the earth (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*).

Everyone must understand Kṛṣṇa's activities (*janma karma ca me divyam* [[bg/4/9|[Bg. 4.9]]]). If one understands the purpose of Kṛṣṇa's coming to this earth and performing His activities, one is immediately liberated. This liberation is the purpose of the creation and Kṛṣṇa's descent upon the surface of the earth. Demons are very much interested in advancing a plan by which people will labor hard like cats, dogs and hogs, but Kṛṣṇa's devotees want to teach Kṛṣṇa consciousness so that people will be satisfied with plain living and Kṛṣṇa conscious advancement. Although demons have created many plans for industry and hard labor so that people will work day and night like animals, this is not the purpose of civilization. Such endeavors are *jagato'hitaḥ;* that is, they are meant for the misfortune of the people in general. *Kṣayāya*/ such activities lead to annihilation. One who understands the purpose of Kṛṣṇa, the Supreme Personality of Godhead, should seriously understand the importance of the Kṛṣṇa consciousness movement and seriously take part in it. One should not endeavor for *ugra-karma,* or unnecessary work for sense gratification. *Nūnaṁ pramattaḥ kurute vikarma yad indriya-prītaya āpṛṇoti* (SB 5.5.4). Simply for sense gratification, people make plans for material happiness. *Māyā-sukhāya bharam udvahato vimūḍhān* (SB 7.9.43). They do this because they are all *vimūḍhas,* rascals. For flickering happiness, people waste their human energy, not understanding the importance of the Kṛṣṇa consciousness movement but instead accusing the simple devotees of brainwashing. Demons may falsely accuse the preachers of the Kṛṣṇa consciousness movement, but Kṛṣṇa will

arrange a fight between the demons in which all their military power will be engaged and both parties of demons will be annihilated.

9.24.60

karmāṇy aparimeyāṇi
manasāpi sureśvaraiḥ
saha-saṅkarṣaṇaś cakre
bhagavān madhusūdanaḥ

SYNONYMS

karmāṇi—activities; *aparimeyāṇi*—immeasurable, unlimited; *manasā api*—even by such plans perceived within the mind; *sura-īśvaraiḥ*—by the controllers of the universe like Brahmā and Śiva; *saha-saṅkarṣaṇaḥ*—along with Saṅkarṣaṇa (Baladeva); *cakre*—performed; *bhagavān*—the Supreme Personality of Godhead; *madhu-sūdanaḥ*—the killer of the Madhu demon.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, with the cooperation of Saṅkarṣaṇa, Balarāma, performed activities beyond the mental comprehension of even such personalities as Lord Brahmā and Lord Śiva. [For instance, Kṛṣṇa arranged the Battle of Kurukṣetra to kill many demons for the relief of the entire world.]

9.24.61

kalau janiṣyamāṇānāṁ
duḥkha-śoka-tamo-nudam
anugrahāya bhaktānāṁ
supuṇyaṁ vyatanod yaśaḥ

SYNONYMS

kalau—in this age of Kali; *janiṣyamāṇānām*—of the conditioned souls who will take birth in the future; *duḥkha-śoka-tamaḥ-nudam*—to minimize their unlimited unhappiness and lamentation, which are caused by ignorance; *anugrahāya*—just to show mercy; *bhaktānām*—to the devotees; *su-puṇyam*—very pious, transcendental activities; *vyatanot*—expanded; *yaśaḥ*—His glories or reputation.

TRANSLATION

To show causeless mercy to the devotees who would take birth in the future in this age of Kali, the Supreme Personality of Godhead, Kṛṣṇa, acted in such a way that simply by remembering Him one will be freed from all the lamentation and unhappiness of material existence. [In other words, He acted so that all future devotees, by accepting the instructions of Kṛṣṇa consciousness stated in Bhagavad-gītā, could be relieved from the pangs of material existence.]

PURPORT

The Lord's activities of saving the devotees and killing the demons (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām* [[bg/4/8|[Bg. 4.8]]]) take place side by side. Kṛṣṇa actually appears for the deliverance of the *sādhus,* or *bhaktas,* but by killing the demons He shows them mercy also, for anyone killed by Kṛṣṇa is liberated. Whether the Lord kills or gives protection, He is kind to both the demons and the devotees.

9.24.62

> *yasmin sat-karṇa-pīyuṣe*
> *yaśas-tīrtha-vare sakṛt*
> *śrotrāñjalir upaspṛśya*
> *dhunute karma-vāsanām*

SYNONYMS

yasmin—in the history of the transcendental activities of Kṛṣṇa upon the surface of the earth; *sat-karṇa-pīyuṣe*—who pleases the demands of the transcendental, purified ears; *yaśaḥ-tīrtha-vare*—keeping oneself in the best of holy places by hearing the transcendental activities of the Lord; *sakṛt*—once only, immediately; *śrotra-añjaliḥ*—in the form of hearing the transcendental message; *upaspṛśya*—touching (exactly like the water of the Ganges); *dhunute*—destroys; *karma-vāsanām*—the strong desire for fruitive activities.

TRANSLATION

Simply by receiving the glories of the Lord through purified transcendental ears, the devotees of the Lord are immediately freed from strong material desires and engagement in fruitive activities.

PURPORT

When the devotees aurally receive the activities of the Supreme Personality of Godhead as enacted in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam,* they immediately achieve a transcendental vision in which they are no longer interested in materialistic activities. Thus they achieve freedom from the material world. For sense gratification practically everyone is engaged in materialistic activities, which prolong the process of *janma-mṛtyu jarā-vyādhi [[bg/13/8-12|[Bg. 13.9]]]*—birth, death, old age and disease—but the devotee, simply by hearing the message of *Bhagavad-gītā* and further relishing the narrations of *Śrīmad-Bhāgavatam,* becomes so pure that he no longer takes interest in materialistic activities. At the moment, devotees in the Western countries are being attracted by Kṛṣṇa consciousness and becoming uninterested in materialistic activities, and therefore people are trying to oppose this movement. But they cannot possibly check this movement or stop the activities of the devotees in Europe and America by their artificial impositions. Here the words *śrotrāñjalir upaspṛśya* indicate that simply by hearing the transcendental activities of the Lord the devotees become so pure that they are immediately

immune to the contamination of materialistic fruitive activities. *Anyābhilāṣitā-śūnyam* [Bhakti-rasāmṛta-sindhu 1.1.11] Materialistic activities are unnecessary for the soul, and therefore the devotees are freed from such activities. The devotees are situated in liberation (*brahma-bhūyāya kalpate* [[bg/14/26|[Bg. 14.26]]]), and therefore they cannot be called back to their material homes and materialistic activities.

9.24.63-64

bhoja-vṛṣṇy-andhaka-madhu-
śūrasena-daśārhakaiḥ
ślāghanīyehitaḥ śaśvat
kuru-sṛñjaya-pāṇḍubhiḥ

snigdha-smitekṣitodārair
vākyair vikrama-līlayā
nṛlokaṁ ramayām āsa
mūrtyā sarvāṅga-ramyayā

SYNONYMS

bhoja—assisted by the Bhoja dynasty; *vṛṣṇi*—and by the Vṛṣṇis; *andhaka*—and by the Andhakas; *madhu*—and by the Madhus; *śūrasena*—and by the Śūrasenas; *daśārhakaiḥ*—and by the Daśārhakas; *ślāghanīya*—by the praiseworthy; *īhitaḥ*—endeavoring; *śaśvat*—always; *kuru-sṛñjaya-pāṇḍubhiḥ*—assisted by the Pāṇḍavas, Kurus and Sṛñjayas; *snigdha*—affectionate; *smita*—

smiling; *īkṣita*—being regarded as; *udāraiḥ*—magnanimous; *vākyaiḥ*—the instructions; *vikrama-līlayā*—the pastimes of heroism; *nṛ-lokam*—human society; *ramayām āsa*—pleased; *mūrtyā*—by His personal form; *sarva-aṅga-ramyayā*—the form that pleases everyone by all parts of the body.

TRANSLATION

Assisted by the descendants of Bhoja, Vṛṣṇi, Andhaka, Madhu, Śūrasena, Daśārha, Kuru, Sṛñjaya and Pāṇḍu, Lord Kṛṣṇa performed various activities. By His pleasing smiles, His affectionate behavior, His instructions and His uncommon pastimes like raising Govardhana Hill, the Lord, appearing in His transcendental body, pleased all of human society.

PURPORT

The words *nṛlokaṁ ramayām āsa mūrtyā sarvāṅga-ramyayā* are significant. Kṛṣṇa is the original form. Bhagavān, the Supreme Personality of Godhead, is therefore described here by the word *mūrtyā*. The word *mūrti* means "form." Kṛṣṇa, or God, is never impersonal; the impersonal feature is but a manifestation of His transcendental body (*yasya prabhā prabhavato jagad-aṇḍa-koṭi* [Bs. 5.40]). The Lord is *narākṛti,* exactly resembling the form of a human being, but His form is different from ours. Therefore the word *sarvāṅga-ramyayā* informs us that every part of His body is pleasing for everyone to see. Apart from His smiling face, every part of His body—His

hands, His legs, His chest—is pleasing to the devotees, who cannot at any time stop seeing the beautiful form of the Lord.

9.24.65

> *yasyānanaṁ makara-kuṇḍala-cāru-karṇa-*
> *bhrājat-kapola-subhagaṁ savilāsa-hāsam*
> *nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyo*
> *nāryo narāś ca muditāḥ kupitā nimeś ca*

SYNONYMS

yasya—whose; *ānanam*—face; *makara-kuṇḍala-cāru-karṇa*—decorated by earrings resembling sharks and by beautiful ears; *bhrājat*—brilliantly decorated; *kapola*—forehead; *subhagam*—declaring all opulences; *sa-vilāsa-hāsam*—with smiles of enjoyment; *nitya-utsavam*—whenever one sees Him, one feels festive; *na tatṛpuḥ*—they could not be satisfied; *dṛśibhiḥ*—by seeing the form of the Lord; *pibantyaḥ*—as if drinking through the eyes; *nāryaḥ*—all the women of Vṛndāvana; *narāḥ*—all the male devotees; *ca*—also; *muditāḥ*—fully satisfied; *kupitāḥ*—angry; *nimeḥ*—the moment they are disturbed by the blinking of the eyes; *ca*—also.

TRANSLATION

Kṛṣṇa's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone.

Whoever sees Lord Kṛṣṇa sees a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of their eyes.

PURPORT

As stated by the Lord Himself in the *Bhagavad-gītā* (Bg. 7.3):

> *manuṣyāṇāṁ sahasreṣu*
> *kaścid yatati siddhaye*
> *yatatām api siddhānāṁ*
> *kaścin māṁ vetti tattvataḥ*

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." Unless one is qualified to understand Kṛṣṇa, one cannot appreciate the presence of Kṛṣṇa on earth. Among the Bhojas, Vṛṣṇis, Andhakas, Pāṇḍavas and many other kings intimately related with Kṛṣṇa, the intimate relationship between Kṛṣṇa and the inhabitants of Vṛndāvana is especially to be noted. That relationship is described in this verse by the words *nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyaḥ*. The inhabitants of Vṛndāvana especially, such as the cowherd boys, the cows, the calves, the *gopīs* and Kṛṣṇa's father and mother, were never fully satisfied, although they saw Kṛṣṇa's beautiful features constantly. Seeing Kṛṣṇa is described here as *nitya-utsava,* a daily festival. The inhabitants of Vṛndāvana saw Kṛṣṇa almost every moment, but when Kṛṣṇa left the village for the

pasturing grounds, where He tended the cows and calves, the *gopīs* were very much afflicted because they saw Kṛṣṇa walking on the sand and thought that Kṛṣṇa's lotus feet, which they dared not place on their breasts because they thought their breasts not soft enough, were being pierced by broken chips of stone. By even thinking of this, the *gopīs* were affected, and they cried at home. These *gopīs,* who were therefore the exalted friends of Kṛṣṇa, saw Kṛṣṇa constantly, but because their eyelids disturbed their vision of Kṛṣṇa, the *gopīs* condemned the creator, Lord Brahmā. Therefore the beauty of Kṛṣṇa, especially the beauty of His face, is described here. At the end of the Ninth Canto, in the Twenty-fourth Chapter, we find a hint of Kṛṣṇa's beauty. Now we are proceeding to the Tenth Canto, which is considered Kṛṣṇa's head. The entire *Śrīmad-Bhāgavata Purāṇa* is the embodiment of Kṛṣṇa's form, and the Tenth Canto is His face. This verse gives a hint of how beautiful His face is. Kṛṣṇa's smiling face, with His cheeks, His lips, the ornaments in His ears, His chewing of betel nuts—all this was minutely observed by the *gopīs,* who thus enjoyed transcendental bliss, so much so that they were never fully satisfied to see Kṛṣṇa's face, but instead condemned the creator of the body for making eyelids that obstructed their vision. The beauty of Kṛṣṇa's face was therefore much more appreciated by the *gopīs* than by His friends the cowherd boys or even by Yaśodā Mātā, who was also interested in decorating the face of Kṛṣṇa.

9.24.66

> *jāto gataḥ pitṛ-gṛhād vrajam edhitārtho*
> *hatvā ripūn suta-śatāni kṛtorudāraḥ*
> *utpādya teṣu puruṣaḥ kratubhiḥ samīje*
> *ātmānam ātma-nigamaṁ prathayañ janeṣu*

SYNONYMS

jātaḥ—after taking birth as the son of Vasudeva; *gataḥ*—went away; *pitṛ-gṛhāt*—from the houses of His father; *vrajam*—to Vṛndāvana; *edhita-arthaḥ*—to exalt the position (of Vṛndāvana); *hatvā*—killing there; *ripūn*—many demons; *suta-śatāni*—hundreds of sons; *kṛta-urudāraḥ*—accepting many thousands of wives, the best of women; *utpādya*—begot; *teṣu*—in them; *puruṣaḥ*—the Supreme Person, who exactly resembles a human being; *kratubhiḥ*—by many sacrifices; *samīje*—worshiped; *ātmānam*—Himself (because He is the person worshiped by all sacrifices); *ātma-nigamam*—exactly according to the ritualistic ceremonies of the *Vedas*; *prathayan*—expanding the Vedic principles; *janeṣu*—among the people in general.

TRANSLATION

The Supreme Personality of Godhead, Śrī Kṛṣṇa, known as līlā-puruṣottama, appeared as the son of Vasudeva but immediately left His father's home and went to Vṛndāvana to expand His loving relationship with His

confidential devotees. In Vṛndāvana the Lord killed many demons, and afterwards He returned to Dvārakā, where according to Vedic principles He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for His own worship to establish the principles of householder life.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 15.15), *vedaiś ca sarvair aham eva vedyaḥ*/ by all the *Vedas,* it is Kṛṣṇa who is to be known. Lord Śrī Kṛṣṇa, setting an example by His own behavior, performed many ritualistic ceremonies described in the *Vedas* and established the principles of *gṛhastha* life by marrying many wives and begetting many children just to show people in general how to be happy by living according to Vedic principles. The center of Vedic sacrifice is Kṛṣṇa (*vedaiś ca sarvair aham eva vedyaḥ*). To advance in human life, human society must follow the Vedic principles personally demonstrated by Lord Kṛṣṇa in His householder life. The real purpose of Kṛṣṇa's appearance, however, was to manifest how one can take part in loving affairs with the Supreme Personality of Godhead. Reciprocations of loving affairs in ecstasy are possible only in Vṛndāvana. Therefore just after His appearance as the son of Vasudeva, the Lord immediately left for Vṛndāvana. In Vṛndāvana, the Lord not only took part in loving affairs with His father and mother, the *gopīs* and the cowherd boys, but also gave liberation to many demons by killing them. As stated in *Bhagavad-gītā* (Bg. 4.8), *paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām:* the Lord

appears in order to protect the devotees and kill the demons. This was fully exhibited by His personal behavior. In *Bhagavad-gītā* the Lord is understood by Arjuna to be *puruṣaṁ śāśvataṁ divyam*—the eternal, transcendental Supreme Person. Here also we find the words *utpādya teṣu puruṣaḥ*. Therefore it is to be concluded that the Absolute Truth is *puruṣa,* a person. The impersonal feature is but one of the features of His personality. Ultimately, He is a person; He is not impersonal. And not only is He *puruṣa,* a person, but He is the *līlā-puruṣottama,* the best of all persons.

9.24.67

> *pṛthvyāḥ sa vai guru-bharaṁ kṣapayan kurūṇām*
> *antaḥ-samuttha-kalinā yudhi bhūpa-camvaḥ*
> *dṛṣṭyā vidhūya vijaye jayam udvighoṣya*
> *procyoddhavāya ca paraṁ samagāt sva-dhāma*

SYNONYMS

pṛthvyāḥ—on the earth; *saḥ*—He (Lord Kṛṣṇa); *vai*—indeed; *guru-bharam*—a great burden; *kṣapayan*—completely finishing; *kurūṇām*—of the personalities born in the Kuru dynasty; *antaḥ-samuttha-kalinā*—by creating enmity between the brothers by disagreement; *yudhi*—in the Battle of Kurukṣetra; *bhūpa-camvaḥ*—all the demoniac kings; *dṛṣṭyā*—by His glance; *vidhūya*—cleansing their sinful activities; *vijaye*—in victory; *jayam*—victory; *udvighoṣya*—declaring (the victory for Arjuna); *procya*—giving

instructions; *uddhavāya*—unto Uddhava; *ca*—also; *param*—transcendental; *samagāt*—returned; *sva-dhāma*—to His own place.

TRANSLATION

Thereafter, Lord Śrī Kṛṣṇa created a misunderstanding between family members just to diminish the burden of the world. Simply by His glance, He annihilated all the demoniac kings on the Battlefield of Kurukṣetra and declared victory for Arjuna. Finally, He instructed Uddhava about transcendental life and devotion and then returned to His abode in His original form.

PURPORT

Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. The mission of Lord Kṛṣṇa was performed on the Battlefield of Kurukṣetra, for by the Lord's mercy Arjuna was victorious due to being a great devotee whereas the others were killed simply by the Lord's glance, which cleansed them of all sinful activities and enabled them to attain *sārūpya*. Finally, Lord Kṛṣṇa instructed Uddhava about the transcendental life of devotional service, and then, in due course of time, He returned to His abode. The Lord's instructions in the form of *Bhagavad-gītā* are full of *jñāna* and *vairāgya,* knowledge and renunciation. In the human form of life, one must learn these two things—how to become detached from the material world and how to acquire full knowledge in spiritual life. This is the Lord's mission (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*). After executing His complete mission,

the Lord returned to His home, Goloka Vṛndāvana. Thus end the Bhaktivedanta purports of the Ninth Canto, Twenty-fourth Chapter, of the *Śrīmad-Bhāgavatam,* entitled "Kṛṣṇa, the Supreme Personality of Godhead" —Completed in Bhuvaneśvara, India, on the occasion of establishing a Kṛṣṇa-Balarāma temple.